THE MATHNAWI OF JALALU'DDIN RUMI

REYNOLD A. NICHOLSON

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JALALU'DDIN RUMI

EDITED FROM THE OLDEST MANUSCRIPTS AVAILABLE: WITH CRITICAL NOTES, TRANSLATION, & COMMENTARY

BY

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THE MATHNAWÍ
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Volume – I
Translation

INTRODUCTION

THERE are complete translations of the *Mathnawí* in Turkish[1], Arabic[2], and Hindustani[3], but only the first two of the six Books of the poem have hitherto been made accessible in their entirety to European readers, though a number of extracts from Books III–VI are translated in E. H. Whinfield's useful abridgment. While it may seem surprising that a work so celebrated, and one which reflects (however darkly at times) so much of the highest as well as the lowest in the life and thought of the Mohammedan world in the later Middle Ages, should still remain imperfectly known to Western students, I think that this gap in our knowledge can at least be excused. Judged by modern standards, the *Mathnawí* is a very long poem: it contains almost as many verses as the *Iliad* and *Odyssey* together and about twice as many as the *Divina Commedia*; and these comparisons make it appear shorter than it actually is, since every verse of the *Mathnawí* has twenty-two syllables, whereas the hexameter may vary from thirteen to seventeen, and the *terza rima*, like the Spenserian stanza, admits only ten or eleven in each verse, so that the *Mathnawí* with 25,700 verses is in reality a far more extensive work than the *Faerie Queene* with 33,500. On the other hand, it is easily surpassed in length by several Persian poems; and the fact that the *Sháhnáma* has been translated from beginning to end into English, French, and Italian answers the question asked by Georg Rosen—"Who would care to devote a considerable part of his lifetime to translating thirty or forty thousand Persian distichs of unequal poetical worth?" The size of the *Mathnawí* is not the chief or the worst obstacle by which its translator is confronted. He at once finds himself involved in the fundamental difficulty, from which there is no escape, that if his translation is faithful, it must be to a large extent unintelligible, and that if he tries to make it intelligible throughout he must often substitute for the exact rendering a free and copious paraphrase embodying matter which properly belongs to a commentary, though such a method cannot

[1] In prose, by Ismá'íl Anqiraví in his commentary entitled *Fátiḥu 'l-abyát* (Búláq, A.H. 1251 and Constantinople, A.H. 1289). A Turkish verse-translation by Sulaymán Naḥífí accompanies the Persian text in the Búláq edition of the *Mathnawí* (A.H. 1268). For Naḥífí (*ob.* A.H. 1151) see E. J. W. Gibb, *History of Ottoman Poetry*, vol. IV, pp. 78–85, where an account is given of the circumstances which led him to compose his version of the *Mathnawí*. Gibb's description of it as "a literal and line for line rendering" seems to me to require much qualification.

[2] In prose, by Yúsuf b. Aḥmad al-Mawlawí in his commentary entitled *al-Manhaj al-qawí* (Cairo, A.H. 1289).

[3] I do not think that a complete prose translation in Hindustani has yet appeared, but there is one in verse, entitled *Píráhan-i Yúsufí*, by Muḥammad Yúsuf 'Alí Sháh (Lucknow, 1889; Cawnpore, 1897).

satisfy any one who wants to understand the text and know what sense or senses it is capable of bearing. Therefore a complete version of the *Mathnawí* means, for scientific purposes, a faithful translation supplemented by a full commentary; and considering the scarcity of competent Persian scholars in Europe, no one need wonder that the double task has not yet been accomplished. The most important European translations are enumerated in the following list, which shows incidentally that the greater part of the work already done stands to the credit of this country.

1. *Mesnewi oder Doppelverse des Scheich Mewlânâ Dschelâl-ed-dîn Rûmî, aus dem Persischen übertragen von Georg Rosen. (Leipzig,* 1849.)

Being written in rhymed verse, this excellent version of about a third of Book I (vv. 1–1371 in my edition) does not preserve the literal form of the original, but as a rule the meaning is given correctly even where misunderstanding would have been pardonable, while the explanatory notes keep the reader in touch with the mystical background of the poem. The translator has left out a good deal—and in verse-translations of Oriental poetry this is a merit rather than a fault. His book, which was reprinted in 1913 with an introduction by his son, Dr F. Rosen, should help to quicken the growing interest of Germany in Persian literature.

2. *The Mesnevi of Mevlānā Jelālu'd-dīn Muhammed er-Rūmī. Book the First, together with some account of the life and acts of the Author, of his ancestors, and of his descendants, illustrated by a selection of characteristic anecdotes, as collected by their historian, Mevlānā Shemsu'd-dīn Ahmed el-Eflākī el-'Ārifī. Translated and the poetry versified by James W. Redhouse. (London,* 1881.)

Sir James Redhouse's translation of Book I is much less accurate than Rosen's. Its peculiarities cause us to speculate why this eminent Turkish scholar, who was not quite at home in Persian mysticism, should have embarked upon a task so formidable; or how, with the sagacity to perceive and the candour to confess his lack of skill in versifying, he allowed himself to be misled by the idea that any kind of verse is superior to prose as a medium for the translation of poetry. The excerpts from Aflákí's *Manáqibu 'l-'Árifín*, though legendary in character, supply valuable information concerning the poet and the circle of Súfís in which he lived.

3. *Masnaví-i Ma'naví, the Spiritual Couplets of Mauláná Jalálu'd-dín Muhammad Rúmí, translated and abridged by E. H. Whinfield. (London,* 1887; *2nd ed.*, 1898.)

All students of the *Mathnawí* owe gratitude to Whinfield, who was the first to analyse its contents and illustrate their rich quality by his prose translation of selected passages from the six Books,

amounting to something like 3500 verses altogether. His wide and sympathetic knowledge of Oriental mysticism, already exhibited in the notes to his edition and translation of the *Gulshan-i Ráz* (1880), makes him an admirable guide through the mazes of the *Mathnawí*, and in general his work deserves the high esteem which it enjoys. I do not wish to criticise it in detail and will only remark that the apparent simplicity of the Persian language is a snare for translators:

آن میسّر نبود اندر عاقبت * نام او باشد معسّر عاقبت

4. *The Masnavī by Jalālu'd-dīn Rūmī, Book II translated for the first time from the Persian into prose, with a Commentary, by C. E. Wilson.* (*London*, 1910.)

This is "a plain literal prose translation," based on sound principles and carefully executed. Comparing it with my own version of the Second Book, I found that as similar methods produce similar results the two versions often agreed almost word for word, and that where they differed, the point at issue was usually one for discussion rather than correction. My obligations to Professor Wilson are not confined to the turns of phrase which I have borrowed from him now and then: every translator, and particularly the translator of such a poem as the *Mathnawí*, must feel the advantage of being able to consult the work of a trustworthy predecessor who has gone step by step over the same ground.

The present translation, in which the numeration of the verses corresponds with that of the text of my edition, is intended primarily as an aid to students of Persian; it is therefore as exact and faithful as I can make it, but it does not attempt to convey the inner as distinguished from the outer meaning: that is to say, it gives the literal sense of the words translated without explaining either their metaphorical or their mystical sense[1]. While these latter senses have sometimes been indicated by words in brackets[2], I have on the whole adhered to the principle that translation is one thing, interpretation another, and that correct interpretation depends on correct translation, just as the most fertile source of misinterpretation is inability or neglect to translate correctly. It follows that a translation thus limited in scope will contain a great number of passages which do not explain themselves and cannot be fully understood without a commentary. I should have preferred, as

[1] Some day I hope to try in a volume of selected passages whether a translator of the *Mathnawí* may not merit the praise which Jerome bestowed on Hilary: "quasi captivos sensus in suam linguam victoris jure transposuit."

[2] Frequently too the terseness of the original demands expansion in order to bring out even the literal sense. The brackets in this version mark off what belongs to a strict rendering of the original text from what has been added for the purpose of explanation. I have not, however, been so pedantic as always to indicate the insertion of certain auxiliary parts of speech which an English translator would naturally use, though they are omitted in the Persian text.

a matter of practical convenience, to include the commentary in the same volume as the translation, but on the other hand I saw grave objections to annotating part of the poem before the whole had been studied and translated. "The *Mathnawí*," it has been said, "is easier than easy to the ignorant, but harder than hard to the wise"[1]; and I confess that for me there are still many difficulties, which may perhaps be removed by further study of the poem itself, of works historically connected with it, and of relevant Persian and Arabic literature. The Oriental commentaries, with all their shortcomings, give much help. Amongst those used in preparing this translation I have profited most by the *Fátiḥu 'l-abyát* (Turkish) of Ismá'íl Anqiraví and the *Sharḥ-i Mathnawí-yi Mawláná-yi Rúmí* (Persian) of Walí Muḥammad Akbarábádí; I have also consulted the *Mukáshafát-i Raḍawí* (Persian) of Muḥammad Riḍá, the *Sharḥ-i Mathnawí* (Persian) of Muḥammad 'Abdu 'l-'Alí, who is better known by his title of Baḥru 'l-'Ulúm, *al-Manhaj al-qawí* (Arabic) of Yúsuf b. Aḥmad al-Mawlawí, and for Book I the *Sharḥ-i Mathnawí-yi Sharíf* (Turkish) of 'Ábidín Páshá.

As stated in the Introduction to the first volume, no finality is claimed for this edition. Where the text is uncertain, the translation can only be provisional; but even where we feel confidence in the text, cases occur in which every translator of the *Mathnawí* can but offer the rendering that seems to him possible or probable, and take comfort in the reflection that *est quadam prodire tenus si non datur ultra.* Some passages, I believe, will always remain mysterious, since the key to them has been lost: one knows that words uttered by a great spiritual teacher may be almost meaningless outside the group of his intimate friends and disciples, or may become so by lapse of time. The loose and rambling structure of the poem leads to other perplexities. When our author gives no sign whether he is speaking in his own person or by the voice of one of his innumerable puppets—celestial, infernal, human, or animal—who talk just like himself; when he mingles his comments with their discourse and glides imperceptibly from the narrative into the exposition; when he leaves us in doubt as to whom he is addressing or what he is describing—the translator is driven to conjecture, and on occasion must leap in the dark. Hence a translation of the *Mathnawí*, however careful it may be, is necessarily tentative in some respects and capable of being improved, though the process takes time. The corrections which I look forward to publishing at a later stage, when the commentary on this volume appears, are likely to be fewer, but also more important, than those contained in the long list of textual corrections (vol. I, pp. 21–28), three-fourths of which any reader could have made for himself.

[1] 'حضرت مثنوی کتابی‌است مشکلتر از مشکل و آسان‌تر از آسان
آن بر عاقل و این بر نادان'

Although the question of literary form does not enter very largely into a version so literal as this, I have attempted to preserve the idiomatic flavour of the original[1]—which can be more firmly caught and retained in a prose translation—and also its variety of style, ranging from a plain semi-colloquial manner of expression to a noble and elevated diction like that employed by the author in his mystical odes. On certain topics he is too outspoken for our taste and many pages are disfigured by anecdotes worthy of an Apuleius or Petronius but scarcely fit to be translated into the language of these writers. To omit them, however, would defeat the object I have in view, namely, to provide a complete version of the work which, notwithstanding the author's passion for self-effacement, reveals the breadth and depth of his genius most adequately. It is important, for our comprehension of him, to know that he could tell ribald stories in the easy tone of a man of the world, and that the contrast often drawn between him and Sa'dí takes no account of some marked features which the authors of the *Mathnawí* and the *Gulistán* possess in common.

This is a translation for students of the text, but I venture to hope that it may attract others neither acquainted with Persian nor specially concerned with Ṣúfism. To those interested in the history of religion, morals, and culture, in fables and folklore, in divinity, philosophy, medicine, astrology and other branches of mediaeval learning, in Eastern poetry and life and manners and human nature, the *Mathnawí* should not be a sealed book, even if it cannot always be an open one.

The prose headings inserted at short intervals throughout the poem, transliterated words with the exception of proper names, and all direct quotations from the Qur'án except such as occur in the headings are printed in italics. A few foot-notes have been added, some of them for the benefit of the general reader.

[1] It may be said that this aim is inconsistent with the translator's duty to write his own language idiomatically. That is true, and no compromise will unite the contraries, but I have done my best to combine them.

REYNOLD A. NICHOLSON

CAMBRIDGE,
December 1925

POSTSCRIPT

It would not be fitting that this volume, the first to appear in the "E. J. W. Gibb Memorial" Series since the death of Professor E. G. Browne, should leave my hands without giving some expression to the great sorrow felt by the Trustees at the loss of the Scholar who presided over the foundation of the Trust, took the

chief part in organising and administering it, and for more than twenty years so fully enjoyed the confidence and affection of his surviving colleagues. Amongst the works published by the Trustees or now in course of publication there are few that were not inspired, suggested, supervised, or in some way influenced by him: and his colleagues can never forget how much they have owed to his energy, enthusiasm, and experience—energy sustained by patience, enthusiasm controlled by judgement, experience as ready to acknowledge any mistake of his own as to excuse it in others. The Trustees hope eventually to include in the Series yet another book from his pen, the Catalogue, which he has left almost complete, of his fine collection of Arabic, Persian, and Turkish manuscripts.

R. A. N.

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BOOK – I

Translation

IN THE NAME OF GOD THE COMPASSIONATE, THE MERCIFUL.

This is the Book of the *Mathnawí*, which is the roots of the roots of the roots of the (Mohammedan) Religion in respect of (its) unveiling the mysteries of attainment (to the Truth) and of certainty; and which is the greatest science of God and the clearest (religious) way of God and the most manifest evidence of God.

The likeness of the light thereof is *as a niche in which is a candle* shining with a radiance brighter than the dawn. It is the heart's Paradise, having fountains and boughs, one of them a fountain called Salsabíl amongst the travellers on this Path; and in the view of the possessors of (mystical) stations and (Divine) graces, it (the *Mathnawí*) is *best as a station and most excellent as a (spiritual) resting-place*. Therein the righteous eat and drink, and thereby the (spiritually) free are gladdened and rejoiced; and like the Nile of Egypt it is a (pleasant) drink to them that endure patiently, but a grief to the people of Pharaoh and the unbelievers, even as God hath said, *He lets many be misled thereby and He lets many be guided thereby*. It is the cure for (sick) breasts, and the purge of sorrows, and the expounder of the Qur'án, and the (source of) abundance of (Divine) gifts, and the (means of) cleansing (sordid) dispositions; (written) *by the hands of noble righteous scribes* who forbid (with the words) *None shall touch it except the purified. Falsehood doth not approach it either from before or behind*, since God observes it and watches over it, *and He is the best guardian and He is the most merciful of them that show mercy*. And it hath other titles of honour which God hath bestowed upon it.

We have confined ourselves to this little (that has been mentioned), for the little is an index to the much, and a mouthful (of water) is an index to the (quality of the) pool, and a handful (of wheat) is an index to (serves as a sample of the contents of) a great threshing-floor (granary).

Saith the feeble slave who hath need of the mercy of God most High, Muḥammad son of Muḥammad son of al-Ḥusayn of (the city of) Balkh—may God accept (this offering) from him: "I have exerted myself to give length to the Poem in Rhymed Couplets, which comprises strange tales and rare sayings and excellent discourses and precious indications, and the (religious) path of the ascetics and the (spiritual) garden of the devotees—(all this being) brief in expression[1] but manifold in meaning—at the request of my master and stay and support, (who holds) the place of the spirit in my body, and (who is) the treasure of

[1] Literally, "short in respect of the constructions (of its phraseology)."

my to-day and my to-morrow, namely, the Shaykh, the exemplar for them that know God and the leader of them that possess right guidance and certainty, the helper of humankind, the trusted keeper of (their) hearts and consciences, the charge deposited by God amongst His creatures, and His choice amongst His creation, and (the object of) His injunctions to His Prophet and (of) His secrets (imparted) to His chosen one, the key of the treasuries of the empyrean, the trustee of the riches stored in the earth, the father of virtues, the Sword (Ḥusám) of the Truth and Religion, Ḥasan son of Muḥammad son of al-Ḥasan, generally known as Ibn Akhí Turk, the Abú Yazíd of the time, the Junayd of the age, the entirely veracious son of an entirely veracious sire and grandsire[1]—may God be well-pleased with him and with them!—a native of Urmíya, tracing his descent to the Shaykh who is honoured for having said, 'In the evening I was a Kurd, and in the morning I was an Arab.' May God sanctify his soul and the souls of his successors! How goodly is the ancestor and how goodly the successor!

His is a lineage upon which the sun hath cast its mantle, and a renown of ancestry before which the stars have dimmed their beams. Their (his family's) courtyard hath ever been Fortune's cynosure (*qibla*), whither turn the sons of the (spiritual) rulers, and Hope's Ka'ba which is circumambulated by deputations of the suitors for bounty; and may it never cease to be thus, so long as a star rises and an orient sun appears above the horizon, to the end that it may be a fastness for the godly, spiritual, heavenly, super-celestial, illuminated ones who possess (mystical) insight, the silent ones who behold, the absent ones who are present, the kings beneath threadbare garments, the nobles of the nations, the owners of excellences, the luminaries who display the (Divine) evidences. Amen, O Lord of all created beings! And this is a prayer that will not be rejected, for it is a prayer that includes (in its benefits) all classes of the creation. Glory be to God, the Lord of all created beings, and God bless the best of His creatures, Mohammed, and his kin, the noble, the pure!"

[1] Literally, "a *ṣiddiq*, the son of a *ṣiddiq* (who was) the son of the *ṣiddiq*."

In the Name of God the Merciful, the Compassionate.

Listen to the reed how it tells a tale, complaining of separations—

Saying, "Ever since I was parted from the reed-bed, my lament hath caused man and woman to moan.

I want a bosom torn by severance, that I may unfold (to such a one) the pain of love-desire.

Every one who is left far from his source wishes back the time when he was united with it.

In every company I uttered my wailful notes, I consorted with the unhappy and with them that rejoice.

Every one became my friend from his own opinion; none sought out my secrets from within me.

My secret is not far from my plaint, but ear and eye lack the light (whereby it should be apprehended).

Body is not veiled from soul, nor soul from body, yet none is permitted to see the soul.

This noise of the reed is fire, it is not wind: whoso hath not this fire, may he be naught!

'Tis the fire of Love that is in the reed, 'tis the fervour of Love that is in the wine.

The reed is the comrade of every one who has been parted from a friend: its strains pierced our hearts[1].

Who ever saw a poison and antidote like the reed? Who ever saw a sympathiser and a longing lover like the reed?

The reed tells of the Way full of blood and recounts stories of the passion of Majnún.

Only to the senseless is this sense confided: the tongue hath no customer save the ear.

In our woe the days (of life) have become untimely: our days travel hand in hand with burning griefs.

If our days are gone, let them go!—'tis no matter. Do Thou remain, for none is holy as Thou art!

Whoever is not a fish becomes sated with His water; whoever is without daily bread finds the day long.

None that is raw understands the state of the ripe: therefore my words must be brief. Farewell!

O son, burst thy chains and be free! How long wilt thou be a bondsman to[2] silver and gold?

If thou pour the sea into a pitcher, how much will it hold? One day's store.

The pitcher, the eye of the covetous, never becomes full: the oyster-shell is not filled with pearls until it is contented.

[1] Literally, "rent our veils." [2] Literally, "(in) the bonds of."

He (alone) whose garment is rent by a (mighty) love is purged of covetousness and all defect.

Hail, O Love that bringest us good gain—thou that art the physician of all our ills,

The remedy of our pride and vainglory, our Plato and our Galen!

Through Love the earthly body soared to the skies: the mountain began to dance and became nimble.

Love inspired Mount Sinai, O lover, (so that) Sinai (was made) drunken *and Moses fell in a swoon.*

Were I joined to the lip of one in accord with me, I too, like the reed, would tell all that may be told;

(But) whoever is parted from one who speaks his language becomes dumb, though he have a hundred songs.

When the rose is gone and the garden faded, thou wilt hear no more the nightingale's story.

The Beloved is all and the lover (but) a veil; the Beloved is living and the lover a dead thing.

When Love hath no care for him, he is left as a bird without wings. Alas for him then!

How should I have consciousness (of aught) before or behind when the light of my Beloved is not before me and behind?

Love wills that this Word should be shown forth: if the mirror does not reflect, how is that?

Dost thou know why the mirror (of thy soul) reflects nothing? Because the rust is not cleared from its face.

O my friends, hearken to this tale: in truth it is the very marrow of our inward state.

The story of the king's falling in love with a handmaiden and buying her.

In olden time there was a king to whom belonged the power temporal and also the power spiritual.

It chanced that one day he rode with his courtiers to the chase.

On the king's highway the king espied a handmaiden: the soul of the king was enthralled by her.

Forasmuch as the bird, his soul, was fluttering in its cage, he gave money and bought the handmaiden.

After he had bought her and won to his desire, by Divine destiny she sickened.

A certain man had an ass but no pack-saddle: (as soon as) he got a saddle, the wolf carried away his ass.

He had a pitcher, but no water could be obtained: when he found water, the pitcher broke.

The king gathered the physicians together from left and right and said to them, "The life of us both is in your hands.

My life is of no account, (but) she is the life of my life. I am in pain and wounded: she is my remedy.

Whoever heals her that is my life will bear away with him my treasure and pearls, large and small[1]."

They all answered him, saying, "We will hazard our lives[2] and summon all our intelligence and put it into the common stock.

Each one of us is the Messiah of a world (of people): in our hands is a medicine for every pain."

In their arrogance they did not say, "If God will"; therefore God showed unto them the weakness of Man.

I mean (a case in which) omission of the saving clause is (due to) a hardness of heart; not the mere saying of these words, for that is a superficial circumstance.

How many a one has not pronounced the saving clause, and yet his soul is in harmony with the soul of it!

The more cures and remedies they applied, the more did the illness increase, and the need was not fulfilled.

The sick girl[3] became (thin) as a hair, (while) the eyes of the king flowed with tears of blood, like a river.

By Divine destiny, oxymel produced bile, and oil of almonds was increasing the dryness.

From (giving) myrobalan constipation resulted, relaxation ceased; and water fed the flames, like naphtha.

How it became manifest to the king that the physicians were unable to cure the handmaiden, and how he turned his face towards God and dreamed of a holy man.

When the king saw the powerlessness of those physicians, he ran bare-footed to the mosque.

He entered the mosque and advanced to the *miḥrâb* (to pray): the prayer-carpet was bathed in the king's tears.

On coming to himself out of the flood of ecstasy (*faná*) he opened his lips in goodly praise and laud,

Saying, "O Thou whose least gift is the empire of the world, what shall I say, inasmuch as Thou knowest the hidden thing?

O Thou with whom we always take refuge in our need, once again we have missed the way.

But Thou hast said, 'Albeit I know thy secret, nevertheless declare it forthwith in thine outward act.'"

When from the depths of his soul he raised a cry (of supplication), the sea of Bounty began to surge.

Slumber overtook him in the midst of weeping: he dreamed that an old man appeared

And said, "Good tidings, O king! Thy prayers are granted. If to-morrow a stranger come for thee, he is from me.

[1] Or, "my pearls and coral."
[2] *I.e.* "we will exert ourselves to the utmost."
[3] Literally, "that slave-girl from sickness."

When he comes, he is the skilled physician: deem him veracious, for he is trusty and true.

65 In his remedy behold absolute magic, in his temperament behold the might of God!"

When the promised hour arrived and day broke and the sun, (rising) from the east, began to burn the stars,

The king was in the belvedere, expecting to see that which had been shown mysteriously.

He saw a person excellent and worshipful, a sun amidst a shadow,

Coming from afar, like the new moon (in slenderness and radiance): he was non-existent, though existent in the form of phantasy.

70 In the spirit phantasy is as naught, (yet) behold a world (turning) on a phantasy!

Their peace and their war (turn) on a phantasy, and their pride and their shame spring from a phantasy;

(But) those phantasies which ensnare the saints are the reflexion of the fair ones[1] of the garden of God.

In the countenance of the stranger-guest was appearing that phantasy which the king beheld in his dream.

The king himself, instead of the chamberlains, went forward to meet his guest from the Invisible.

75 Both were seamen who had learned to swim, the souls of both were knit together without sewing.

The king said, "Thou wert my Beloved (in reality), not she; but in this world deed issues from deed.

O thou who art to me (as) Muṣṭafá (Mohammed), while I am like unto 'Umar—I will gird my loins to do thee service."

Beseeching the Lord, who is our Helper, to help us to observe self-control in all circumstances, and explaining the harmful and pernicious consequences of indiscipline.

Let us implore God to help us to self-control: one who lacks self-control is deprived of the grace of the Lord.

The undisciplined man does not maltreat himself alone, but he sets the whole world on fire.

80 A table (of food) was coming down from heaven without headache (trouble) and without selling and buying,

(When) some of[2] the people of Moses cried disrespectfully, "Where is garlic and lentils?"

(Straightway) the heavenly bread and dishes (of food) were cut off: there remained (for all of them) the toil of sowing and (labouring with) mattock and scythe.

Again, when Jesus made intercession, God sent food and bounty (from heaven) on trays,

[1] Literally, "the moon-faced ones." [2] Literally, "amidst."

But once more the insolent fellows omitted to show respect and, like beggars, snatched away the viands,

(Although) Jesus entreated them, saying, "This is lasting and will not fail from off the earth."

To show suspicion and greed at the table of Majesty is ingratitude.

Because of those impudent wretches[1] who were blinded by greed, that gate of mercy was closed upon them.

On account of withholding the poor-tax no rain-clouds arise, and in consequence of fornication the plague spreads in all directions.

Whatever befalls thee of gloom and sorrow is the result of irreverence and insolence withal.

Any one behaving with irreverence in the path of the Friend is a brigand who robs men, and he is no man.

Through discipline this Heaven has been filled with light, and through discipline the angels became immaculate and holy.

By reason of irreverence the sun was eclipsed, and insolence caused an 'Azázíl[2] to be turned back from the door.

The meeting of the king with the divine physician whose coming had been announced to him in a dream.

He (the king) opened his hands and clasped him to his breast and received him, like love, into his heart and soul,

And began to kiss his hand and brow and inquire concerning his home and journey.

(So) with many a question he led him to the dais. "At last," said he, "I have found a treasure by being patient."

He said (also), "O gift from God and defence against trouble, (O thou who art) the meaning of 'Patience is the key of joy'!

O thou whose countenance is the answer to every question, by thee hard knots are loosed without discussion.

Thou interpretest all that is in our hearts, thou givest a helping hand to every one whose foot is in the mire.

Welcome, O chosen one, O approved one! If thou vanish, Destiny will come (upon us) and the wide room will be straitened.

Thou art the protector of the people. He that desires (thee) not hath gone to perdition. *Nay, verily, if he do not refrain. . . !*"

How the king led the physician to the bedside of the sick girl, that he might see her condition.

When that meeting and bounteous (spiritual) repast was over, he took his hand and conducted him to the harem.

He rehearsed the tale of the invalid and her illness, and then seated him beside the sick (girl).

[1] Literally, "beggar-faced ones." [2] The name borne by Iblís before his fall.

The physician observed the colour of her face, (felt) her pulse, and (inspected) her urine; he heard both the symptoms and the (secondary) causes of her malady.

He said, "None of the remedies which they have applied builds up (health): they (the false physicians) have wrought destruction.

They were ignorant of the inward state. I seek refuge with God from that which they invent."

He saw the pain, and the secret became open to him, but he concealed it and did not tell the king.

Her pain was not from black or yellow bile: the smell of every firewood appears from the smoke.

From her sore grief he perceived that she was heart-sore; well in body, but stricken in heart.

Being in love is made manifest by soreness of heart: there is no sickness like heart-sickness.

The lover's ailment is separate from all other ailments; love is the astrolabe of the mysteries of God.

Whether love be from this (earthly) side or from that (heavenly) side, in the end it leads us yonder.

Whatsoever I say in exposition and explanation of Love, when I come to Love (itself) I am ashamed of that (explanation).

Although the commentary of the tongue makes (all) clear, yet tongueless love is clearer.

Whilst the pen was making haste in writing, it split upon itself as soon as it came to Love.

In expounding it (Love), the intellect lay down (helplessly) like an ass in the mire: it was Love (alone) that uttered the explanation of love and loverhood.

The proof of the sun is the sun (himself): if thou require the proof, do not avert thy face from him!

If the shadow gives an indication of him, the sun (himself) gives spiritual light every moment.

The shadow, like chat in the night-hours, brings sleep to thee; when the sun rises *the moon is cloven asunder*.

There is nothing in the world so wondrous strange as the sun, (but) the Sun of the spirit is everlasting: it hath no yesterday.

Although the external sun is unique, still it is possible to imagine one resembling it;

The spiritual Sun, which is beyond the aether, hath no peer in the mind or externally.

Where is room in the imagination for His essence, that the like of Him should come into the imagination?

When news arrived of the face of Shamsu'ddín (the Sun of the Religion), the sun of the fourth heaven drew in its head (hid itself for shame).

Since his name has come (to my lips), it behoves me to set forth some hint of his bounty.

At this moment my Soul[1] has plucked my skirt: he has caught 125
the perfume of Joseph's vest.

(He said): "For the sake of our years of companionship, recount one of those sweet ecstasies,

That earth and heaven may laugh (with joy), that intellect and spirit and eye may increase a hundredfold."

(I said): "Do not lay tasks on me, for I have passed away from myself (*faná*); my apprehensions are blunted and I know not how to praise.

Everything that is said by one who has not returned to consciousness, if he constrains himself or boastfully exaggerates, is unseemly.

How should I—not a vein of mine is sensible—describe that 130
Friend who hath no peer?

The description of this severance and this heart's blood do thou at present leave over till another time."

He said: "Feed me, for I am hungry, and make haste, for Time is a cutting sword.

The Súfí is the son of the (present) time, O comrade: it is not the rule of the Way to say 'To-morrow.'

Art not thou indeed a Ṣúfí, then? That which is (in hand) is reduced to naught by postponing the payment."

I said to him: "It is better that the secret of the Friend should 135
be disguised: do thou hearken (to it as implied) in the contents of the tale.

It is better that the lovers' secret should be told in the talk of others."

He said: "Tell it forth openly and nakedly and without unfaithfulness: do not put me off, O trifler!

Lift the veil and speak nakedly, for I do not wear a shirt when I sleep with the Adored One."

I said: "If He should become naked in (thy) vision, neither wilt thou remain nor thy bosom nor thy waist.

Ask thy wish, but ask with measure: a blade of straw will not 140
support the mountain.

If the Sun, by whom this world is illumined, should approach a little (nearer), all will be burned.

Do not seek trouble and turmoil and bloodshed: say no more concerning the Sun of Tabríz!"

This (mystery) hath no end: tell of the beginning. Go, relate the conclusion of this tale.

[1] Ḥusámu'ddín.

How that saint demanded of the king to be alone with the handmaiden for the purpose of discovering her malady.

He said: "O king, make the house empty; send away both kinsfolk and strangers.

145 Let no one listen in the entrance-halls, that I may ask certain things of this handmaiden."

The house was left empty, and not one inhabitant (remained): nobody save the physician and that sick girl.

Very gently he said (to her), "Where is thy native town? for the treatment suitable to the people of each town is separate.

And in that town who is related to thee? With what hast thou kinship and affinity?"

He laid his hand on her pulse and put questions, one by one, about the injustice of Heaven.

150 When a thorn darts into any one's foot, he sets his foot upon his knee,

And keeps searching for its head with the point of a needle, and if he does not find it, he keeps moistening it (the place) with his lip.

A thorn in the foot is so hard to find: how (then) is it with a thorn in the heart? Answer (that)!

If every base fellow had seen the thorn in the heart, when would sorrows gain the upper hand over any one?

Somebody sticks a thorn under a donkey's tail: the donkey does not know how to get rid of it: he starts jumping.

155 He jumps, and the thorn strikes more firmly (pierces deeper): it needs an intelligent person to extract a thorn.

In order to get rid of the thorn, the donkey from irritation and pain went on kicking and dealing blows in a hundred places,

(But) that thorn-removing physician was an expert: putting his hand on one spot after another, he tested (it).

He inquired of the girl concerning her friends, by way of narrative,

And she disclosed to the physician (many) circumstances touching her home and (former) masters and fellow-townsmen.

160 He listened to her story (while) he continued to observe her pulse and its beating,

So that at whosoever's name her pulse should begin to throb, (he might know that) that person is the object of her soul's desire in the world.

He counted up the friends in her native town; then he mentioned another town by name.

He said: "When you went forth from your own town, in which town did you live mostly?"

She mentioned the name of a certain town and from that too she passed on (to speak of another, and meanwhile) there was no change in the colour of her face or in her pulse.

Masters and towns, one by one, she told of, and about dwelling-place and bread and salt.

She told stories of many a town and many a house, (and still) no vein of her quivered nor did her cheek grow pale.

Her pulse remained in its normal state, unimpaired, till he asked about Samarcand, the (city) sweet as candy.

(Thereat) her pulse jumped and her face went red and pale (by turns), for she had been parted from a man of Samarcand, a goldsmith.

When the physician found out this secret from the sick (girl), he discerned the source of that grief and woe.

He said: "Which is his quarter in passing (through the town)?" "*Sar-i Pul* (Bridge-head)," she replied, "and Ghátafar street."

Said he: "I know what your illness is and I will at once display the arts of magic in delivering you[1].

Be glad and care-free and have no fear, for I will do to you that which rain does to the meadow.

I will be anxious for you, be not you anxious: I am kinder to you than a hundred fathers.

Beware! tell not this secret to any one, not though the king should make much inquiry from you.

When your heart becomes the grave of your secret, that desire of yours will be gained more quickly."

The Prophet said that any one who hides his inmost thought will soon attain to the object of his desire[2].

When seeds are hidden in the earth, their inward secret becomes the verdure of the garden.

If gold and silver were not hidden, how would they get nourishment (grow and ripen) in the mine?

The promises and soothing words of the physician made the sick (girl) safe (free) from fear.

There are true promises, grateful to the heart; there are false promises, fraught with disquietude.

The promise of the noble is current (sterling) coin; the promise of the unworthy becomes anguish of soul.

How the saint, having discovered the (cause of) the illness, laid it before the king.

Then he arose and went to see the king and acquainted him with a portion of that matter.

"The (best) plan," said he, "is that we should bring the man here for the sake of (curing) this malady.

Summon the goldsmith from that far country; beguile him with gold and robes of honour."

[1] *I.e.* "I will perform miracles on your behalf."
[2] Literally, "will soon be wedded to the object of his desire."

How the king sent messengers to Samarcand to fetch the goldsmith.

185 The king sent thither one or two messengers, clever men and competent and very just.

To Samarcand came the two messengers for the goldsmith debonair and wanton[1],

Saying, "O fine master, perfect in knowledge, thou whose quality (of perfection in thy craft) is famous in (all) the lands,

Lo, such-and-such a king hath chosen thee for (thy skill in) the goldsmith's craft, because thou art eminent.

Look now, receive this robe of honour and gold and silver; when thou comest (to the king), thou wilt be a favourite and boon-companion."

190 The man saw the much wealth and the many robes: he was beguiled, he parted from his town and children.

Blithely the man came into the road, unaware that the king had formed a design against his life.

He mounted an Arab horse and sped on joyously: (what really was) the price of his blood he deemed a robe of honour.

O (fool), who with a hundred consents thyself with thine own foot didst enter on the journey to the fated ill!

In his fancy (were dreams of) riches, power, and lordship. Said 'Azrá'íl (the Angel of Death), "Go (thy way). Yes, thou wilt get (them)!"

195 When the stranger arrived (and turned) from the road, the physician brought him into the presence of the king.

Proudly and delicately they conducted him to the king of kings, that he might burn (like a moth) on that candle of Ṭiráz.

The king beheld him, showed great regard (for him), and entrusted to him the treasure-house (full) of gold.

Then the physician said to him: "O mighty Sultan, give the handmaiden to this lord,

In order that the handmaiden may be happy in union with him, and that the water of union with him may put out the fire (of passion)."

200 The king bestowed on him that moon-faced one and wedded those twain (who were) craving (each other's) company.

During the space of six months they were satisfying their desire, till the girl was wholly restored to health.

Thereafter he prepared for him a potion, so that when he drank it he began to dwindle away before her.

When because of sickness his beauty remained not, the soul of the girl remained not in his pestilence (deadly toils).

[1] Literally, "one who exceeds the due measure" or "one who busies himself with vain things."

Since he became ugly and ill-favoured and sallow-cheeked, little by little he became cold (irksome and unpleasing) in her heart.

Those loves which are for the sake of a colour (outward beauty) are not love: in the end they are a disgrace.

Would that he too had been disgrace (deformity) altogether, so that that evil judgement might not have come to pass upon him!

Blood ran from his eye (that flowed with tears) like a river; his (handsome) face became the enemy of his life.

The peacock's plumage is its enemy: O many the king who hath been slain by his magnificence!

He said, "I am the muskdeer on account of whose gland that hunter shed my pure (innocent) blood.

Oh, I am the fox of the field whose head they (the hunters springing forth) from the covert cut off for the sake of the fur.

Oh, I am the elephant whose blood was shed by the blow of the mahout for the sake of the bone (ivory).

He who hath slain me for that which is other than I[1], does not he know that my blood sleepeth not (will not rest unavenged)?

To-day it lies on me and to-morrow it lies on him: when does the blood of one such as I am go to waste like this?

Although the wall casts a long shadow, (yet at last) the shadow turns back again towards it.

This world is the mountain, and our action the shout: the echo of the shouts comes (back) to us."

He said this and at the (same) moment went under the earth (gave up the ghost). The handmaiden was purged of pain and love,

Because love of the dead is not enduring, because the dead one is never coming (back) to us;

(But) love of the living is every moment fresher than a bud in the spirit and in the sight.

Choose the love of that Living One who is everlasting, who gives thee to drink of the wine that increases life.

Choose the love of Him from whose love all the prophets gained power and glory.

Do not say, "We have no admission to that King." Dealings with the generous are not difficult.

[1] *I.e.* "on account of my beauty, which is not my real self."

Setting forth how the slaying and poisoning of the goldsmith was (prompted) by Divine suggestion, not by sensual desire and wicked meditation.

The slaying of this man by the hand of the physician was not (done) on account of hope or fear:

He did not slay him to humour the king, (he did not slay him) until the Divine command and inspiration came.

As for the boy whose throat was cut by Khaḍir, the vulgar do not comprehend the mystery thereof.

225 He that receives from God inspiration and answer (to his prayer), whatsoever he may command is the essence of right.

If one who bestows (spiritual) life should slay, it is allowable: he is the (Divine) vicegerent, and his hand is the hand of God.

Like Ismá'íl (Ishmael), lay your head before him; gladly and laughingly give up your soul before his dagger,

In order that your soul may remain laughing unto eternity, like the pure soul of Aḥmad (Mohammed) with the One (God).

Lovers drain the cup of joy at the moment when the fair ones slay them with their own hand.

230 The king did not commit that bloodshed because of lust: cease from thinking evil and disputing.

You thought that he committed a foul crime, (but) in (the state of) purity how should the sublimation leave (any) alloy (behind)?

The purpose of this (severe) discipline and this rough treatment is that the furnace may extract the dross from the silver.

The testing of good and bad is in order that the gold may boil and bring the scum to the top.

If his act were not the inspiration of God, he would have been a dog that rends (its prey), not a king.

235 He was unstained by lust and covetousness and passion: (what) he did (was) good, but good that wore the aspect of evil.

If Khaḍir stove the boat in the sea, (yet) in Khaḍir's staving there are a hundred rightnesses.

The imagination of Moses, notwithstanding his (spiritual) illumination and excellence, was screened from (the comprehension of) that (act of Khaḍir). Do not thou fly without wings!

That (deed of the king) is a red rose (worthy of praise); do not call it blood (murder). He is intoxicated with Reason; do not call him a madman.

Had it been his desire to shed the blood of a Moslem, I am an infidel if I would have mentioned his name (with praise).

240 The highest heaven trembles at praise of the wicked, and by praise of him the devout man is moved to think evil.

He was a king and a very heedful king; he was elect and the elect (favourite) of God.

One who is slain by a king like this, he (the king) leads him to fortune and to the best (most honourable) estate.

Unless he (the king) had seen advantage to him (the goldsmith) in doing violence to him, how should that absolute Mercy have sought to do violence?

The child trembles at the barber's scalpel (but) the fond mother is happy in that pain (of her child).

He takes half a life and gives a hundred lives (in exchange): he gives that which enters not into your imagination.

You are judging (his actions) from (the analogy of) yourself, but you have fallen far, far (away from the truth). Consider well!

The story of the greengrocer and the parrot and the parrot's spilling the oil in the shop.

There was a greengrocer who had a parrot, a sweet-voiced green talking parrot.

(Perched) on the bench, it would watch over the shop (in the owner's absence) and talk finely to all the traders.

In addressing human beings it would speak (like them); it was (also) skilled in the song of parrots.

(Once) it sprang from the bench and flew away; it spilled the bottles of rose-oil.

Its master came from the direction of his house and seated himself on the bench at his ease as a merchant does.

(Then) he saw the bench was full of oil and his clothes greasy; he smote the parrot on the head: it was made bald by the blow.

For some few days it refrained from speech; the greengrocer, in repentance, heaved deep sighs,

Tearing his beard and saying, "Alas! the sun of my prosperity has gone under the clouds.

Would that my hand had been broken (powerless) at that moment! How (ever) did I strike (such a blow) on the head of that sweet-tongued one?"

He was giving presents to every dervish, that he might get back the speech of his bird.

After three days and three nights, he was seated on the bench, distraught and sorrowful, like a man in despair,

Showing the bird every sort of marvel (in the hope) that maybe it would begin to speak.

Meanwhile a bare-headed dervish, clad in a *jawlaq* (coarse woollen frock), passed by, with a head hairless as the outside of bowl and basin.

Thereupon the parrot began to talk, screeched at the dervish and said, "Hey, fellow!

How were you mixed up with the bald, O baldpate? Did you, then, spill oil from the bottle?"

The bystanders laughed at the parrot's inference, because it deemed the wearer of the frock to be like itself.

Do not measure the actions of holy men by (the analogy of) yourself, though *shér* (lion) and *shír* (milk) are similar in writing.

On this account the whole world is gone astray: scarcely any one is cognisant of God's *Abdál* (Substitutes)[1].

265 They set up (a claim of) equality with the prophets; they supposed the saints to be like themselves.

"Behold," they said, "we are men, they are men; both we and they are in bondage to sleep and food."

In (their) blindness they did not perceive that there is an infinite difference between (them).

Both species of *zanbúr* ate and drank from the (same) place, but from that one (the hornet) came a sting, and from this other (the bee) honey.

Both species of deer ate grass and drank water: from this one came dung, and from that one pure musk.

270 Both reeds drank from the same water-source, (but) this one is empty and that one (full of) sugar.

Consider hundreds of thousands of such likenesses and observe that the distance between the two is (as great as) a seventy years' journey.

This one eats, and filth is discharged from him; that one eats, and becomes entirely the light of God.

This one eats, (and of him) is born nothing but avarice and envy; that one eats, (and of him) is born nothing but love of the One (God).

This one is good (fertile) soil and that one brackish and bad; this one is a fair angel and that one a devil and wild beast.

275 If both resemble each other in aspect, it may well be (so): bitter water and sweet water have (the same) clearness.

Who knows (the difference) except a man possessed of (spiritual) taste? Find (him): he knows the sweet water from the brine.

Comparing magic with (prophetic) miracle, he (the ignorant one) fancies that both are founded on deceit.

The magicians (in the time) of Moses, for contention's sake, lifted up (in their hands) a rod like his,

(But) between this rod and that rod there is a vast difference; from this action (magic) to that action (miracle) is a great way.

280 This action is followed by the curse of God, (while) that action receives in payment the mercy (blessing) of God.

The infidels in contending (for equality with the prophets and saints) have the nature of an ape: the (evil) nature is a canker within the breast.

[1] The saints next in rank to the *Quṭb*, who is the head of the spiritual hierarchy.

Whatever a man does, the ape at every moment does the same thing that he sees done by the man.

He thinks, "I have acted like him": how should that quarrelsome-looking one know the difference?

This one (the holy man) acts by the command (of God), and he (the apish imitator) for the sake of quarrelling (rivalry). Pour dust on the heads of those who have quarrelsome faces!

That (religious) hypocrite joins in ritual prayer with the (sincere) conformist (only) for quarrelling's sake, not for supplication.

In prayer and fasting and pilgrimage and alms-giving the true believers are (engaged) with the hypocrite in (what brings) victory and defeat.

Victory in the end is to the true believers; upon the hypocrite (falls) defeat in the state hereafter.

Although both are intent on one game, in relation to each other they are (as far apart as) the man of Merv and the man of Rayy.

Each one goes to his (proper) abiding-place; each one fares according to his name.

If he be called a true believer, his soul rejoices; and if you say "hypocrite," he becomes filled with fire (rage).

His (the true believer's) name is loved on account of its essence (which is true faith); this one's (the hypocrite's) name is loathed on account of its pestilent qualities.

(The four letters) *mím* and *wáw* and *mím* and *nún* do not confer honour: the word *múmin* (true believer) is only for the sake of denotation.

If you call him (the true believer) hypocrite, this vile name is stinging (him) within like a scorpion.

If this name is not derived from Hell, then why is there the taste of Hell in it?

The foulness of that ill name is not from the letters; the bitterness of that sea-water is not from the vessel (containing it).

The letters are the vessel: therein the meaning is (contained) like water; (but) the sea of the meaning is (with God)—*with Him is the Ummu 'l-Kitáb*.

In this world the bitter sea and the sweet sea (are divided)—between them is *a barrier which they do not seek to cross*.

Know that both these flow from one origin. Pass on from them both, go (all the way) to their origin!

Without the touchstone you will never know in the assay adulterated gold and fine gold by (using your own) judgement.

Any one in whose soul God shall put the touchstone, he will distinguish certainty from doubt.

A piece of rubbish jumps into the mouth of a living man, and only when he ejects it is he at ease.

When, amongst thousands of morsels (of food), one little piece of rubbish entered (his mouth), the living man's sense (of touch or taste) tracked it down.

The worldly sense is the ladder to this world; the religious sense is the ladder to Heaven.

Seek ye the well-being of the former sense from the physician; beg ye the well-being of the latter sense from the Beloved.

305 The health of the former arises from the flourishing state of the body; the health of the latter arises from the ruin of the body.

The spiritual way ruins the body and, after having ruined it, restores it to prosperity:

Ruined the house for the sake of the golden treasure, and with that same treasure builds it better (than before);

Cut off the water and cleansed the river-bed, then caused drinking-water to flow in the river-bed;

Cleft the skin and drew out the iron point (of the arrow or spear)—then fresh skin grew over it (the wound);

310 Rased the fortress and took it from the infidel, then reared thereon a hundred towers and ramparts.

Who shall describe the action of Him who hath no like? This that I have said (is only what the present) necessity is affording.

Sometimes it (the action of God) appears like this and sometimes the contrary of this: the work of religion is naught but bewilderment.

(I mean) not one bewildered in such wise that his back is (turned) towards Him; nay, but one bewildered (with ecstasy) like this and drowned (in God) and intoxicated with the Beloved.

The face of the one is set towards the Beloved, (while) the face of the other is just his own face (he is facing himself).

315 Look long on the face of every one, keep watch attentively: it may be that by doing service (to Ṣúfís) you will come to know the face (of the true saint).

Since there is many a devil who hath the face of Adam, it is not well to give your hand to every hand,

Because the fowler produces a whistling sound in order to decoy the bird[1],

(So that) the bird may hear the note of its congener and come down from the air and find trap and knife-point.

The vile man will steal the language of dervishes, that he may thereby chant a spell over (fascinate and deceive) one who is simple.

320 The work of (holy) men is (as) light and heat; the work of vile men is trickery and shamelessness.

[1] Literally, "in order that the birdcatcher may decoy."

They make a woollen lion for the purpose of begging; they give the title of Aḥmad (Mohammed) to Bú Musaylim;

(But) to Bú Musaylim remained the title of *Kadhdháb* (Liar), to Mohammed remained (the title of) *Ulu 'l-albáb* (Endowed with understanding).

The wine of God, its seal (last result) is pure musk, (but) as for (the other) wine, its seal is stench and torment.

Story of the Jewish king who for bigotry's sake used to slay the Christians.

Amongst the Jews there was a king who wrought oppression, an enemy of Jesus and a destroyer of Christians.

'Twas the epoch of Jesus and the turn was his[1]: he was the soul of Moses, and Moses the soul of him;

(But) the squint-eyed (double-seeing) king separated in the way of God those two Divine (prophets) who were (really) in accord (with each other).

The master said to a squint-eyed (pupil), "Come on; go, fetch that bottle out of the room."

Said the squint-eyed one: "Which of the two bottles shall I bring to you? Explain fully."

"There are not two bottles," replied the master; "go, leave off squinting and do not be seeing more (than one)."

"O master," said he, "don't chide me." Said the master, "Smash one of those two."

The bottle was one, though in his eyes it seemed two; when he broke the bottle, there was no other.

When one was broken, both vanished from sight: a man is made squint-eyed by (evil) propensity and anger.

Anger and lust make a man squint-eyed, they change the spirit (so that it departs) from rectitude.

When self-interest appears, virtue becomes hidden: a hundred veils rise from the heart to the eye.

When the cadi lets bribery gain hold of his heart, how should he know the wronger from the wretched victim of wrong?

The king, from Jewish rancour, became so squint-eyed that (we cry), "Mercy, O Lord, mercy (save us from such an affliction)!"

He slew hundreds of thousands of wronged (innocent) believers, saying, "I am the protection and support of the religion of Moses."

How the vizier instructed the king to plot.

He had a vizier, a miscreant and ogler (deceiver), who by reason of (his exceeding) guile would tie knots on water.

"The Christians," said he, "seek to save their lives; they hide their religion from the king.

[1] *I.e.* it was his turn to appear as a prophet.

Slay them not, for slaying (them) is useless: religion hath no smell, it is not musk and aloes-wood.

The secret is concealed in a hundred coverings: its outward form is (in agreement) with thee, resembling thee, (but) the inward (reality) is (in) disagreement."

The king said to him: "Tell (me), then, what is the (best) plan? What is the remedy against that deceit and imposture?—

So that there may not remain a single Christian in the world, neither one whose religion is manifest nor one who is concealed."

"O king," said he, "cut off my ears and hands, rip my nose by bitter (cruel) decree;

Then bring me under the gallows, that an intercessor may plead for me.

Do this deed in the place for (public) proclamation, on a highway where roads run in four directions.

Then banish me from thy presence to a distant land, that I may cast mischief and confusion amongst them.

How the vizier brought the Christians into doubt and perplexity.

Then I will say (to them), 'I am secretly a Christian. O God who knowest (all) things hidden, Thou knowest me.

The king was informed of my (Christian) faith and from bigotry sought to take my life.

I wished to hide my religion from the king and profess his religion,

(But) the king got a scent of my inmost beliefs, and my words were suspected (when I stood) before the king.

He said, "Your words are like a needle in bread (specious but pernicious); there is a window between my heart and yours.

Through that window I have seen your (real) state: I see your state and will not heed your words."

Had not the spirit of Jesus been my aid, he would in Jewish fashion have torn me to pieces.

For Jesus' sake I would yield my life and give my head and lay on myself (confess) myriads of obligations to him.

I do not grudge Jesus my life, but full well am I versed in the knowledge of his religion[1].

Grief was coming over me (it seemed to me a pity) that that holy religion should perish amongst those who are ignorant (of it).

Thanks be to God and to Jesus that I have become a guide to the true faith.

[1] In this way he excuses himself for not having died a martyr's death.

I have escaped from Jews and Judaism so (entirely) that I have bound my waist with a (Christian) girdle.
The (present) epoch is the epoch of Jesus. O men, hearken with your souls unto the mysteries of his religion!'"
The king did to him that deed (mutilation) which he had proposed: the people remained in amazement at his deed.
He (the king) drove him away to the Christians. After that, he (the vizier) began to proselytise.

How the Christians let themselves be duped by the vizier.

Myriads of Christian men gathered round him, little by little, in his abode,
(While) he secretly expounded to them the mysteries of Gospel and girdle and prayer.
Outwardly he was a preacher of (religious) ordinances, but inwardly he was (as) the whistle and snare (of the fowler).
On this account[1] some Companions (of Mohammed) begged of the Prophet (that he would acquaint them with) the deceitfulness of the ghoul-like soul[2],
Saying, "What of hidden selfish interests does it mingle in acts of worship and in pure spiritual devotion?"
They were not seeking from him excellence of piety; they were not inquiring where lay the outward defect.
Hair by hair, speck by speck, they were recognising the deceitfulness of the fleshly soul as (plainly as the difference of) the rose from parsley.
Even the hair-splitters (the most scrupulous) of the Companions used to become distraught in spirit at the (Prophet's) admonition to them (the inquirers).

How the Christians followed the vizier.

The Christians all gave their hearts to him: what (how great), indeed, is the strength of the (blind) conformity of the vulgar!
They planted love of him within their breasts, they were regarding him as the vicar of Jesus.
He inwardly (in reality) was the accursed one-eyed Antichrist. O God, do Thou (hear and) answer the cry (of those in trouble)—what a good helper art Thou!
O God, there are myriads of snares and baits, and we are as greedy foodless birds.
From moment to moment we are caught in a fresh snare, though we become, each one, (like) a falcon or a Símurgh.
Every moment Thou art delivering us, and again we are going to a snare, O Thou who art without want!

[1] Because it is hard to distinguish truth from falsehood.
[2] The appetitive soul, "the flesh."

We are putting corn in this barn, (and then) we are losing the corn that has been garnered.

(Why), after all, do not we consider with intelligent mind that this damage to the corn arises from the deceitfulness of the mouse?

Since the mouse has made a hole in our barn, and our barn has been ravaged by its guile,

380 O soul, in the first place avert the mischief of the mouse, and then show fervour (zeal) in garnering the corn.

Hear (one) of the sayings related from the Chiefest of the Chief (the Prophet): "No prayer is complete without 'presence' (concentration of the mind on God)."

If there is no thievish mouse in our barn, where is the corn of forty years' works (of devotion)?

Why is the daily sincerity (of our devotions) not being stored, bit by bit, in this barn of ours?

Many a star (spark) of fire shot forth from the iron (of good works), and that burning heart received (it) and drew (it) in;

385 But in the darkness a hidden thief is laying his finger upon the stars,

Extinguishing the stars one by one, that no lamp may shine from the (spiritual) sky.

Though there be thousands of snares at our feet, when Thou art with us there is not any trouble.

Every night Thou freest the spirits from the body's snare, and dost erase (the impressions on) the tablets (of the mind).

The spirits are set free every night from this cage, (they are) done with ordinance and talk and tale.

390 At night prisoners are unconscious of their prison, at night governors are unconscious of their power.

There is no sorrow, no thought of gain or loss, no fancy of this person or that person.

This is the state of the *'árif* (gnostic), even without sleep: God said, (*Thou wouldst deem them awake*) *whilst they slept*. Shy not at this[1].

He is asleep, day and night, to the affairs of the world, like a pen in the hand of the Lord's control.

One who sees not the hand in the writing thinks (that) the act (of writing proceeds) from the pen by means of movement.

395 He (God) hath shown forth some part of this state of the *'árif*, (inasmuch as) the vulgar too are carried off (overtaken) by sleep of the senses.

Their souls are gone into the desert that is without description: their spirits and bodies are at rest;

And with a whistle thou leadest them back to the snare, leadest them all (back) to justice and to the judge.

[1] *I.e.* "do not deny this or disbelieve in it."

Like Isráfíl (Seraphiel), He (God) who causes the dawn to break brings them all from those lands (of spirit) into (the world of) form.

He embodies the spirits divested (of body), He makes each body pregnant (laden) again (with actions and works).

He makes the steed of the souls bare of saddle: this is the 400
inner meaning of "Sleep is the brother of Death";

But in order that they may return in the daytime, He puts a long tether on its leg,

So that in the daytime He may lead it back from that meadow and bring it from the pasture (to go) under the load.

Would that He had guarded this spirit as the Men of the Cave or as the Ark of Noah,

That this mind and eye and ear might be delivered from the Flood of wakefulness and consciousness!

Oh, in the world there is many a Man of the Cave beside 405
you, before you, at this time:

The Cave is with him, the Friend is in converse with him; but your eyes and ears are sealed, (so) what does it avail?

Story of the Caliph's seeing Laylá.

The Caliph said to Laylá: "Art thou she by whom Majnún was distracted and led astray?

Thou art not superior to other fair ones." "Be silent," she replied, "since thou art not Majnún."

Whosoever is awake (to the material world) is the more asleep (to the spiritual world); his wakefulness is worse than his sleep.

When our soul is not awake to God, wakefulness is like clos- 410
ing our doors (to Divine influences).

All day long, from the buffets of phantasy and from (thoughts of) loss and gain and from fear of decline,

There remains to it (the soul) neither joy nor grace and glory nor way of journeying to Heaven.

The one asleep (to spiritual things) is he who hath hope of every vain fancy and holds parley with it.

Diabolum per somnum videt tanquam virginem caelestem, deinde propter libidinem effundit cum diabolo aquam (seminis).

Postquam semen generationis in terram salsuginosam infudit, 415
ipse ad se rediit, fugit ab eo illa imago.

Hinc percipit languorem capitis et (videt) corpus pollutum. Proh dolor ob illud simulacrum visum (sed revera) non visum!

The bird is flying on high, and its shadow is speeding on the earth, flying like a bird:

Some fool begins to chase the shadow, running (after it) so far that he becomes powerless (exhausted),

Not knowing that it is the reflexion of that bird in the air, not knowing where is the origin of the shadow.

420 He shoots arrows at the shadow; his quiver is emptied in seeking (to shoot it):

The quiver of his life became empty: his life passed in running hotly in chase of the shadow.

(But) when the shadow of God is his nurse, it delivers him from (every) phantom and shadow.

The shadow of God is that servant of God who is dead to this world and living through God.

Lay hold of his skirt most quickly without misgiving, that you may be saved in the skirt (end) of the last days (of the world).

425 (The shadow mentioned in the words) *How He (God) extended the shadow* is the form of the saints, which guides to the light of the Divine Sun.

Do not go in this valley without this guide; say, like Khalíl (Abraham), "*I love not them that set.*"

Go, from the shadow gain a sun: pluck the skirt of the (spiritual) king, Shams-i Tabrízí (the Sun of Tabríz)!

If you do not know the way to this feast and bridal, ask of Ẓiyá'u 'l-Ḥaqq (the Radiance of God) Ḥusámu'ddín.

And if on the way envy seize you by the throat, it belongs to (is characteristic of) Iblís to go beyond bounds in envy;

430 For he because of envy hath disdain for Adam, and because of envy is at war with felicity.

In the Way there is no harder pass than this. Oh, fortunate he who is not companioned by envy!

This body, you must know, is the house of envy, for the household are tainted with envy.

If the body is the house of envy, yet God made that body very pure.

(The text) *Cleanse My house, ye twain*, is the explanation of (such) purity: it (the purified heart) is a treasure of (Divine) light, though its talisman is of earth.

435 When you practise deceit and envy against one who is without envy, from that envy black stains arise in your heart.

Become (as) dust under the feet of the men of God; throw dust on the head of envy, even as we do.

Explanation of the envy of the vizier.

That petty vizier had his origin from envy, so that for vanity he gave to the wind (sacrificed) his ears and nose,

In the hope that by the sting of envy his venom might enter the souls of the poor (Christians).

Any one who from envy mutilates his nose makes himself without ear and without nose (unable to apprehend spiritual things).

The nose is that which catches a scent, and which the scent 440
leads towards an abode (of spiritual truth).

Whoever hath no scent is without a nose; the scent (referred to) is that scent which is religious.

When he has caught a scent and given no thanks for it, (that) ingratitude comes and devours his nose (deprives him of the organ of spiritual perception).

Give thanks (to God) and be a slave to those who give thanks: be in their presence (as one) dead, be steadfast.

Do not, like the vizier, make brigandage your stock-in-trade; do not turn the people away from the ritual prayer.

The miscreant vizier had become (in appearance) a true re- 445
ligious counsellor, (but) he had craftily put garlic in the almond cake.

How the sagacious among the Christians perceived the guile of the vizier.

Whoever was possessed of (spiritual) discernment was feeling a sweet savour in his words and, joined therewith, bitterness.

He (the vizier) was saying fine things mixed (with foul): he had poured some poison into the sugared julep.

The outward sense of it was saying, "Be diligent in the Way," but in effect it was saying to the soul, "Be slack."

If the surface of silver is white and new, (yet) the hands and dress are blackened by it.

Although fire is red-faced (bright and glorious) with sparks, 450
look at the black behaviour (displayed) in its action.

If the lightning appears luminous to the eye, (yet) from its distinctive property it is the robber of sight (it strikes men blind).

(As for) any (Christian) who was not wary and possessed of discernment, the words of him (the vizier) were (as) a collar on his neck.

During six years, in separation from the king, the vizier became a refuge for the followers of Jesus.

To him the people wholly surrendered their religion and their hearts: at his command and decree they were ready to die.

How the king sent messages in secret to the vizier.

Messages (passed) between the king and him: the king had 455
words of comfort from him[1] in secret.

The king wrote to him, saying, "O my fortunate one, the time is come: quickly set my mind at ease."

He replied: "Behold, O king, I am preparing to cast disorders into the religion of Jesus."

[1] Literally, "through him the king had comforts."

Explanation of the twelve tribes of the Christians.

The people of Jesus had twelve amírs as rulers in authority over them.

Each party followed one amír and had become devoted to its own amír from desire (of worldly gain).

460 These twelve amírs and their followers became the slaves of that vizier of evil sign.

They all put trust in his words, they all took his procedure as a pattern.

Each amír would have given up his life in his presence at the time and hour (on the spot), if he (the vizier) had bidden him die.

How the vizier confused the ordinances of the Gospel.

He prepared a scroll in the name of (addressed to) each one, the (written) form of each scroll (of) a different tenor,

The ordinances of each (of) a diverse kind, this contradicting that from the end to the beginning.

465 In one he made the path of asceticism and hunger to be the basis of repentance and the condition (necessary) for conversion.

In one he said: "Asceticism profits naught: in this Way there is no place (means) of deliverance but generosity."

In one he said: "Your hunger and generosity are (imply) association on your part (of other objects) with (Him who is) the object of your worship.

Excepting trust (in God) and complete resignation in sorrow and joy, all is a deceit and snare."

In one he said: "It is incumbent (on you) to serve (God)[1]; else the thought of putting trust (in Him) is (a cause of) suspicion."

470 In one he said: "There are (Divine) commands and prohibitions, (but they) are not for practice (observance): they are (only) to show our weakness (inability to fulfil them),

So that we may behold our weakness therein and at that time recognise the power of God."

In one he said: "Do not regard your weakness: that weakness is an act of ingratitude. Beware!

Regard your power, for this power is from Him: know that your power is the gift of Him who is *Hú* (the Absolute God)."

In one he said: "Leave both these (qualities) behind: whatsoever is contained in sight (regard for other than God) is an idol (something which involves dualism)."

475 In one he said: "Do not put out this candle (of sight), for this sight is as a candle (lighting the way) to (interior) concentration.

[1] *I.e.* "to perform the outward acts of worship."

When you relinquish sight and phantasy (too soon), you will have put out the candle of union at midnight."

In one he said: "Put it out[1]—have no fear—that you may see myriads of sights in exchange;

For by putting it out the candle of the spirit is increased: by your self-denial your Laylá (beloved) becomes your Majnún (lover).

If any one abandons the world by his own (act of) renunciation, the world comes to him (with homage) more and more."

In one he said: "That which God hath given you He made sweet to you in (at the time of) bringing it into existence.

He made it easy (blessed) to you, and do you take it gladly: do not throw yourself into anguish."

In one he said: "Let go all that belongs to self, for it is wrong and bad to comply with your nature."

(Many) different roads have become easy (to follow): every one's religion has become (to him) as (dear) as life.

If God's making (religion) easy were the (right) road, every Jew and Zoroastrian would have knowledge of Him.

In one he said: "That (alone) is made easy (blessed) that (nothing but) spiritual food should be the life of the heart."

When the enjoyments of the (sensual) nature are past, like brackish soil they raise no produce and crop.

The produce thereof is naught but penitence; the sale thereof yields only loss, nothing more.

That is not "easy" in the end; its (true) name ultimately is "hard."

Distinguish the hard from the easy: consider (what is) the goodliness of this and that in the end.

In one he said: "Seek a master (teacher): you will not find foresight as to the end among the qualities derived from ancestors."

Every sort of religious sect foresaw the end (according to their own surmise): of necessity they fell captive to error.

To foresee the end is not (as simple as) a hand-loom; otherwise, how would there have been difference in religions?

In one he said: "*You* are the master, because you know the master.

Be a man and be not subject to men. Go, take your own head (choose your own way), and be not one whose head is turning (bewildered in search of a guide)."

In one he said: "All this (multiplicity) is one: whoever sees two is a squint-eyed manikin."

In one he said: "How should a hundred be one? He who thinks this is surely mad."

[1] *I.e.* "extinguish the sight which regards 'other,' see nothing but God."

The doctrines, every one, are contrary to each other: how should they be one? Are poison and sugar one?

Until you pass beyond (the difference of) poison and sugar, how will you catch a scent of unity and oneness?

Twelve books of this style and fashion were drawn up in writing by that enemy to the religion of Jesus.

Showing how this difference lies in the form of the doctrine, not in the real nature of the Way.

500 He had no scent (perception) of the unicolority of Jesus, nor had he a disposition from (imbued with) the tincture of the dyeing-vat of Jesus.

From that pure vat a garment of a hundred colours would become as simple and one-coloured as light.

(This) is not the unicolority from which weariness ensues; nay, it is (a case) like (that of) fishes and clear water:

Although there are thousands of colours on dry land, (yet) fishes are at war with dryness.

Who is the fish and what is the sea in (my) simile, that the King Almighty and Glorious should resemble them?

505 In (the world of) existence myriads of seas and fishes prostrate themselves in adoration before that Munificence and Bounty.

How many a rain of largesse hath rained, so that the sea was made thereby to scatter pearls!

How many a sun of generosity hath shone, so that cloud and sea learned to be bountiful!

The sunbeams of Wisdom struck on soil and clay, so that the earth became receptive of the seed.

The soil is faithful to its trust, and whatever you have sown in it, you carry away the (equivalent in) kind thereof without fraud (on the part of the soil).

510 It has derived this faithfulness from that (Divine) faithfulness, inasmuch as the sun of Justice has shone upon it.

Until springtide brings the token of God, the soil does not reveal its secrets.

The Bounteous One who gave to an inanimate thing these informations and this faithfulness and this righteousness,

His grace makes an inanimate thing informed, (while) His wrath makes blind the men of understanding.

Soul and heart cannot endure that ferment: to whom shall I speak? There is not in the world a single ear (capable of apprehension).

515 Wherever there was an ear, through Him it became an eye; wherever there was a stone, through Him it became a jasper.

He is an alchemist—what is alchemy (compared with His action)? He is a giver of miracles (to prophets)—what is magic (compared with these miracles)?

This uttering of praise (to Him) is (really) the omission of praise on my part, for this (praise) is a proof of (my) being, and being is a sin.

It behoves (us) to be not-being in the presence of His Being: in His presence what is (our) being? Blind and blue.

Were it not blind it would have been melted (consumed) by Him: it would have known the heat of (the Divine) sun;

And were it not blue from mourning, how would this region 520
(of phenomenal existence) have (remained) frozen like ice?

Setting forth how the vizier incurred perdition (by engaging) in this plot.

The vizier was ignorant and heedless, like the (Jewish) king: he was wrestling with the eternal and inevitable,

With a God so mighty that in a moment He causes a hundred worlds like ours to come into existence from non-existence:

A hundred worlds like ours He displays to the sight, when He makes your eye seeing by (the light of) Himself.

If the world appears to you vast and bottomless, know that to Omnipotence it is not (so much as) an atom.

This world, indeed, is the prison of your souls: oh, go in 525
yonder direction, for there lies your open country.

This world is finite, and truly that (other) is infinite: image and form are a barrier to that Reality.

The myriads of Pharaoh's lances were shattered by (the hand of) Moses (armed) with a single staff.

Myriads were the therapeutic arts of Galen: before Jesus and his (life-giving) breath they were a laughing-stock.

Myriads were the books of (pre-Islamic) poems: at the word of an illiterate (prophet) they were (put to) shame.

(Confronted) with such an all-conquering Lord, how should 530
any one not die (to self), unless he be a vile wretch?

Many a mind (strong and firm) as a mountain did He uproot; the cunning bird He hung up by its two feet.

To sharpen the intelligence and wits is not the (right) way: none but the broken (in spirit) wins the favour of the King.

Oh, many the amassers of treasure, digging holes (in search of treasure), who became an ox's beard (dupe) to that vain schemer (the vizier)!

Who is the ox that you should become his beard? What is earth that you should become its stubble[1]?

When a woman became pale-faced (ashamed) of (her) wicked- 535
ness, God metamorphosed her and made her Zuhra (the planet Venus).

To make a woman Zuhra was metamorphosis: what (then) is it to become earth and clay, O contumacious one?

[1] Literally, "dry herbage."

Your spirit was bearing you towards the highest sphere (of heaven): you went towards the water and the clay amongst the lowest (of the low).

By this fall you metamorphosed yourself from that (state of) existence which was the envy of the (spiritual) intelligences.

Consider, then, how is (what is the character of) this metamorphosis: compared with that metamorphosis (of the woman) this (which you have suffered) is exceedingly vile.

540 You urged the steed of ambition towards the stars: you did not acknowledge Adam who was worshipped (by the angels).

After all, you are a son of Adam. O degenerate! how long will you regard lowness as nobility?

How long will you say, "I will conquer a whole world, I will make this world full of myself"?

If the world should be filled with snow from end to end, the glow of the sun would melt it with a single look.

God by a single spark (of His mercy) maketh naught his (the vizier's) burden (of sin) and (the burden) of a hundred viziers and a hundred thousand.

545 He maketh the essence of that (false) imagination to be wisdom; He maketh the essence of that poisoned water to be a (wholesome) drink.

That which raises doubt He turneth into certainty; He maketh lovingkindnesses grow from the causes of hatred.

He cherisheth Abraham in the fire; He turneth fear into security of spirit.

By His burning (destroying) of secondary causes I am distraught; in (my) fancies of Him I am like a sophist (sceptic or agnostic).

How the vizier started another plan to mislead the (Christian) folk.

The vizier formed in his mind another plan: he abandoned preaching and sat alone in seclusion.

550 He inspired ardour in his disciples from (their) longing (to see him); he remained in seclusion forty or fifty days.

The people became mad from longing for him and on account of being separated from his (spiritual) feeling and discourse and intuition.

They were making supplication and lament, while he in solitude was bent double by austerities.

They said, "Without thee we have no light: how (what) is the state of a blind man without a leader?

By way of showing favour (to us) and for God's sake, do not keep us parted from thee any longer.

555 We are as children and thou art our nurse: do thou spread over us that shadow (of thy protection)."

He said, "My soul is not far from them that love (me), but there is no permission to come forth."

Those amírs came for intercession, and the disciples came in reproach,

Saying, "O noble sir, what a misfortune is this for us! Without thee we are left orphaned (deprived) of our hearts and our religion.

Thou art making a pretence while we in grief are heaving cold (fruitless) sighs from the burning heat of our hearts.

We have become accustomed to thy sweet discourse, we have drunk of the milk of thy wisdom.

Allah! Allah! do not thou (O vizier) treat us with such cruelty: show kindness to-day, do not (put off till) to-morrow.

Does thy heart give to thee (consent) that these who have lost their hearts (to thee) should at last, being without thee, become (numbered) amongst them that have nothing left?

They all are writhing like fishes on dry land: let loose the water, remove the dam from the stream.

O thou like whom there is none in the world, for God's sake, for God's sake, come to the aid of thy people!"

How the vizier refused the request of the disciples.

He said: "Beware, O ye enslaved by words and talk, ye who seek admonition (consisting) of the speech of the tongue and (the hearing) of the ear.

Put cotton-wool in the ear of the low (physical) sense, take off the bandage of (that) sense from your eyes!

The ear of the head is the cotton-wool of the ear of the conscience: until the former becomes deaf, that inward (ear) is deaf.

Become without sense and without ear and without thought, that ye may hear the call (of God to the soul), '*Return!*'"

So long as thou art (engaged) in the conversation of wakefulness, how wilt thou catch any scent of the conversation of sleep?

Our speech and action is the exterior journey: the interior journey is above the sky.

The (physical) sense saw (only) dryness, because it was born of dryness (earth): the Jesus of the spirit set foot on the sea.

The journey of the dry body befell on dry land, (but) the journey of the spirit set foot (took place) in the heart of the sea.

Since thy life has passed in travelling on land, now mountain, now river, now desert,

Whence wilt thou gain the Water of Life? Where wilt thou cleave the waves of the Sea?

The waves of earth are our imagination and understanding

and thought; the waves of water are (mystical) self-effacement and intoxication and death (*fanā*).

Whilst thou art in this (sensual) intoxication, thou art far from that (mystical) intoxication; whilst thou art drunken with this, thou art blind to that cup.

Outward speech and talk is as dust: do thou for a time make a habit of silence. Take heed!

How the disciples repeated their request that he should interrupt his seclusion.

They all said: "O sage who seekest a crevice (means of evasion), say not to us this (word of) guile and harshness.

Lay on the beast a burden in proportion to its endurance, lay on the weak a task in proportion to their strength.

580 The bait for every bird is according to its (the bird's) measure (capacity): how should a fig be the food (lure) for every bird?

If you give a babe bread instead of milk, take it (for granted) that the poor babe will die of the bread;

(Yet) afterwards, when it grows teeth, that babe will of its own accord ask for bread.

When an unfledged bird begins to fly, it becomes a mouthful for any rapacious cat;

(But) when it grows wings, it will fly of itself without trouble and without whistling (prompting), good or bad.

585 Thy speech makes the Devil silent, thy words make our ears (full of) intelligence.

Our ears are (full of) intelligence when thou art speaking; our dry land is a river when thou art the ocean.

With thee, earth is better to us than heaven, O thou by whom (the world from) Arcturus to the Fish is illumined!

Without thee, darkness is over heaven for us, (but) compared with thee, O Moon, who is this heaven at all?

The heavens have the form of sublimity, (but) the essence of sublimity belongs to the pure spirit.

590 The form of sublimity is for bodies; beside the essence (reality) bodies are (mere) names."

The refusal of the vizier to interrupt his seclusion.

He said: "Cut short your arguments, let my advice make its way into your souls and hearts.

If I am trustworthy, the trustworthy is not doubted, even though I should call heaven earth.

If I am (endowed with) perfection, why (this) disbelief in my perfection? and if I am not (perfect), why this molestation and annoyance?

I will not go forth from this seclusion, because I am occupied with inward experiences."

How the disciples raised objections against the vizier's secluding himself.

They all said: "O vizier, it is not disbelief: our words are not as the words of strangers.

The tears of our eyes are running because of our separation from thee; sigh after sigh is going (up) from the midst of our souls.

A babe does not contend with its nurse, but it weeps, although it knows neither evil nor good.

We are as the harp and thou art striking (it with) the plectrum (playing on it): the lamentation is not from us, it is thou that art making lamentation.

We are as the flute, and the music in us is from thee; we are as the mountain, and the echo in us is from thee.

We are as pieces of chess (engaged) in victory and defeat: our victory and defeat is from thee, O thou whose qualities are comely!

Who are we, O thou soul of our souls, that we should remain in being beside thee?

We and our existences are (really) non-existences: thou art the absolute Being which manifests the perishable (causes phenomena to appear).

We all are lions, but lions on a banner: because of the wind they are rushing onward from moment to moment.

Their onward rush is visible, and the wind is unseen: may that which is unseen not fail from us!

Our wind (that whereby we are moved) and our being are of thy gift; our whole existence is from thy bringing (us) into being.

Thou didst show the delightfulness of Being unto not-being, (after) thou hadst caused not-being to fall in love with thee.

Take not away the delightfulness of thy bounty; take not away thy dessert and wine and wine-cup!

And if thou take it away, who is there that will make inquiry? How should the picture strive with the painter?

Do not look on us, do not fix thy gaze on us: look on thine own kindness and generosity.

We were not, and there was no demand on our part, (yet) thy grace was hearkening to our unspoken prayer (and calling us into existence)."

Before the painter and the brush the picture is helpless and bound like a child in the womb.

Before Omnipotence all the people of the (Divine) court of audience (the world) are as helpless as the (embroiderer's) fabric before the needle.

Now He makes the picture thereon (one of) the Devil, now (of) Adam; now He makes the picture thereon (one of) joy, now (one of) grief.

There is no power (to any one) that he should move a hand in defence; no (right of) speech, that he should utter a word concerning injury or benefit.

615 Recite from the Qur'án the interpretation of (*i.e.* a text which interprets) the (preceding) verse: God said, *Thou didst not throw when thou threwest.*

If we let fly an arrow, that (action) is not from us: we are (only) the bow, and the shooter of the arrow is God.

This is not *jabr* (compulsion); it is the meaning of *jabbárí* (almightiness): the mention of almightiness is for the sake of (inspiring us with) humility.

Our humility is evidence of necessity, (but) our sense of guilt is evidence of freewill.

If there were not freewill, what is this shame? And what is this sorrow and guilty confusion and abashment?

620 Why is there chiding between masters and pupils? Why is the mind changing (so as to depart) from plans (already formed)?

And if you say that he (the assertor of freewill) takes no heed of His (God's) compulsion, (and that) God's moon has become hidden in His cloud,

There is a good answer to this; if you hearken, you will relinquish unbelief and incline towards the (true) religion.

Remorse and humility occur at the time of illness: the time of illness is wholly wakefulness (of conscience).

At the time when you are becoming ill, you pray God to forgive your trespass;

625 The foulness of your sin is shown to you, you resolve to come back to the (right) way;

You make promises and vows that henceforth your chosen course (of action) will be nothing but obedience (to God):

Therefore it has become certain that illness gives to you conscience and wakefulness.

Note, then, this principle, O thou that seekest the principle; every one who suffers pain has caught the scent (thereof):

The more wakeful any one is, the more full of suffering he is; the more aware (of God) he is, the paler he is in countenance.

630 If you are aware of His *jabr* (compulsion), where is your humility? Where is your feeling of (being loaded with) the chain of His *jabbárí* (almightiness)?

How should one make merry who is bound in chains? When does the captive in prison behave like the man who is free?

And if you consider that your foot is shackled (and that) the king's officers are sitting (as custodians) over you,

Then do not act like an officer (tyrannously) towards the helpless, inasmuch as that is not the nature and habit of a helpless man.

Since you do not feel His compulsion, do not say (that you are compelled); and if you feel it, where is the sign of your feeling?

In every act for which you have inclination, you are clearly conscious of your power (to perform it),

(But) in every act for which you have no inclination and desire, in regard to that (act) you have become a necessitarian, saying, "This is from God."

The prophets are necessitarians in regard to the works of this world, (while) the infidels are necessitarians in regard to the works of the next world.

To the prophets the works of the next world are (a matter of) freewill; to the foolish the works of this world are (a matter of) freewill,

Because every bird flies to its own congener: it (follows) behind, and its spirit (goes) before, (leading it on).

Inasmuch as the infidels were congeners of *Sijjín* (Hell), they were well-disposed to the prison (*sijn*) of this world.

Inasmuch as the prophets were congeners of *'Illiyyín* (Heaven), they went towards the *'Illiyyín* of spirit and heart.

This discourse hath no end, but let us (now) relate the story to its completion.

How the vizier made the disciples lose hope of his abandoning seclusion.

The vizier cried out from within, "O disciples, be this made known to you from me,

That Jesus hath given me a such-like message: 'Be separated from all friends and kinsfolk.

Set thy face to the wall, sit alone, and choose to be secluded even from thine own existence.'

After this there is no permission (for me) to speak; after this I have nothing to do with talk.

Farewell, O friends! I am dead: I have carried my belongings up to the Fourth Heaven,

In order that beneath the fiery sphere I may not burn like firewood in woe and perdition,

(But) henceforth may sit beside Jesus at the top of the Fourth Heaven."

How the vizier appointed each one of the amírs separately as his successor.

And then he summoned those amírs one by one and conversed with each (of them) alone.

He said to each one, "In the religion of Jesus thou art the vicar of God and my *khalífa* (vicegerent),

And those other amírs are thy followers: Jesus hath made all of them thy assistants.

Any amír who lifts his neck (in rebellion), seize him and either kill him or hold him captive;

But do not declare this whilst I am alive: do not seek this supreme authority until I am dead.

655 Until I am dead, do not reveal this: do not lay claim to sovereignty and dominion.

Here is this scroll and the ordinances of the Messiah: recite them distinctly, one by one, to his people."

Thus he spoke to each amír separately, (saying), "There is no vicar in the religion of God except thee."

He honoured each, one by one, (in this way): whatever he said to that (amír) he also said to this.

To each he gave one scroll: every one was purposely the contrary of the other.

660 All the scrolls were different, like the forms of the letters (of the alphabet) from *yá* to *alif*.

The rule (laid down) in this scroll was contrary to the rule in that: we have already explained (the nature of) this contradiction.

How the vizier killed himself in seclusion.

After that, he shut the door for other forty days (and then) killed himself and escaped from his existence.

When the people learned of his death, there came to pass at his grave the scene of the Resurrection[1].

So great a multitude gathered at his grave, tearing their hair, rending their garments in wild grief for him,

665 That only God can reckon the number of them—Arabs and Turks and Greeks and Kurds.

They put his (grave's) earth on their heads; they deemed anguish for him to be the remedy for themselves.

During a month those multitudes over his grave made a way for blood from their eyes (shed tears of anguish).

How the people of Jesus—on him be peace!—asked the amírs, "Which one of you is the successor?"

After a month the people said, "O chiefs, which of (the) amírs is designated in his place,

That we may acknowledge him as our religious leader instead of him (the vizier), and give our hands and skirts into his hand?

670 Since the sun is gone and has branded us (left the brand of sorrow in our hearts), is not a lamp the (only) resource in his stead?

[1] *I.e.* a scene of tumultuous grief and lamentation.

Since union with the beloved has vanished from before our eyes, we must needs have a vicar as a memorial of him (*i.e.* one who will recall him to our memory).

Since the rose is past and the garden ravaged, from whom shall we get the perfume of the rose? From rosewater."

Inasmuch as God comes not into sight, these prophets are the vicars of God.

Nay, I have said (this) wrongly; for if you suppose that the vicar and He who is represented by the vicar are two, it (such a thought) is bad, not good.

Nay; they are two so long as you are a worshipper of form, (but) they have become one to him who has escaped from (consciousness of) form.

When you look at the form, your eye is two; look at its (the eye's) light, which grew from the eye.

'Tis impossible to distinguish the light of the two eyes, when a man has cast his look upon their light.

If ten lamps are present in (one) place, each differs in form from another:

To distinguish without any doubt the light of each, when you turn your face towards their light, is impossible.

If you count a hundred apples or a hundred quinces, they do not remain a hundred (but) become one, when you crush them (together).

In things spiritual there is no division and no numbers; in things spiritual there is no partition and no individuals.

Sweet is the oneness of the Friend with His friends: catch (and cling to) the foot of spirit. Form is headstrong[1].

Make headstrong form waste away with tribulation, that beneath it you may descry unity, like a (buried) treasure;

And if you waste it not away, His favours will waste it—oh, my heart is His vassal.

He even showeth Himself to (our) hearts, He seweth the tattered frock of the dervish[2].

Simple were we and all one substance; we were all without head and without foot yonder.

We were one substance, like the Sun; we were knotless and pure, like water.

When that goodly Light took form, it became (many in) number like the shadows of a battlement.

Rase ye the battlement with the *manjaníq* (mangonel), that difference may vanish from amidst this company (of shadows).

I would have explained this (matter) with (eager) contention, but I fear lest some (weak) mind may stumble.

The points (involved in it) are sharp as a sword of steel; if you have not the shield (of capacity to understand), turn back and flee!

[1] *I.e.* opposed to spiritual unity. [2] *I.e.* He unites the mystic with Himself.

Do not come without shield against this adamant (keen blade), for the sword is not ashamed of cutting.

For this cause I have put the sword in sheath, that none who misreads may read contrariwise (in a sense contrary to the true meaning of my words).

We come (now) to complete the tale and (speak) of the loyalty of the multitude of the righteous,

695 Who rose up after (the death of) this leader, demanding a vicar in his place.

The quarrel of the amírs concerning the succession.

One of those amírs advanced and went before that loyal-minded people.

"Behold," said he, "I am that man's vicar: I am the vicar of Jesus at the present time.

Look, this scroll is my proof that after him the vicarate belongs to me."

Another amír came forth from ambush: his pretension regarding the vicegerency was the same;

700 He too produced a scroll from under his arm, so that in both (amírs) there arose the Jewish anger.

The rest of the amírs, one after another, drawing swords of keen mettle,

Each with a sword and a scroll in his hand, fell to combat like raging elephants.

Hundreds of thousands of Christians were slain, so that there were mounds of severed heads;

Blood flowed, on left and right, like a torrent; mountains of this dust (of battle) rose in the air.

705 The seeds of dissension which he (the vizier) had sown had become a calamity (cause of destruction) to their heads.

The walnuts (bodies) were broken, and those which had the kernel had, after being slain, a spirit pure and fair.

Slaughter and death which befalls the bodily frame is like breaking pomegranates and apples:

That which is sweet becomes pomegranate-syrup, and that which is rotten is naught but noise:

That which has reality is made manifest (after death), and that which is rotten is put to shame.

710 Go, strive after reality, O worshipper of form, inasmuch as reality is the wing on form's body.

Consort with the followers of reality, that you may both win the gift and be generous (in giving yourself up to God).

Beyond dispute, in this body the spirit devoid of reality is even as a wooden sword in the sheath:

Whilst it remains in the sheath, it is (apparently) valuable,

(but) when it has come forth it is an implement (only fit) for burning.

Do not take a wooden sword into the battle! First see (whether your sword is a real one), in order that your plight may not be wretched.

If it is made of wood, go, seek another; and if it is adamant, march forward joyously.

The sword (of reality) is in the armoury of the saints: to see (and associate with) them is for you (as precious as) the Elixir.

All the wise have said this same thing: the wise man[1] is *a (Divine) mercy to created beings*.

If you would buy a pomegranate, buy (it when it is) laughing (having its rind cleft open), so that its laughter (openness) may give information as to its seeds.

Oh, blessed is its laughter, for through its mouth it shows the heart, like a pearl from the casket of the spirit.

Unblest was the laughter (openness) of the red anemone, from whose mouth appeared the blackness of its heart.

The laughing pomegranate makes the garden laughing (gay and blooming): companionship with (holy) men makes you one of the (holy) men.

Though you be rock or marble, you will become a jewel when you reach the man of heart (the saint).

Plant the love of the holy ones within your spirit; do not give your heart (to aught) save to the love of them whose hearts are glad.

Go not to the neighbourhood of despair: there are hopes. Go not in the direction of darkness: there are suns.

The heart leads you into the neighbourhood of the men of heart (the saints); the body leads you into the prison of water and earth.

Oh, give your heart food from (conversation with) one who is in accord with it; go, seek (spiritual) advancement from one who is advanced.

How honour was paid to the description of Muṣṭafá (Mohammed), on whom be peace, which was mentioned in the Gospel.

The name of Muṣṭafá was in the Gospel—(Muṣṭafá) the chief of the prophets, the sea of purity.

There was mention of his (external) characteristics and appearance; there was mention of his warring and fasting and eating.

A party among the Christians, for the sake of the Divine reward, whenever (in reading the Gospel) they came to that name and discourse,

[1] *I.e.* the prophet or saint who knows God.

730 Would bestow kisses on that noble name and stoop their faces towards that beauteous description.

In this tribulation of which we have told, that party were secure from tribulation and dread,

Secure from the mischief of the amírs and the vizier, seeking refuge in the protection of the Name of Aḥmad (Mohammed).

Their offspring also multiplied: the Light of Aḥmad aided and befriended them.

And the other party among the Christians (who) were holding the Name of Aḥmad in contempt,

735 They became contemptible and despised through dissensions caused by the evil-counselling and evil-plotting vizier;

Moreover, their religion and their law became corrupted in consequence of the scrolls which set forth all perversely.

The Name of Aḥmad gives such help as this, so that (one may judge) how his Light keeps guard (over his followers).

Since the Name of Aḥmad became (to the Christians) an impregnable fortress, what then must be the Essence of that trusted Spirit?

The story of another Jewish king who endeavoured to destroy the religion of Jesus.

After this irremediable bloodshed which befell through the affliction (brought upon the Christians) by the vizier,

740 Another king, of the progeny of that Jew, addressed himself to the destruction of the people of Jesus.

If you desire information about this second outbreak, read the chapter of the Qur'án (beginning): *By Heaven which hath the (zodiacal) signs.*

This second king set foot in the evil way that was originated by the former king.

Whosoever establishes an evil way (practice), towards him goes malediction every hour.

The righteous departed and their ways remained, and from the vile there remained (nothing but) injustice and execrations.

745 Until the Resurrection, the face of every congener of those wicked men who comes into existence is turned towards that one (who belongs to his own kind).

Vein by vein[1] is this sweet water and bitter water, flowing in (God's) creatures until the blast of the trumpet (at the Resurrection).

To the righteous is the inheritance of the sweet water. What is that inheritance? *We have caused (those of Our servants whom We have chosen) to inherit the Book.*

If you will consider, the supplications of the seekers (of God) are rays (proceeding) from the substance of prophethood.

[1] *I.e.* separate and never mingling with each other.

The rays are circling with the substances (whence they spring): the ray goes (ultimately) in the direction where that (substance) is.

The window-gleam runs round the house, because the sun goes from sign to sign of the zodiac.

Any one who has affinity with a star (planet) has a concurrence (of qualities) with his star.

If his ascendant star be Venus, his whole inclination and love and desire is for joy;

And if he be one born under Mars, one whose nature is to shed blood, he seeks war and malignity and enmity.

Beyond the (material) stars are stars in which is no conflagration or sinister aspect,

(Stars) moving in other heavens, not these seven heavens known to all,

(Stars) immanent in the radiance of the light of God, neither joined to each other nor separate from each other.

When any one's ascendant (fortune) is (from) those stars, his soul burns the infidels in driving (them) off.

His anger is not (like) the anger of the man born under Mars—perverse[1], and of such nature that it is (now) dominant and (now) dominated.

The dominant light (of the saints) is secure from defect and dimness between the two fingers of the Light of God.

God hath scattered that light over (all) spirits, (but only) the fortunate have held up their skirts (to receive it);

And he (that is fortunate), having gained that strown largesse of light, has turned his face away from all except God.

Whosoever has lacked (such) a skirt of love is left without share in that strown largesse of light.

The faces of particulars are set towards the universal: nightingales play the game of love with the rose.

The ox has his colour outside, but in the case of a man seek the red and yellow hues within.

The good colours are from the vat of purity; the colour of the wicked is from the black water of iniquity.

The baptism of God is the name of that subtle colour; *the curse of God* is the smell of that gross colour.

That which is of the sea is going to the sea: it is going to the same place whence it came—

From the mountain-top the swift-rushing torrents, and from our body the soul whose motion is mingled with love.

[1] Literally, "with face inverted," *i.e.* directed towards base ends.

How the Jewish king made a fire and placed an idol beside it, saying, "Whoever bows down to this idol shall escape the fire."

Now see what a plan this currish Jew contrived! He set up an idol beside the fire,

770 Saying, "He that bows down to this idol is saved, and if he bow not, he shall sit in the heart of the fire."

Inasmuch as he did not give due punishment to this idol of self[1], from the idol of his self the other idol was born.

The idol of your self is the mother of (all) idols, because that (material) idol is (only) a snake, while this (spiritual) idol is a dragon.

The self is (as) iron and stone (whence fire is produced), while the (material) idol is (as) the sparks: those sparks are quieted (quenched) by water.

(But) how should the stone and iron be allayed by water? How should a man, having these twain, be secure?

775 The idol is the black water in a jug; the self is a fountain for the black water.

That sculptured idol is like the black torrent; the idol-making self is a fountain full of water for it.

A single piece of stone will break a hundred pitchers, but the fountain is jetting forth water incessantly.

'Tis easy to break an idol, very easy; to regard the self as easy (to subdue) is folly, folly.

O son, if you seek (to know) the form of the self, read the story of Hell with its seven gates.

780 Every moment (there proceeds from the self) an act of deceit, and in every one of those deceits a hundred Pharaohs are drowned together with their followers.

Flee to the God of Moses and to Moses, do not from Pharaoh's quality (rebellious insolence) spill the water of the Faith.

Lay your hand on (cleave to) the One (God) and Aḥmad (Mohammed)! O brother, escape from the Bú Jahl of the body!

How a child began to speak amidst the fire and urged the people to throw themselves into the fire.

That Jew brought to that idol a woman with her child, and the fire was blazing.

He took the child from her and cast it into the fire: the woman was affrighted and withdrew her heart from (abandoned) her faith.

785 She was about to bow down before the idol (when) the child cried, "Verily, I am not dead.

[1] *Nafs*, the appetitive soul, "the flesh."

Come in, O mother: I am happy here, although in appearance I am amidst the fire.

The fire is a spell that binds the eye for the sake of screening (the truth); this is (in reality) a Divine mercy which has raised its head from the collar (has been manifested from the Unseen).

Come in, mother, and see the evidence of God, that thou mayst behold the delight of God's elect.

Come in, and see water that has the semblance of fire; (come away) from a world which is (really) fire and (only) has the semblance of water.

Come in, and see the mysteries of Abraham, who in the fire found cypress and jessamine.

I was seeing death at the time of birth from thee: sore was my dread of falling from thee;

(But) when I was born, I escaped from the narrow prison (of the womb) into a world of pleasant air and beautiful colour.

Now I deem the (earthly) world to be like the womb, since in this fire I have seen such rest:

In this fire I have seen a world wherein every atom possesses the (life-giving) breath of Jesus.

Lo, (it is) a world apparently non-existent (but) essentially existent, while that (other) world is apparently existent (but) has no permanence.

Come in, mother, (I beseech thee) by the right of motherhood: see this fire, how it hath no fieriness.

Come in, mother, for felicity is come; come in, mother, do not let fortune slip from thy hand.

Thou hast seen the power of that (Jewish) cur: come in, that thou mayst see the power of God's grace.

'Tis (only) out of pity that I am drawing thy feet (hither), for indeed such is my rapture that I have no care for thee.

Come in and call the others also, for the King has spread a (festal) table within the fire.

O true believers, come in, all of you: except this sweetness (*'adhbi*) all is torment (*'adháb*).

Oh, come in, all of you, like moths; (come) into this fortune which hath a hundred springtimes."

(Thus) he was crying amidst that multitude: the souls of the people were filled with awe.

After that, the folk, men and women (alike), cast themselves unwittingly[1] into the fire—

Without custodian, without being dragged, for love of the Friend, because from Him is the sweetening of every bitterness—

[1] Literally, "beside themselves."

Until it came to pass that the (king's) myrmidons were holding back the people, saying, "Do not enter the fire!"

The Jew became black-faced (covered with shame) and dismayed; he became sorry and sick at heart,

Because the people grew more loving (ardent) in their Faith and more firm in mortification (*faná*) of the body.

Thanks (be to God), the Devil's plot caught *him* in its toils; thanks (be to God), the Devil saw himself disgraced[1].

810 That which he was rubbing (the shame he was inflicting) on the faces of those persons (the Christians) was all accumulated on the visage of that vile wretch.

He who was busy rending the garment (honour and integrity) of the people—his own (garment) was rent, (while) they were unhurt.

How the mouth remained awry of a man who pronounced the name of Mohammed, on whom be peace, derisively.

He made his mouth wry and called the name of Aḥmad (Mohammed) in derision: his mouth remained awry.

He came back, saying, "Pardon me, O Mohammed, O thou to whom belong the (Divine) gifts of esoteric knowledge.

In my folly I was ridiculing thee, (but) I myself was related to ridicule and deserving it."

815 When God wishes to rend the veil of any one (expose him to shame), He turns his inclination towards reviling holy men.

When God wishes to hide the blame of any one, he (that person) does not breathe a word of blame against the blameworthy.

When God wishes to help us, He turns our inclination towards humble lament.

Oh, happy the eye that is weeping for His sake! Oh, fortunate the heart that is seared[2] for His sake!

The end of every weeping is laughter at last; the man who foresees the end is a blessed servant (of God).

820 Wherever is flowing water, there is greenery: wherever are running tears, (the Divine) mercy is shown.

Be moaning and moist-eyed like the water-wheel, that green herbs may spring up from the courtyard of your soul.

If you desire tears, have mercy on one who sheds tears; if you desire mercy, show mercy to the weak.

How the fire reproached the Jewish king.

The king turned his face to the fire, saying, "O fierce-tempered one, where is thy world-consuming natural disposition?

How art thou not burning? What has become of thy specific

[1] Literally, "black-faced." [2] Literally, "roasted"

property? Or has thy intention changed because of our fortune?[1]

Thou hast no pity (even) on the fire-worshipper: how (then) 825
has he been saved who does not worship thee?

Never, O fire, art thou patient: how burnest thou not? What is it? Hast thou not the power?

Is this a spell, I wonder, that binds the eye or the mind? How does the lofty pyre not burn?

Has some one bewitched thee? Or is it magic, or is thy unnatural behaviour[2] from our fortune?"

The fire said: "I am the same, I am fire: come in, that thou mayst feel my heat.

My nature and element have not changed: I am the sword of 830
God and by (His) leave I cut.

The Turcoman dogs fawn at the tent-door before the guest,

But if any one having the face of a stranger pass by the tent, he will see the dogs rushing at him like lions.

I am not less than a dog in devotion, nor is God less than a Turcoman in life (living power)."

If the fire of your nature make you suffer pain, it burns by command of the Lord of religion;

If the fire of your nature give you joy, (that is because) the 835
Lord of religion puts joy therein.

When you feel pain, ask pardon of God: pain, by command of the Creator, is efficacious.

When He pleases, pain itself becomes joy; bondage[3] itself becomes freedom.

Air and earth and water and fire are (His) slaves: with you and me they are dead, but with God they are alive.

Before God, fire is always standing (ready to do His behest), writhing continually day and night, like a lover.

If you strike stone on iron, it (the fire) leaps out: 'tis by 840
God's command that it puts forth its foot.

Do not strike together the iron and stone of injustice, for these two generate like man and woman.

The stone and the iron are indeed causes, but look higher, O good man!

For this (external) cause was produced by that (spiritual) cause: when did a cause ever proceed from itself without a cause?

And those causes which guide the prophets on their way are higher than these (external) causes.

That (spiritual) cause makes this (external) cause operative; 845
sometimes, again, it makes it fruitless and ineffectual.

(Ordinary) minds are familiar with this (external) cause, but the prophets are familiar with those (spiritual) causes.

[1] *I.e.* because Fate has so ordained.
[2] Literally, "the contrariety to thy nature." [3] Literally, "the fetter."

What is (the meaning of) this (word) "cause" (*sabab*) in Arabic? Say: "cord" (*rasan*). This cord came into this well (the world) by (Divine) artifice.

The revolution of the water-wheel causes the cord (to move), (but) not to see the mover of the water-wheel is an error.

Beware, beware! Do not regard these cords of causation in the world as (deriving their movement) from the giddy wheel (of heaven),

850 Lest you remain empty and giddy like the (celestial) wheel, lest through brainlessness you burn like *markh* wood.

By the command of God air becomes fire: both are drunken with the wine of God.

O son, when you open your eyes you will see that from God too are the water of clemency and the fire of anger.

Had not the soul of the wind been informed by God, how would it have distinguished (the believers and unbelievers) amongst the people of 'Ád?

The story of the wind which destroyed the people of 'Ád in the time of (the prophet) Húd, on whom be peace.

Húd drew a line round the believers: the wind would become soft (subside) when it reached that place,

855 (Although) it was dashing to pieces in the air all who were outside of the line.

Likewise Shaybán the shepherd used to draw a visible line round his flock

Whenever he went to the Friday service at prayer-time, in order that the wolf might not raid and ravage there:

No wolf would go into that (circle), nor would any sheep stray beyond that mark;

The wind of the wolf's and sheeps' concupiscence was barred because of (by) the circle of the man of God.

860 Even so, to those who know God (*'árifán*) the wind of Death is soft and pleasant as the breeze (that wafts the scent) of (loved) ones like Joseph.

The fire did not set its teeth in Abraham: how should it bite him, since he is the chosen of God?

The religious were not afflicted by the fire of lust which bore all the rest down to the bottom of the earth.

The waves of the sea, when they charged on by God's command, discriminated the people of Moses from the Egyptians.

The earth, when the (Divine) command came, drew Qárún (Korah) with his gold and throne into its lowest depth.

865 The water and clay, when it fed on the breath of Jesus, spread wings and pinions, became a bird, and flew.

Your glorification (of God) is an exhalation from the water

and clay (of your body): it became a bird of Paradise through the breathing (into it) of your heart's sincerity.

Mount Sinai, from (seeing) the radiance of Moses, began to dance, became a perfect Súfí, and was freed from blemish.

What wonder if the mountain became a venerable Ṣúfí? The body of Moses also was (formed) from a piece of clay.

How the Jewish king scoffed and denied and would not accept the counsel of his intimates.

The king of the Jews beheld these marvellous things, (but) he had naught (to say) except mockery and denial.

His counsellors said, "Do not let (this injustice) go beyond 870
bounds, do not drive the steed of obstinacy so far."

He handcuffed the counsellors and confined them, he committed one injustice after another[1].

When the matter reached this pass, a shout came—"Hold thy foot (stop), O cur! for Our vengeance is come."

After that, the fire blazed up forty ells high, became a ring, and consumed those Jews.

From fire was their origin in the beginning: they went (back) to their origin in the end.

That company were born of fire: the way of particulars is 875
towards the universal.

They were only a fire to consume the true believers: their fire consumed itself like rubbish.

He *whose mother is Háwiya* (Hell-fire)—*Háwiya* shall become his cell (abode).

The mother of the child is (always) seeking it: the fundamentals pursue the derivatives.

If water is imprisoned in a tank, the wind sucks it up, for it (the wind) belongs to the original (source):

It sets it free, it wafts it away to its source, little by little, so 880
that you do not see its wafting;

And our souls likewise this breath (of ours) steals away, little by little, from the prison of the world.

The perfumes of our (good) words ascend even unto Him, ascending from us whither God knoweth.

Our breaths soar up with the choice (words), as a gift from us, to the abode of everlastingness;

Then comes to us the recompense of our speech, a double (recompense) thereof, as a mercy from (God) the Glorious;

Then He causes us to repair to (makes us utter) good words 885
like those (already uttered), that His servant may obtain (something more) of what he has obtained.

Thus do they (our good words) ascend while it (the Divine

[1] Literally, "he made injustice (to be) link on link, *i.e.* continuous."

mercy) descends continually: mayst thou never cease to keep up that (ascent and descent)!

Let us speak Persian[1]: the meaning is that this attraction (by which God draws the soul towards Himself) comes from the same quarter whence came that savour (spiritual delight experienced in and after prayer).

The eyes of every set of people remain (turned) in the direction where one day they satisfied a (longing for) delight.

The delight of (every) kind is certainly in its own kind (congener): the delight of the part, observe, is in its whole;

890 Or else, that (part) is surely capable of (attachment to) a (different) kind and, when it has attached itself thereto, becomes homogeneous with it,

As (for instance) water and bread, which were not our congeners, became homogeneous with us and increased within us (added to our bulk and strength).

Water and bread have not the appearance of being our congeners, (but) from consideration of the end (final result) deem them to be homogeneous (with us).

And if our delight is (derived) from something not homogeneous, that (thing) will surely resemble the congener.

That which (only) bears a resemblance is a loan: a loan is impermanent in the end.

895 Although the bird is delighted by (the fowler's) whistle, it takes fright when it (sees him and) does not find its own congener.

Although the thirsty man is delighted by the mirage, he runs away when he comes up to it, and seeks for water.

Although the insolvent are pleased with base gold, yet that (gold) is put to shame in the mint.

(Take heed) lest gildedness (imposture) cast you out of the (right) way, lest false imagination cast you into the well.

Seek the story (illustrating this) from (the book of) Kalíla (and Dimna), and search out the moral (contained) in the story.

Setting forth how the beasts of chase told the lion to trust in God and cease from exerting himself.

900 A number of beasts of chase in a pleasant valley were harassed by a lion.

Inasmuch as the lion was (springing) from ambush and carrying them away, that pasturage had become unpleasant to them all.

They made a plot: they came to the lion, saying, "We will keep thee full-fed by means of a (fixed) allowance.

Do not go after any prey beyond thy allowance, in order that this grass may not become bitter to us."

[1] The five preceding verses are in Arabic.

How the lion answered the beasts and explained the advantage of exertion.

"Yes," said he, "if I see (find) good faith (on your part), not fraud, for often have I seen (suffered) frauds from Zayd and Bakr[1].

I am done to death by the cunning and fraud of men, I am 905
bitten by the sting of (human) snake and scorpion;

(But) worse than all men in fraud and spite is the man of the flesh (*nafs*) lying in wait within me.

My ear heard 'The believer is not bitten (twice),' and adopted (this) saying of the Prophet with heart and soul."

How the beasts asserted the superiority of trust in God to exertion and acquisition.

They all said: "O knowing sage, let precaution alone: it is of no avail against the Divine decree.

In precaution is the embroilment of broil and woe: go, put thy trust in God: trust in God is better.

Do not grapple with Destiny, O fierce and furious one, lest 910
Destiny also pick a quarrel with thee.

One must be dead in presence of the decree of God, so that no blow may come from *the Lord of the daybreak.*"

How the lion upheld the superiority of exertion and acquisition to trust in God and resignation.

"Yes," he said; "(but) if trust in God is the (true) guide, (yet use of) the means too is the Prophet's rule (*Sunna*).

The Prophet said with a loud voice, 'While trusting in God bind the knee of thy camel.'

Hearken to the signification of 'The earner (worker) is beloved of God': through trusting in God do not become neglectful as to the (ways and) means."

How the beasts preferred trust in God to exertion.

The party (of beasts) answered him, saying, "Regard acqui- 915
sition (work), arising from the infirmity of (God's) creatures, as a mouthful of deceit proportionate to the size of the gullet.

There is no work better than trust in God: what, indeed, is dearer (to God) than resignation?

Often do they flee from affliction (only) to (fall into) affliction; often do they recoil from the snake (only) to (meet with) the dragon.

[1] Zayd and Bakr are typical names of men in Arabic.

Man devised (something), and his device was a snare (wherein he was trapped): that which he thought to be life was (actually) the drainer of his blood (his destroyer).

He locked the door while the foe was in the house: the plot of Pharaoh was a story of this sort.

920 That vengeful man slew hundreds of thousands of babes, while the one he was searching after was in his (Pharaoh's) house.

Since in our eyesight (foresight) there is much defect, go, let your own sight pass away (*faná*) in the sight of the Friend (God).

His sight for ours—what a goodly recompense! In His sight you will find the whole object of your desire.

So long as the child could neither grasp (exert strength) nor run, he had nothing to ride on but his father's neck;

When he became a busybody and plied hand and foot (exerted himself), he fell into trouble and wretchedness[1].

925 The spirits of created beings, before (the creation of) hand and foot, by reason of their faithfulness were flying in (the realm of) purity;

When they were constrained by the (Divine) command, *Get ye down*, they became engaoled in anger and covetousness and contentment.

We are the family of the Lord and craving after milk (like infants): he (the Prophet) said, 'The people are God's family.'

He who gives rain from heaven is also able, from His mercy, to give us bread."

How the lion again pronounced exertion to be superior to trust in God.

"Yes," said the lion; "but the Lord of His servants set a ladder before our feet.

930 Step by step must we climb towards the roof: to be a necessitarian here is (to indulge in) foolish hopes.

You have feet: why do you make yourself out to be lame? you have hands: why do you conceal the fingers (whereby you grasp)?

When the master put a spade in the slave's hand, his object was made known to him (the slave) without (a word falling from his) tongue.

Hand and spade alike are His (God's) implicit signs; (our powers of) thinking upon the end are His explicit declarations.

When you take His signs to heart, you will devote your life to fulfilling that indication (of His will).

935 He will give you many hints (for the understanding) of mysteries, He will remove the burden from you and give you (spiritual) authority.

Do you bear (His burden)? He will cause you to be borne

[1] The words rendered by "wretchedness" are *kúr ú kabúd*, "blind and blue."

(aloft). Do you receive (His commands)? He will cause you to be received (into His favour).

If you accept His command, you will become the spokesman (thereof); if you seek union (with Him), thereafter you will become united.

Freewill is the endeavour to thank (God) for His beneficence: your necessitarianism is the denial of that beneficence.

Thanksgiving for the power (of acting freely) increases your power; necessitarianism takes the (Divine) gift (of freewill) out of your hand.

Your necessitarianism is (like) sleeping on the road: do not 940
sleep! Sleep not, until you see the gate and the threshold!

Beware! do not sleep, O inconsiderate necessitarian, save underneath that fruit-laden tree,

So that every moment the wind may shake the boughs and shower upon the sleeper (spiritual) dessert and provision for the journey.

Necessitarianism is to sleep amidst highwaymen: how should the untimely bird receive quarter?

And if you turn up your nose at His signs, you deem (yourself) a man, but when you consider (more deeply), you are (only) a woman.

This measure of understanding which you possess is lost: 945
a head from which the understanding is severed becomes a tail,

Because ingratitude is wickedness and disgrace and brings the ingrate to the bottom of Hell-fire.

If you are putting trust in God, put trust (in Him) as regards (your) work: sow (the seed), then rely upon the Almighty."

How the beasts once more asserted the superiority of trust in God to exertion.

They all lifted up their voices (to dispute) with him, saying, "Those covetous ones who sowed (the seed of) means[1],

Myriads on myriads of men and women—why, then, did they remain deprived of fortune?

From the beginning of the world myriads of generations have 950
opened a hundred mouths, like dragons:

Those clever people devised plots (of such power) that the mountain thereby was torn up from its foundation.

The Glorious (God) described their plots (when He said): (*though their guile be such*) *that the tops of the mountains might be moved thereby*.

(But) except the portion which came to pass (was predestined)

[1] *I.e.* had recourse to exertion as a means of attaining to their desire.

in eternity, nothing showed its face (accrued to them) from their scheming[1] and doing.

They all fell from (failed in) plan and act: the acts and decrees of the Maker remained.

955 O illustrious one, do not regard work as aught but a name! O cunning one, think not that exertion is aught but a vain fancy!"

How 'Azrá'íl (Azrael) looked at a certain man, and how that man fled to the palace of Solomon; and setting forth the superiority of trust in God to exertion and the uselessness of the latter.

One forenoon a freeborn (noble) man arrived and ran into Solomon's hall of justice,

His countenance pale with anguish and both lips blue. Then Solomon said, "Good sir, what is the matter?"

He replied, "Azrael cast on me such a look, so full of wrath and hate."

"Come," said the king, "what (boon) do you desire now? Ask (it)!" "O protector of my life," said he, "command the wind

960 To bear me from here to India. Maybe, when thy slave is come thither he will save his life."

Lo, the people are fleeing from poverty: hence are they a mouthful for (a prey to) covetousness and expectation.

The fear of poverty is like that (man's) terror: know thou that covetousness and striving are (like) India (in this tale).

He (Solomon) commanded the wind to bear him quickly over the water to the uttermost part of India.

Next day, at the time of conference and meeting, Solomon said to Azrael:

965 "Didst thou look with anger on that Moslem in order that he might wander (as an exile) far from his home?"

Azrael said, "When did I look (on him) angrily? I saw him as I passed by, (and looked at him) in astonishment,

For God had commanded me, saying, 'Hark, to-day do thou take his spirit in India.'

From wonder I said (to myself), '(Even) if he has a hundred wings, 'tis a far journey for him to be in India (to-day).'"

In like manner judge of all the affairs of this world and open your eye and see!

970 From whom shall we flee? From ourselves? Oh, absurdity! From whom shall we take (ourselves) away? From God? Oh, crime!

[1] Reading سگال for شکار.

How the lion again declared exertion to be superior to trust in God and expounded the advantages of exertion.

"Yes," said the lion; "but at the same time consider the exertions of the prophets and the true believers.

God, exalted is He, prospered their exertion and what they suffered of oppression and heat and cold.

Their plans were excellent in all circumstances: everything done by a goodly man is goodly.

Their snares caught the Heavenly bird, all their deficiencies turned to increment."

O master, exert thyself so long as thou canst in (following) the way of the prophets and saints!

Endeavour is not a struggle with Destiny, because Destiny itself has laid this (endeavour) upon us.

I am an infidel if any one has suffered loss a single moment (while walking) in the way of faith and obedience.

Your head is not broken: do not bandage this head. Exert yourself (in doing good works) for a day or two (*i.e.* during this brief life), and laugh unto everlasting!

An evil resort sought he that sought this world; a good state sought he that sought the world to come.

Plots for gaining (the things of) this world are worthless, (but) plots for renouncing this world are inspired (by God).

The (right) plot is that he (the prisoner) digs a hole in his prison (in order to escape); if he blocks up the hole, that is a foolish plot.

This world is the prison, and we are the prisoners: dig a hole in the prison and let yourself out!

What is this world? To be forgetful of God; it is not merchandise and silver and weighing-scales and women.

As regards the wealth that you carry for religion's sake, "How good is righteous wealth (for the righteous man)!" as the Prophet recited.

Water in the boat is the ruin of the boat, (but) water underneath the boat is a support.

Since he cast out from his heart (the desire for) wealth and possessions, on that account Solomon did not call himself (by any name) but "poor."

The stoppered jar, (though) in rough water, floated on the water because of its wind-filled (empty) heart.

When the wind of poverty is within (any one), he rests at peace on the surface of the water of the world;

Although the whole of this world is his kingdom, in the eye of his heart the kingdom is nothing.

Therefore stopper and seal the mouth of your heart, and fill it from the inward ventilator.

Exertion is a reality, and medicine and disease are realities: the sceptic in his denial of exertion practised (and thereby affirmed) exertion.

How the superiority of exertion to trust in God was established.

The lion gave many proofs in this style, so that those necessitarians became tired of answering (him).

Fox and deer and hare and jackal abandoned (the doctrine of) necessity and (ceased from) disputation.

They made covenants with the furious lion, (ensuring) that he should incur no loss in this bargain,

995 (That) the daily ration should come to him without trouble, and that he should not need to make a further demand.

Day by day the one on whom the lot fell would run to the lion as (swiftly as) a cheetah.

When this cup (of death) came round to the hare, the hare cried out, "Why, how long (are we to endure this) injustice?"

How the beasts of chase blamed the hare for his delay in going to the lion.

The company (of beasts) said to him: "All this time we have sacrificed our lives in troth and loyalty.

Do not thou seek to give us a bad name, O rebellious one! Lest the lion be aggrieved, go, go! Quick! Quick!"

How the hare answered the beasts.

1000 "O friends," said he, "grant me a respite, that by my cunning ye may escape from calamity,

That by my cunning your lives may be saved and this (safety) remain as a heritage to your children."

Every prophet amidst the peoples used to call them after this manner to a place of deliverance,

For he had seen from Heaven the way of escape, (though) in (their) sight he was contracted (despicable) like the pupil of the eye.

Men regarded him as small like the pupil: none attained to (understanding of) the (real) greatness (worth) of the pupil.

How the beasts objected to the proposal of the hare.

1005 The company (of beasts) said to him: "O donkey, listen (to us)! Keep thyself within the measure of a hare!

Eh, what brag is this—(an idea) which thy betters never brought into their minds?

Thou art self-conceited, or Destiny is pursuing us; else, how is this speech suitable to one like thee?"

How the hare again answered the beasts.

He said: "O friends, God gave me inspiration: to a weakling there came a strong judgement (wise counsel)."

That which God taught to the bees is not (belonging) to the lion and the wild ass.

It (the bee) makes houses of juicy *ḥalwá* (sweetmeat): God 1010
opened to it the door of that knowledge;

That which God taught to the silkworm—does any elephant know such a device?

Adam, created of earth, learned knowledge from God: (his) knowledge shot beams up to the Seventh Heaven.

He (Adam) broke the name and fame (pride) of the angels, to the confusion of that one who is in doubt concerning God.

He (God) made the ascetic of so many thousand years (Iblís) a muzzle for that young calf (Adam),

That he (Adam) might not be able to drink the milk of 1015
knowledge of religion, and that he might not roam around that lofty castle.

The sciences of the followers of (external) sense became a muzzle, so that he (the believer in sense-perception) might not receive milk from that sublime knowledge.

(But) into the blood-drop (core) of the heart there fell a jewel which He (God) gave not to the seas and skies.

How long (this regard for) form? After all, O form-worshipper, has thy reality-lacking soul not (yet) escaped from form?

If a human being were a man in virtue of form, Aḥmad (Mohammed) and Bú Jahl would be just the same.

The painting on the wall is like Adam: see from the (pictured) 1020
form what thing in it is wanting.

The spirit is wanting in that resplendent form: go, seek that jewel rarely found!

The heads of all the lions in the world were laid low when They (God) gave a hand to (bestowed favour on) the dog of the Companions (of the Cave).

What loss does it suffer from that abhorred shape, inasmuch as its spirit was plunged in the ocean of light?

'Tis not in pens to describe (the outward) form[1]: (what is written) in letters is (qualities like) "learned" and "just";

(And qualities like) "learned" and "just" are only the spiritual 1025
essence which thou wilt not find in (any) place or in front or behind.

The sun of the spirit strikes (with its beams) on the body from the quarter where (the relation of) place does not exist: it (that sun) is not contained in the sky.

[1] *I.e.* "it is not the external features of a man that are praised in complimentary letters addressed to him."

An account of the knowledge of the hare and an explanation of the excellence and advantages of knowledge.

This topic hath no end. Give heed! Listen to the story of the hare.

Sell your asinine (corporeal) ear and buy another ear, for the asinine ear will not apprehend this discourse.

Go, behold the foxy tricks played by the hare; behold how the hare made a plot to catch the lion.

Knowledge is the seal of the kingdom of Solomon: the whole world is form, and knowledge is the spirit.

Because of this virtue, the creatures of the seas and those of mountain and plain are helpless before man.

Of him the pard and lion are afraid, like the mouse; from him the crocodile of the great river is in pallor and agitation.

From him peri and demon took to the shores (sought refuge): each took abode in some hiding-place.

Man hath many a secret enemy: the cautious man is a wise one.

(There are) hidden creatures, evil and good: at every instant their blows are striking on the heart.

If you go into the river to wash yourself, a thorn in the water inflicts a hurt upon you.

Although the thorn is hidden low in the water, you know it is there, since it is pricking you.

The pricks of (angelic) inspirations and (satanic) temptations are from thousands of beings, not (only) from one.

Wait (patiently) for your (bodily) senses to be transmuted, so that you may see them (the hidden beings), and the difficulty may be solved,

So that (you may see) whose words you have rejected and whom you have made your captain.

How the beasts requested the hare to tell the secret of his thought.

Afterwards they said, "O nimble hare, communicate what is in thy apprehension.

O thou who hast grappled with a lion, declare the plan which thou hast thought of.

Counsel gives perception and understanding: the mind is helped by (other) minds.

The Prophet said, 'O adviser, take counsel (with the trust-worthy), for he whose counsel is sought is trusted.'"

How the hare withheld the secret from them.

He said, "One ought not to say forth every secret: sometimes 1045
the even number turns out to be odd, and sometimes the odd number to be even."

If from guilelessness you breathe words to a mirror, the mirror at once becomes dim to us.

Do not move your lip in explanation of these three things, (namely) concerning your departure and your gold and your religion;

For to these three there is many an adversary and foe standing in wait for you when he knows (about any of them).

And if you tell (only) one or two (a few people), farewell (to your secret): every secret that goes beyond the twain (who share it) is published abroad.

If you tie two or three birds together, they will remain on 1050
the ground, imprisoned by grief;

(But in truth) they hold a consultation well-disguised and mingled, in its (apparent) significance, with that which casts error (into the mind of any one who observes them).

(Similarly) the Prophet used to take counsel, (speaking) cryptically, and they (his companions) would answer him and (would be) without knowledge (of his real meaning).

He would speak his opinion in a covert parable[1], in order that the adversary might not know foot from head.

He (the Prophet) would receive his answer from him (the adversary), while the other would not catch the smell (drift) of his question.

The story of the hare's stratagem.

He delayed awhile in going, then he went before the lion 1055
who rends (his prey) with claws.

Because he tarried late in going, the lion was tearing up the earth and roaring.

"I said," cried the lion, "that the promise of those vile ones would be vain—vain and frail and unfulfilled.

Their palaver has duped me[2]: how long will this Time deceive me, how long?"

The prince that hath no strength in his beard[3] is left sorely in the lurch when by reason of his folly he looks neither backwards nor forwards.

The road is smooth, and under it are pitfalls: amidst the 1060
names there is a dearth of meaning.

[1] Literally, "wrapped in a parable."
[2] Literally, "has thrown me from the ass."
[3] *I.e.* foolish.

Words and names are like pitfalls: the sweet (flattering) word is the sand for (the sand that sucks up) the water of our life.

The one sand whence water gushes is seldom to be found: go, seek it.

He that searches after wisdom becomes a fountain of wisdom; he becomes independent of acquisition and (ways and) means.

The guarding tablet[1] becomes a Guarded Tablet[2]; his understanding becomes enriched by the Spirit.

1065 When a man's understanding has been his teacher, after this the understanding becomes his pupil.

The understanding says, like Gabriel, "O Aḥmad (Mohammed), if I take one (more) step, it will burn me;

Do thou leave me, henceforth advance (alone): this is my limit, O sultan of the soul!"

Whoever, through heedlessness, remains without thanksgiving and patience (self-control), knows (no resource) but this, that he should follow in the heels of necessity (*jabr*).

Any one who pleads necessity (as an excuse) feigns himself to be ill, with the result that the (feigned) illness brings him to the grave.

1070 The Prophet said, "Illness (assumed) in jest brings (real) disease, so that he (the jester) dies like a lamp."

What is (the meaning of) *jabr*? To bind up a broken (limb) or tie a severed vein.

Inasmuch as you have not broken your foot in this path, whom are you mocking? Why have you bandaged your foot?

But as for him who broke his foot in the path of exertion, Buráq came up to him, and he mounted (and rode).

He was a bearer of the (true) religion, and he became one who is borne; he was an accepter of the (Divine) command, and he became accepted.

1075 Until now, he was receiving commands from the King; henceforth he delivers the (King's) commands to the people.

Until now, the stars were influencing him; henceforth he is the ruler of the stars.

If (on this account) perplexity arise in thy sight (mind), then thou wilt have doubts concerning *The moon was cloven asunder*.

Refresh thy faith, (but) not with talk of the tongue, O thou who hast secretly refreshed thy (evil) desire.

So long as desire is fresh, faith is not fresh, for 'tis this desire that locks (against thee) that gate.

1080 Thou hast interpreted (and altered the meaning of) the virgin (uncorrupted) Word: interpret (alter) thyself, not the (Divine) Book.

Thou interpretest the Qur'án according to thy desire: by thee the sublime meaning is degraded and perverted.

[1] His heart, which guards and preserves the lessons of wisdom.
[2] *I.e.* an inviolable source of Divine knowledge.

The baseness of the foul interpretation given by the fly.

The fly was lifting up his head, like a pilot, on a blade of straw and (a pool of) ass's urine.

"I have called (them) sea and ship," said he; "I have been pondering over that (interpretation) for a long while.

Look! here is this sea and this ship, and I am the pilot and skilled (in navigation) and judicious."

1085 He was propelling the raft on the "sea": that (small) quantity appeared to him illimitable.

That urine was boundless in relation to him: where was the vision that should see it truly?

His world extends (just) as far as his sight reaches; his eye is so big, his "sea" is big in the same proportion.

So with the false interpreter (of the Qur'án): like the fly, his imagination is (foul as) ass's urine and his conception (worthless as) a straw.

If the fly leave off interpreting by (following his own) opinion, Fortune will turn that fly into a *humáy*.

1090 One who possesses this (Divine) indication (of the true meaning) is not a fly: his spirit is not analogous to his (outward) form.

How the lion roared wrathfully because the hare was late in coming.

As (for example) the hare who struck against the lion: how was his spirit analogous to his stature?

The lion from fury and rage was saying, "By means of my ear the enemy has bound up my eye[1].

The tricks of the necessitarians have bound me (in captivity); their wooden sword has wounded my body.

After this I will not hearken to their palaver: all that is (only meant to deceive, like) the cry of demons and ghouls.

1095 O my heart, tear them to pieces, do not lag; rend their skins, for they have naught but skin."

What is skin? Specious words, like ripples on water which have no continuance.

Know that these words are as the skin (rind), and the meaning is (as) the kernel; these words are as the form, and the meaning is like the spirit.

The skin hides the defect of the bad kernel; it (also) hides jealously the secrets of the good kernel.

When the pen is of wind and the scroll of water, whatever you write perishes speedily;

1100 It is written on water: if you seek constancy from it, you will return biting your hands (in disappointment).

[1] *I.e.* "I have let myself be blinded by listening to the beasts."

The wind in men is vanity and desire; when you have abandoned vanity, (then) is (the time for) the message from Him (God).

Sweet are the messages of the Maker, for it (that message) from head to foot (from first to last) is enduring.

The *khuṭbas*[1] for kings change (and pass), and their empire; (all will pass) except the empire and *khuṭbas* (insignia) of the prophets,

Because the pomp of kings is from (earthly) vanity, (while) the glorious privilege of the prophets is from (Divine) Majesty.

1105 The names of kings are removed from the dirhems, (but) the name of Aḥmad (Mohammed) is stamped on them for ever.

The name of Aḥmad is the name of all the prophets: when the hundred comes (is counted), ninety is with us as well[2].

Further setting forth the stratagem of the hare.

The hare made much delay in going; he rehearsed to himself the tricks (which he was about to play).

After long delay he came on (took) the road, that he might say one or two secrets into the ear of the lion.

Think, what worlds are in commerce with Reason! How wide is this ocean of Reason!

1110 In this sweet ocean our forms are moving fast, like cups on the surface of water:

Until they become full, (they float) like bowls on the top of the sea, (but) when the bowl is filled it sinks therein.

Reason is hidden, and (only) a world (of phenomena) is visible: our forms are the waves or a spray of it (of that hidden ocean).

Whatsoever (thing) the form makes (uses as) a means of approach to It (to Reason), by that (same) means the ocean (of Reason) casts it (the form) far away.

So long as the heart does not see the Giver of (its) conscience, so long as the arrow does not see the far-shooting Archer[3],

1115 He (who is thus blind) thinks his horse is lost, though (all the while) he is obstinately speeding his horse on the road.

That fine fellow thinks his horse is lost, while his horse is sweeping him onward like the wind.

In lamentation and inquiry that scatterbrain (runs) from door to door in every direction, asking and searching:

"Where and who is he that stole my horse?" What is this (animal) under thy thigh, O master?

"Yes, this is the horse, but where is the horse?" O dexterous rider in search of thy horse, come to thyself!

[1] The *khuṭba* is a prayer for the Prophet and the reigning sovereign, which forms part of the public worship of Moslems.

[2] Mohammed, being the last of the prophets, includes them all, as the final sum includes all the units of which it is composed.

[3] Cf. v. 1143.

The Spirit is lost (to view) because of its being so manifest and near: how, having thy belly full of water, art thou dry-lipped like a jar?

How wilt thou see red and green and russet, unless before (seeing) these three (colours) thou see the light?

But since thy mind was lost (absorbed) in (perception of) the colour, those colours became to thee a veil from (debarred thee from contemplating) the light.

Inasmuch as at night those colours were hidden, thou sawest that thy vision of the colour was (derived) from the light.

There is no vision of colour without the external light: even so it is with the colour of inward phantasy.

This outward (light) is (derived) from the sun and from Suhá[1], while the inward (light) is from the reflexion of the beams of (Divine) Glory.

The light which gives light to the eye is in truth the light of the heart: the light of the eye is produced by the light of hearts.

Again, the light which gives light to the heart is the Light of God, which is pure and separate from the light of intellect and sense.

At night there was no light: thou didst not see the colour; then it (the light) was made manifest by the opposite of light (by darkness).

(First) comes the seeing of light, then the seeing of colour; and this thou knowest immediately by the opposite of light (darkness).

God created pain and sorrow for the purpose that happiness might be made manifest by means of this opposite.

Hidden things, then, are manifested by means of their opposite; since God hath no opposite, He is hidden;

For the sight fell (first) on the light, then on the colour: opposite is made manifest by opposite, like Greeks and Ethiopians.

Therefore thou knewest light by its opposite: opposite reveals opposite in (the process of) coming forth.

The Light of God hath no opposite in (all) existence, that by means of that opposite it should be possible to make Him manifest:

Necessarily (therefore) our eyes do not perceive Him, though He perceives (us): see this (fact) from (the case of) Moses and the mountain (Sinai).

Know that form springs from spirit (reality) as the lion from the jungle, or as voice and speech from thought.

This speech and voice arose from thought; thou knowest not where is the sea of thought,

But since thou hast seen that the waves of speech are fair, thou knowest that their sea also is noble.

[1] A small star.

When the waves of thought sped on from (the sea of) Wisdom, it (Wisdom) made (for them) the form of speech and voice.

1140 The form was born of the Word and died again, the wave drew itself back into the sea.

The form came forth from Formlessness and went back (thither), for *Verily unto Him are we returning*.

Every instant, then, thou art dying and returning: Muṣṭafá declared that this world is (but) a moment.

Our thought is an arrow (shot) from Him (*Hú*) into the air (*hawá*): how should it stay in the air? It comes (back) to God.

Every moment the world is renewed, and we are unaware of its being renewed whilst it remains (the same in appearance).

1145 Life is ever arriving anew, like the stream, though in the body it has the semblance of continuity.

From its swiftness it appears continuous, like the spark which thou whirlest rapidly with thy hand.

If thou whirl a firebrand with dexterity, it appears to the sight as a very long (line of) fire.

The swift motion produced by the action of God presents this length of duration (Time) as (a phenomenon arising) from the rapidity of Divine action.

Even if the seeker of this mystery is an exceedingly learned man, (say to him), "Lo, Ḥusámu'ddín, who is a sublime book (where you will find the mystery revealed)."

The hare's coming to the lion and the lion's anger with him.

1150 The lion, incensed and wrathful and frantic, saw the hare coming from afar,

Running undismayed and confidently, looking angry and fierce and fell and sour,

For by coming humbly (he thought) suspicion would be (excited), while by boldness every cause of doubt would be removed.

When he came further on, near to the "shoe-row[1]," the lion shouted—"Ha, villain!

I who have torn oxen limb from limb, I who have rubbed the ear of (chastised and vanquished) the ferocious elephant—

1155 Who (what) is a half-witted (feeble) hare, that he should thus throw on the ground (disregard) my behest?"

Abandon the hare's slumber and heedlessness! Give ear, O donkey, to the roaring of this lion![2]

[1] The place near the door, where visitors take off their shoes before advancing to the dais at the upper end of the room.

[2] This verse is an admonition addressed to the reader.

The hare's apology.

"Mercy!" cried the hare, "I have an excuse, if thy Lordship's pardon come to my aid[1]."

"What excuse?" said he. "Oh, the shortsightedness of fools! Is this the time for them to come into the presence of kings?

Thou art an untimely bird: thy head must be cut off. One ought not to hear the excuse of a fool.

The fool's excuse is worse than his crime; the excuse of the 1160
ignorant is the poison that kills wisdom.

Thy excuse, O hare, is devoid of wisdom: what hare[2] am I that thou shouldst put it in my ear?"

"O king," he replied, "account a worthless one to be worthy: hearken to the excuse of one who has suffered oppression.

In particular, as an alms (thank-offering) for thy high estate, do not drive out of thy way one whose way is lost.

The ocean, which gives some water to every stream, lays on its head and face (surface) every piece of rubbish.

By this bounty the sea will not become less: the sea is neither 1165
increased nor diminished by its bounty."

The lion said, "I will bestow bounty in its (proper) place, I will cut every one's clothes according to his stature."

"Listen," cried the hare, "if I am not a fit object for (thy) grace, I lay my head before the dragon of (thy) violence[3].

At breakfast-time I set out on the way, I came towards the king with my comrade.

That party (of beasts) had appointed, for thy sake, another hare to go along with me as consort and companion.

On the road a lion attacked thy humble slave, attacked both 1170
the companions in travel who were coming (to thee).

I said to him, 'We are the slaves of the King of kings, the lowly fellow-servants of that (exalted) court.'

He said, 'The King of kings! Who is he? Be ashamed! Do not make mention of every base loon in my presence.

Both thee and thy king I will tear to pieces, if thou and thy friend turn back from my door.'

I said to him, 'Let me behold once more the face of the king and bear the news of thee (to him).'

He said, 'Place thy comrade with me (in my keeping) as a 1175
pledge; otherwise, thou art a sacrifice (thy life is forfeit) according to my law.'

We entreated him much: it was no use. He seized my friend and left me to go alone.

[1] Literally, "give me a (helping) hand," *i.e.* "if thou wilt pardon my presumption and permit me to excuse myself, I will do so."

[2] *I.e.* "ass." The Persian word for hare is *khargūsh* = ass-eared.

[3] *I.e.* "I surrender myself to thy vengeance."

My friend, from his plumpness, made three of me both in comeliness and beauty and (size of) body.

Henceforth this road is barred by that lion: the thread of our covenants is broken.

Cut off (abandon) hope of the allowance henceforth; I am telling thee the truth, and truth is bitter.

1180 If thou want the allowance, clear the way! hey, come on and repel that irreverent one!"

How the lion answered the hare and set off with him.

"Come on in God's name," said he, "let me see where he is! Go thou in front, if thou art speaking truth,

That I may give him and a hundred like him the punishment they deserve, or if this is a lie, that I may give thy deserts to thee."

The hare set out on the way, (going) in front like a guide, that he might lead him towards his snare,

Towards the well which he had designated: he had made the deep well a snare for his (the lion's) life.

1185 (Thus) were these twain going till (they arrived) near the well. Look you, (this was) a hare (deceitful) as a (pool of) water (hidden) under straw.

The water bears a blade of straw (down) to the plain: how, I wonder, will the straw bear away a mountain?

The snare of his (the hare's) guile was a noose for the lion: a marvellous hare (he), who was carrying off a lion (as his prey)!

A Moses draws Pharaoh, with his army and mighty host, into the river Nile;

A single gnat with half a wing cleaves intrepidly the suture of Nimrod's skull.

1190 Behold the state of him who hearkened to the words of his enemy, and the retribution of him who became the friend of the envious one—

The state of a Pharaoh who hearkened to Haman, and the state of a Nimrod who hearkened to Satan.

Albeit the enemy speak to thee in friendly wise, know (his words to be) the snare, though he speak to thee of the grain (bait).

If he give thee some candy, regard it as poison; if he do a kindness to thy body, regard it as cruelty.

When the (Divine) destiny comes to pass, you see naught but the skin (outward appearance): you do not distinguish enemies from friends.

1195 Since the case is thus, begin humble supplication; set about lamenting and glorifying (God) and fasting.

Lament continually, crying, "O Thou who well knowest the

hidden things, do not crush us beneath the stone of evil contrivance.

O Creator of the lion, if we have wrought currishness, do not set the lion (to spring) on us from this covert.

Do not give to sweet water the form of fire, do not put upon fire the form of water.

When Thou makest (us) drunken with the wine of Thy wrath, Thou givest to things non-existent the form of existence."

What is (this) drunkenness? That which binds (prevents) the eye from (true) eyesight, so that a (common) stone appears a jewel, and wool (*pashm*) a jasper (*yashm*).

What is (this) drunkenness? The perversion of the senses, the change of tamarisk-wood into sandal-wood in the (perverted) sight.

Story of the hoopoe and Solomon, showing that when the Divine destiny comes to pass, clear eyes are sealed.

When the tent-pavilion was pitched for Solomon, the birds came before him to pay obeisance.

They found (him) speaking the same tongue (as themselves) and familiar with them: one by one they sped with (eager) soul into his presence.

All the birds, having ceased from twittering, (in converse) with Solomon became more distinct (spoke more articulately) than your own brother.

To speak the same tongue is a kinship and affinity: a man, (when he is) with those in whom he cannot confide, is like a prisoner in chains.

Oh, many are the Indians and Turks that speak the same tongue; oh, many the pair of Turks that are as strangers (to each other).

Therefore the tongue of mutual understanding is different indeed: to be one in heart is better than to be one in tongue.

Without speech and without sign or scroll, hundreds of thousands of interpreters arise from the heart.

The birds, all and each, their secrets of skill and knowledge and practice

Were revealing, one by one, to Solomon, and were praising themselves by way of submitting a request (for his consideration),

Not from pride and self-conceit, (but) in order that he might give them access to him[1].

When a captive wants a lord (to buy him as a slave), he offers a preface (summary account) of his talent;

[1] *I.e.* grant them the privilege of being freely admitted to his presence.

(But) when he is ashamed (disgusted) at his buying him, he makes himself out to be sick and palsied and deaf and lame.

The turn came for the hoopoe and his craft and the explanation of his skill and thoughtfulness.

1215 "O king," said he, "I will declare (only) one talent, which is an inferior one; 'tis better to speak briefly."

"Tell on," said Solomon; "let me hear what talent that is." The hoopoe said, "At the time when I am at the zenith,

I gaze from the zenith with the eye of certainty and I see the water at the bottom of the earth,

So that (I know) where it is and what is its depth; what its colour is, whence it gushes forth—from clay or from rock.

O Solomon, for the sake of thine army's camping-place keep this wise one (beside thee) on thy expeditions."

1220 Then said Solomon, "O good companion in waterless far-stretching wastes!"

How the crow impugned the claim of the hoopoe.

When the crow heard (this), from envy he came and said to Solomon, "He has spoken false and ill.

It is not respectful to speak in the king's presence, in particular (to utter) lying and absurd self-praise.

If he had always had this (keen) sight, how would not he have seen the snare beneath a handful of earth?

How would he have been caught in the snare? How would he have gone into the cage willy-nilly?"

1225 Then Solomon said: "O hoopoe, is it right that these dregs have risen from thee at the first cup?

O thou who hast drunk buttermilk, how dost thou pretend intoxication and brag in my presence and tell lies besides?"

The hoopoe's answer to the attack of the crow.

He said, "O king, for God's sake do not listen to the enemy's words against me, bare beggar as I am.

If this which I claim is not (true), I lay my head (before thee): sever this neck of mine.

The crow, who disbelieves in the (absolute) authority of the Divine destiny, is an infidel, though he have thousands of wits.

1230 Whilst there is in you a single *k* (derived) from the *káfirán* (infidels), you are the seat of stench and lust, velut rima femoris.

I see the snare (when I am) in the air, if the Divine destiny do not muffle the eye of my intelligence.

When the Divine destiny comes, wisdom goes to sleep, the moon becomes black, the sun is stopped (from shining).

How is this disposal (of things) by the Divine destiny (to be called) singular?[1] Know that it is by the Divine destiny that he (the infidel) disbelieves in the Divine destiny.

The story of Adam, on whom be peace, and how the Divine destiny sealed up his sight so that he failed to observe the plain meaning of the prohibition and to refrain from interpreting it.

The father of mankind, who is the lord of *He* (*God*) *taught* (*Adam*) *the Names*, hath hundreds of thousands of sciences in every vein.

To his soul accrued (knowledge of) the name of every thing, even as that thing exists (in its real nature) unto the end (of the world).

No title that he gave became changed: that one whom he called 'brisk' did not become 'lazy.'

Whoso is (to be) a believer at the last, he saw at the first; whoso is (to be) an infidel at the last, to him it became manifest.

Do thou hear the name of every thing from the knower: hear the inmost meaning of the mystery of *He taught the Names*.

With us, the name of every thing is its outward (appearance); with the Creator, the name of every thing is its inward (reality).

In the eyes of Moses the name of his rod was 'staff'; in the eyes of the Creator its name was 'dragon.'

Here the name of 'Umar was 'idolater,' but in *Alast*[2] his name was 'believer.'

That of which the name, with us, was 'seed' was, in the sight of God, thou who art at this moment beside me.

This 'seed' was a form (idea) in non-existence (potentiality), existent with God, neither more nor less (than the form in which it appeared externally).

In brief, that which is our end is really our name with God.

He bestows on a man a name according to his final state, not according to that (state) to which He gives the name of 'a loan.'

Inasmuch as the eye of Adam saw by means of the Pure Light, the soul and inmost sense of the names became evident to him.

Since the angels perceived in him the rays of God, they fell in worship and hastened to do homage.

The Adam like this whose name I am celebrating, if I praise (him) till the Resurrection, I fall short (of what is due).

All this he knew; (yet) when the Divine destiny came, he was at fault in the knowledge of a single prohibition,

Wondering whether the prohibition was for the purpose of making unlawful (the thing prohibited), or whether it admitted of an interpretation and was a cause of perplexity.

[1] *I.e.* "How is it strange that I should have been deceived?"
[2] *I.e.* in the world of pre-existence.

When (the view that it admitted of) interpretation prevailed in his mind, his nature hastened in bewilderment towards the wheat[1].

When the thorn went into the foot of the gardener (Adam), the thief (Satan) found an opportunity and quickly carried off the goods.

As soon as he escaped from bewilderment, he returned into the (right) road; (then) he saw that the thief had carried off the wares from the shop.

He cried, '*O Lord, we have done wrong*,' and 'Alas,' that is to say, 'darkness came and the way was lost.'

1255 This Divine destiny is a cloud that covers the sun: thereby lions and dragons become as mice.

If I (the hoopoe) do not see a snare in the hour of Divine ordainment, 'tis not I alone who am ignorant in the course of Divine ordainment."

Oh, happy he that clave to righteousness, he (that) let (his own) strength go and took to supplication!

If the Divine destiny shrouds thee in black like night, yet the Divine destiny will take thy hand (and guide thee) at the last.

If the Divine destiny a hundred times attempts thy life, yet the Divine destiny gives thee life and heals thee.

1260 This Divine destiny, if a hundred times it waylays thee, (nevertheless) pitches thy tent on the top of Heaven.

Know that this is from the lovingkindness (of God), that He terrifies thee in order that He may establish thee in the kingdom of security.

This subject hath no end. 'Tis late[2]. Hearken (now) to the story of the hare and the lion.

How the hare drew back from the lion when he approached the well.

When the lion came near the well, he saw that the hare lagged on the way and stepped back.

He said, "Why have you stepped back? Do not step back, come on!"

1265 The hare said, "Where is my (power to move a) foot? for (both) hand and foot are gone. My soul trembles and my heart (courage) has fled.

Seest thou not the colour of my face (pale) as gold? My colour indeed is giving knowledge of my inward state.

Since God has called the (external) sign (aspect) informative, the eye of the gnostic has remained turned towards the sign.

Colour and scent are significant like a bell: the neigh of a horse makes (one) acquainted with the horse.

The sound made by any thing conveys knowledge of it, so

[1] *I.e.* the forbidden fruit. [2] *I.e.* "there has been a long digression."

that you may distinguish the bray of an ass from the creak of a door.

Touching the discrimination of persons (one from another), the Prophet said, 'A man is hidden when his tongue is folded up.' 1270

The colour of the face indicates the state of the heart: have pity on me, implant love of me in thy heart.

A red complexion has the sound of (declares and expresses) thankfulness (satisfaction); the sound (signification) of a pale complexion is patience and unthankfulness.

There has come upon me that which took away hand and foot, took away colour of face and strength and (every outward) mark;

That which shatters every thing it comes upon, tears up every tree from root and bottom;

There has come upon me that by which man and animal, mineral and plant have been checkmated. 1275

These indeed are (only) parts, (but) wholes (too) are by him (Doom) made yellow in hue and corrupt in odour,

So that the world is now patient, now thankful; the garden now puts on a robe (of verdure) and again is bare.

The sun, which rises fire-coloured, at another hour sinks headlong.

Stars shining in the four quarters (of the sky) are, from time to time, afflicted with (consumed by) burning.

The moon, which excels the stars in beauty, becomes like a phantom from the malady of a hectic fever. 1280

This earth, quiet and controlled, is thrown by earthquakes into feverish tremors.

Oh, from this inherited woe many a mountain in the world has become tiny fragments and (grains of) sand.

This air is conjoined with the (vital) spirit, (but) when the Divine destiny comes, it turns foul and stinking.

The sweet water that was a sister (congenial) to the spirit, (after standing) in a pool, became yellow and bitter and turbid.

The fire that has wind in its moustache[1]—a single puff of wind calls death upon it. 1285

The state of the sea (is such that) from its agitation and commotion (you may) perceive the changes of its mind.

The whirling heaven, which is (ever engaged) in seeking and searching—its state is like the state of its children;

Now nadir, now middle, now zenith: therein are host on host of stars fortunate and unlucky.

From thyself, O part made up of wholes, apprehend the state of every simple (uncompounded) thing.

Inasmuch as wholes suffer grief and pain, how should their part not be pale-faced (sick and subject to decay)? 1290

[1] *I.e.* "that is puffed up with pride."

Especially a part which is composed of contraries—of water and earth and fire and air.

It is no wonder that the sheep recoiled from the wolf; the wonder is that this sheep set its heart on (became friendly with) the wolf.

Life is the peace (harmony) of contraries; death is the fact that war arose between them.

The grace of God has given amity to this lion and wild-ass—these two far distant contraries.

1295 Since the world is sick and a prisoner, what wonder if the sick one is passing away?"

From this point of view he (the hare) recited counsels to the lion. "I have lagged behind," said he, "because of these bonds."

How the lion asked the reason of the hare's drawing back.

The lion said to him, "Amongst (all) the causes of your malady tell (me) the special cause, for this is my object."

"That lion," he said, "lives in this well: within this fortress he is safe from harms."

Every one who is wise chose the bottom of the well (to live in), because spiritual joys are (to be attained only) in solitude.

1300 The darkness of the well is better than the dark shades of the world: he that followed at the heels of the world never saved his head.

"Come on," said the lion; "my blow subdues him: see thou whether that lion is in the well at present."

The hare answered, "I am consumed with (dread of) that fieriness (wrath): perhaps thou wilt take me beside thee,

That with thy support, O mine of generosity, I may open my eyes and look into the well."

How the lion looked into the well and saw the reflexion of himself and the hare in the water.

When the lion took him to his side, under the lion's protection he began to run towards the well.

1305 As soon as they looked at the water in the well, there shone forth in the water the light (reflected) from the lion and him (the hare).

The lion saw his own reflexion: from the water shone the image of a lion with a plump hare at his side.

When he beheld his adversary in the water, he left him (the hare) and sprang into the well.

He fell into the well which he had dug, because his iniquity was coming (back) on his own head.

The iniquity of evil-doers became (for them) a dark well: so have said all the wise.

The more iniquitous one is, the more frightful is his well: 1310
(Divine) Justice has ordained worse (punishment) for worse (sin).

O you who from iniquity are digging a well (for others), you are making a snare for yourself.

Do not weave (a cocoon) round yourself, like the silkworm. You are digging a well for yourself (to fall in): dig with moderation (not too deep).

Deem not the weak to be without a champion: recite from the Qur'án (the words), *When the help of God shall come.*

If you are an elephant and your foe fled from you, lo, the retribution came upon you, *birds in flocks.*

If any poor man on the earth beg for mercy, a loud tumult 1315
falls on (arises among) the Host of Heaven.

If you bite him with your teeth and make him bleed, toothache will attack you—how will you do (then)?

The lion saw himself in the well, and in his fury he did not know himself at that moment from the enemy.

He regarded his own reflexion as his enemy: necessarily he drew a sword against himself.

Oh, many an iniquity that you see in others is your own nature (reflected) in them, O reader!

In them shone forth all that you are in your hypocrisy and 1320
iniquity and insolence.

You are that (evil-doer), and you are striking those blows at yourself: 'tis yourself you are cursing at that moment.

You do not see clearly the evil in yourself, else you would hate yourself with (all) your soul.

You are assaulting yourself, O simpleton, like the lion who made a rush at himself.

When you reach the bottom of your own nature, then you will know that that vileness was from yourself.

At the bottom (of the well) it became manifest to the lion that 1325
he who seemed to him to be another was (really) his own image.

Whoever tears out the teeth of a poor wretch is doing what the falsely-seeing lion did.

O you who see the bad reflexion on the face of your uncle, it is not your uncle that is bad, it is you: do not run away from yourself!

The Faithful are mirrors to one another: this saying is related from the Prophet.

You held a blue glass before your eye: for that reason the world seemed to you to be blue.

Unless you are blind, know that this blueness comes from 1330
yourself: speak ill of yourself, speak no more ill of any one (else).

If the true believer was not seeing by the Light of God, how did things unseen appear naked (plainly revealed) to the true believer?

Inasmuch as you were seeing by the Fire of God, you did not discern the difference between good and evil.

Little by little throw water on the fire, that your fire may become light, O man of sorrow!

Throw Thou, O Lord, the purifying water, that this world-fire may become wholly light.

All the water of the sea is under Thy command; water and fire, O Lord, are Thine.

If Thou willest, fire becomes sweet water; and if Thou willest not, even water becomes fire.

This search (aspiration) in us is also brought into existence by Thee; deliverance from iniquity is Thy gift, O Lord.

Without (our) seeking Thou hast given us this search, Thou hast given (us) gifts without number and (without) end.

How the hare brought to the beasts of chase the news that the lion had fallen into the well.

When the hare was gladdened by deliverance (from the lion), he began to run towards the beasts until (he came to) the desert.

Having seen the lion miserably slain in the well, he was skipping joyously all the way to the meadow,

Clapping his hands because he had escaped from the hand of Death; fresh and dancing in the air, like bough and leaf.

Bough and leaf were set free from the prison of earth, lifted their heads, and became comrades of the wind;

The leaves, when they had burst (forth from) the bough, made haste to reach the top of the tree;

With the tongue of (*seed that put forth*) *its sprouts* each fruit and tree severally is singing thanks to God,

Saying, "The Bounteous Giver nourished our root until the tree *grew big and stood upright*."

(Even so) the spirits bound in clay, when they escape glad at heart from their (prisons of) clay,

Begin to dance in the air of Divine Love and become flawless like the full moon's orb,

Their bodies dancing, and their souls—nay, do not ask (how their souls fare); and those things from which comes the soul's delight—nay, do not ask (of those things)!

The hare lodged the lion in prison. Shame on a lion who was discomfited by a hare!

He is in such a disgrace, and still—this is a wonder—he would fain be addressed by the title of *Fakhr-i Dín*[1].

O thou lion that liest at the bottom of this lonely well, thy hare-like soul (*nafs*) has shed and drunk thy blood;

[1] "Pride of the Religion (of Islam)."

Thy hare-soul is feeding in the desert, (whilst) thou art (lying) at the bottom of this well of "How?" and "Why?"

That lion-catcher (the hare) ran towards the beasts, crying, "Rejoice, O people, since the announcer of joy is come.

Glad news! Glad news, O company of merry-makers! That hell-hound has gone back to Hell.

Glad news! Glad news! The enemy of your lives—his teeth 1355
have been torn out by the vengeance of his Creator.

He who smote many heads with his claws—him too the broom of Death has swept away like rubbish."

How the beasts gathered round the hare and spoke in praise of him.

Then all the wild beasts assembled, joyous and laughing gleefully in rapture and excitement.

They formed a ring, he (the hare) in the midst like a candle: all the animals of the desert bowed (in homage) to him.

"Art thou a heavenly angel or a peri? No, thou art the Azrael of fierce lions.

Whatever thou art, our souls are offered in sacrifice to thee. 1360
Thou hast prevailed. Health to thy hand and arm!

God turned this water into thy stream. Blessing on thy hand and arm!

Explain how thou didst meditate with guile, and how thou didst guilefully wipe out that ruffian.

Explain, in order that the tale may be the means of curing (our malady); explain, that it may be a salve for our souls.

Explain! for in consequence of the iniquity of that tyrant our souls have myriads of wounds."

"O Sirs," said he, "it was (by) God's aid; else, who in the 1365
world is a hare (who am I, that I should have been able to do this)?

He (God) bestowed power on me and gave light to my heart: the light in my heart gave strength to hand and foot."

From God come preferments (to high position), from God also come changes (which bring one to low estate).

God in (due) course and turn is ever displaying this (Divine) aid to doubters and seers (alike).

Take heed! Do not exult in a kingdom bestowed in turns (passing from one to another). O thou who art the bondsman of Vicissitude, do not act as though thou wert free!

(But) those for whom is prepared a kingdom beyond Vicissi- 1370
tude, for them the drums (of sovereignty) are beaten beyond the Seven Planets.

Beyond Vicissitude are the kings everlasting: their spirits are circling with the Cupbearer perpetually.

If thou wilt renounce this drinking (of worldly pleasures) for a day or two (for thy brief lifetime), thou wilt dip thy mouth in the drink of Paradise.

Commentary on (the Tradition) "We have returned from the lesser Jihád to the greater Jihád."

O kings, we have slain the outward enemy, (but) there remains within (us) a worse enemy than he.

To slay this (enemy) is not the work of reason and intelligence: the inward lion is not subdued by the hare.

1375 This carnal self (*nafs*) is Hell, and Hell is a dragon (the fire of) which is not diminished by oceans (of water).

It would drink up the Seven Seas, and still the blazing of that consumer of all creatures would not become less.

Stones and stony-hearted infidels enter it, miserable and shamefaced,

(But) still it is not appeased by all this food, until there comes to it from God this call—

"Art thou filled, art thou filled?" It says, "Not yet; lo, here is the fire, here is the glow, here is the burning!"

1380 It made a mouthful of and swallowed a whole world, its belly crying aloud, "*Is there any more?*"

God, from (the realm) where place is not, sets His foot on it: then it subsides at (the command) *Be, and it was.*

Inasmuch as this self of ours is a part of Hell, and all parts have the nature of the whole,

To God (alone) belongs this foot (power) to kill it: who, indeed, but God should draw its bow (vanquish it)?

Only the straight arrow is put on the bow, (but) this bow (of the self) has (its) arrows bent back and crooked.

1385 Be straight, like an arrow, and escape from the bow, for without doubt every straight (arrow) will fly from the bow (to its mark).

When I turned back from the outer warfare, I set my face towards the inner warfare.

We have returned from the lesser Jihád, we are engaged along with the Prophet in the greater Jihád.

I pray God to grant me strength and aid and (the right of) boasting[1], that I may root up with a needle[2] this mountain of Qáf.

Deem of small account the lion (champion) who breaks the ranks (of the enemy): the (true) lion is he that breaks (conquers) himself.

[1] *I.e.* the success which would entitle me to boast of having conquered my "self."

[2] *I.e.* slowly and painfully.

How the ambassador of Rúm came to the Commander of the Faithful, 'Umar, may God be well-pleased with him, and witnessed the gifts of grace with which 'Umar, may God be well-pleased with him, was endowed.

To 'Umar in Medina there came through the wide desert an 1390
ambassador from the Emperor of Rúm.

He said, "O ye attendants, where is the palace of the Caliph, that I may take thither my horse and baggage?"

The folk said to him, "He has no palace: 'Umar's (only) palace is an illumined spirit.

Though he has a (great) renown from being Commander (of the Faithful), he has (no dwelling except) a hut, like the poor.

O brother, how wilt thou behold his palace, when hair has grown in the eye of thy heart?

Purge thy heart's eye of hair and defect, and then hope to 1395
behold his palace.

Whoever hath a spirit purged of (sensual) desires will at once behold the Presence and the Holy Porch.

When Mohammed was purged of this fire and smoke (of human passions), wheresoever he turned his face, was the Face of Allah.

Inasmuch as thou art a friend to the evil suggestions of the malign one (Satan), how wilt thou know (the true meaning of) *There is the Face of Allah*?

Every one in whose breast the gate is opened will behold from every city the sun (shining).

God is manifest amongst others as the moon amidst the stars. 1400

Lay two finger-ends on thy two eyes, and wilt thou see aught of the world? Deal justly (confess that thou wilt see nothing).

If thou dost not see this world, (yet) it is not non-existent: the fault lies not save in the finger of thy evil self.

Come, lift the finger from thine eye, and then behold whatsoever thou wishest.

To Noah his people said, 'Where is the Divine recompense?' He said, 'On the other side of *they cover themselves with their garments*.

Ye have wrapped your faces and heads in your clothes: of 1405
necessity ye have eyes and see not.'

Man is eye, and (all) the rest is (worthless) skin: the sight of that (eye) is (consists in) seeing the Beloved.

When there is not sight of the Beloved, it (the eye) is better blind; the beloved who is not everlasting is better afar (away and out of sight)."

When the ambassador of Rúm admitted these fresh (spiritual) words into his hearing (gave ear to them), he became more full of longing.

He fixed his eye on seeking 'Umar, he let his baggage and horse be lost.

1410 He was going in every direction after that man of (great) accomplishment, inquiring madly for him,

Saying, "Can there be in the world such a man, and he be hid, like the spirit, from the world?"

He sought him, that he might be as a slave to him: inevitably the seeker is a finder.

An Arab woman of the desert saw that he was a stranger-guest. "Look," said she, "there is 'Umar under that palm.

There he is under the palm-tree, apart from the people: behold the Shadow of God asleep in the shade!"

How the ambassador of Rúm found the Commander of the Faithful, 'Umar, may God be well-pleased with him, sleeping under the palm-tree.

1415 He came thither and stood afar off; he saw 'Umar and fell a-trembling.

An awe came upon the ambassador from that slumbering man, a sweet ecstasy lodged in his soul.

Love and awe are contrary to each other: he saw these two contraries united in his heart[1].

He said to himself: "I have seen (many) kings, I have been great (in esteem) and chosen (for honour) in the presence of sultans:

I had no awe or dread of kings, (but) awe of this man has robbed me of my wits.

1420 I have gone into a jungle of lions and leopards, and my face did not change colour because of them;

Often where the ranks are arrayed on the field of battle have I become (fierce) as a lion at the time when the affair is grievous (desperate);

Many a heavy blow have I suffered and inflicted, I have been stouter in heart than (all) the others.

This man is asleep on the earth, unarmed, (and yet) I am trembling in my seven limbs (my whole body): what is this?

This is awe of God, it is not from created beings, it is not awe of this man who wears the frock of a dervish.

1425 Whoever is afraid of God and has chosen fear of God (as his religion), the Jinn and mankind and every one who sees (him) are afraid of him."

Thus meditating, he folded his hands reverently. After a while 'Umar sprang up from sleep.

[1] Literally, "liver."

How the ambassador of Rúm saluted the Commander of the Faithful, may God be well-pleased with him.

He did homage to 'Umar and salaamed: the Prophet said, "(First) the salaam, then the talk."

Then he ('Umar) said, "To thee (greeting)," called him (to come) forward, reassured him, and bade him sit down by his side.

Fear ye not is the hospitality offered to those who fear: that is proper (entertainment) for one who is afraid.

When any one is afraid, they make him (feel) secure; they soothe (his) fearful heart.

How should you say "Fear not" to one who has no fear? Why give lessons (to him)? He needs no lessons.

He ('Umar) made that disturbed mind (be) of good cheer and made his desolate heart (be) flourishing (happy).

Afterwards he addressed to him subtle discourses and (spoke) of the holy attributes of God—how good a Friend is He!—

And of the lovingkindnesses of God to the *Abdál* (saints), in order that he (the ambassador) might know (the meaning of) *maqám* (permanent station) and *ḥál* (passing state).

The *ḥál* is like the unveiling of that beauteous bride, while the *maqám* is the (king's) being alone with the bride.

The unveiling is witnessed by the king and by others as well, (but) at the time of being alone (with the bride) there is no one except the mighty king.

The bride unveils before commons and nobles (alike); in the bridal chamber the king is (alone) with the bride.

There is many a one of the Ṣúfís who enjoys *ḥál*, (but) he that has attained to *maqám* is rare amongst them.

He ('Umar) reminded him of the stages traversed by the soul, and he reminded him of the journeys of the spirit,

And of the Time which has (ever) been void of time, and of the Station of Holiness which has (ever) been majestical,

And of the atmosphere wherein the Símurgh of the spirit, before this (material life), has flown and experienced (the bounty of Divine) grace[1],

Every single flight thereof (being) greater than the horizons (of this world) and greater than the hope and greed of the longing lover.

When 'Umar found the stranger in appearance a friend (in reality), he found (that) his soul (was) seeking (to learn) the (Divine) mysteries.

The Shaykh ('Umar) was adept and the disciple (the ambassador) eager: the man (rider) was quick (dexterous) and the beast belonged to the royal court (was nobly bred and docile).

[1] Literally, "has seen flight and (Divine) bounty."

1445 That spiritual guide ('Umar) perceived that he (the ambassador) possessed (the capacity for receiving) guidance: he sowed the good seed in the good soil.

How the ambassador of Rúm questioned the Commander of the Faithful, may God be well-pleased with him.

The man said to him, "O Commander of the Faithful, how did the spirit come to the earth from above?

How did the infinite bird go into the cage?" He replied, "God recited spells and incantations over the spirit.

When He recites spells over the non-existences which have no eye or ear, they begin to stir.

Because of His spells the non-existences at that very moment are dancing joyously into existence.

1450 When, again, He recited a spell over the existent, at His word the existent marched (back) post-haste into non-existence.

He spake into the ear of the rose and made it laughing (blooming); He spake to the stone and made it a cornelian of the mine.

He spake to the body a sign (message), so that it became spirit; He spake to the sun, so that it became radiant.

Again He puts into its ear a fearful saying, and upon the face of the sun fall a hundred eclipses.

Consider what that Speaker chanted into the ear of the cloud, so that it poured tears from its eye, like a waterskin.

1455 Consider what God has chanted into the ear of the earth, so that it became regardful and has (ever since) remained silent."

Whosoever in perplexity is sorely troubled, God has spoken the riddle into his ear,

That He may imprison him in two (doubtful) thoughts, (namely), "Shall I do what He told (me) or the contrary thereof?"

From (the decree of) God also, one side obtains the preponderance, and from that (Divine) quarter he chooses one of the two (alternatives).

If thou wouldst not have the mind of thy spirit in (a state of) perplexity, do not stuff this cotton-wool into thy spiritual ear,

1460 So that thou mayst understand those riddles of His, so that thou mayst apprehend (both) the secret sign and the open.

Then the spiritual ear becomes the place where *waḥy* (inspiration) descends. What is *waḥy*? A speech hidden from sense-perception.

The spiritual ear and eye are other than this sense-perception, the ear of (discursive) reason and the ear of opinion are destitute of this (inspiration).

The word "compulsion" (*jabr*) made me impatient (uncon-

trollable) for love's sake, while it confined in (the prison of) compulsion him who is not a lover.

This is union with God, and it is not compulsion: this is the shining forth of the moon, this is not a cloud.

And if this be compulsion, it is not the compulsion of (suffered 1465
by) the vulgar: it is not the compulsion of (exerted by) the evil-commanding self-willed (soul).

O son, (only) they know (the real meaning of) compulsion in whose hearts God has opened the sight (of the spiritual eye).

To them the unseen things of the future became manifest; to them recollection of the past became naught.

Their freewill and compulsion is different (from that of ordinary men): in oyster-shells drops (of rain) are pearls.

Outside (of the shell) it is a drop of water, small or great, (but) within the shell it is a small or big pearl.

Those persons have the nature of the muskdeer's gland: 1470
externally they are (as) blood, while within them is the fragrance of musk.

Do not say, "This substance externally is blood: how should it become a musky perfume when it goes into the gland?"

Do not say, "This copper externally was despicable: how should it assume nobility in the heart (midst) of the elixir?"

In thee (the matter of) freewill and compulsion was a (mere) fancy, (but) when it went into them it became the light of (Divine) Majesty.

When bread is (wrapped) in the tablecloth it is the inanimate thing (so-called), (but) in the human body it becomes the glad spirit (of life).

It does not become transmuted in the heart of (within) the table- 1475
cloth: the (animal) soul transmutes it with (the water of) Salsabíl.

O thou who readest aright, such is the power of the soul: what, then, must be the power of that Soul of soul?

The piece of flesh which is Man, endowed with intelligence and soul, cleaves mountain and sea and mine.

The strength of the mountain-riving soul is (shown in) the splitting of rocks; the strength of the Soul of soul in *the moon was split asunder*.

If the heart should open the lid of the wallet of (this) mystery, the soul would rush (in rapture) towards the highest heaven.

How Adam imputed that fault (*which he had committed*) *to himself, saying*, "O Lord, we have done wrong," *and how Iblís imputed his own sin to God, saying*, "Because Thou hast seduced me."

Consider both our action and the action of God. Regard our 1480
action as existent. This is manifest.

If the action of created beings be not in the midst (obviously existent), then say not to any one, "Why have you acted thus?"

The creative act of God brings our actions into existence: our actions are the effects of the creative act of God.

A rational being perceives either the letter (the outer sign) or the (inner) purpose (the spirit): how should he comprehend two accidents at once?

If he goes (turns his mind) to the spirit, he becomes unheedful of the letter: no eye sees forward and backward at the same moment.

1485 At the time when you look in front, how at the same time can you look behind you? Recognise this.

Inasmuch as the soul does not comprehend (both) the letter and the spirit, how should the soul be the creator of them both?

O son, (only) God comprehends both: the (one) action does not hinder Him from the other action.

Satan said *Because Thou hast seduced me*: the vile Devil concealed his own act.

Adam said *We have done wrong unto ourselves*: he was not, like us, unheedful of the action of God.

1490 From respect he concealed it (the action of God) in (regard to) the sin: by casting the sin upon himself he ate fruit (was blessed).

After his repentance, He (God) said to him, "O Adam, did not I create in thee that sin and (those) tribulations?

Was it not My foreordainment and destiny? How didst thou conceal that at the time of excusing thyself?"

He (Adam) said, "I was afraid, (so) I did not let respect go (did not fail to observe due respect)." He (God) said, "I too have observed it towards thee."

Whoever brings reverence gets reverence (in return): whoever brings sugar eats almond-cake.

1495 For whom are *the good women*? *For the good men*. Treat thy friend with honour; offend (him) and see (what will happen).

O heart, bring (forward) a parable for the sake of (illustrating) a difference, that thou mayst know (what distinguishes) compulsion from freewill.

(Take the case of) a hand that is shaking from (morbid or involuntary) tremor and (the case of) a person whose hand you cause to shake (by knocking it away) from its place.

Know that both (these) movements are created by God, but it is impossible to compare the latter with the former.

You are sorry for having caused it (his hand) to shake: how is the man afflicted with (a morbid) tremor not sorry?

1500 This is the intellectual quest. What is (the use of such a) quest, O ingenious one? That perchance (by its means) a man of weak understanding may find his way to that place (gain some idea of the truth).

(Yet) the intellectual quest, though it be (fine as) pearls and coral, is other than the spiritual quest.

The spiritual quest is on another plane: the spiritual wine has another consistency.

At the time when the intellectual quest was in keeping (with the circumstances), this 'Umar was intimate with Bu 'l-Ḥakam,

(But) when 'Umar went away from intellect towards spirit, Bu 'l-Ḥakam became Bú Jahl (the father of ignorance) in searching into that (subject).

He is perfect on the side of sense-perception and under- 1505
standing, though indeed he is ignorant in regard to the spirit.

Know that the quest of the intellect and the senses is (concerned with) effects or secondary causes. The spiritual quest is either wonder or the father of wonder (either wonderful or beyond wonder).

The illumination of the spirit comes: (then) there remains not, O thou who seekest illumination, conclusion and premise or that which contradicts (a statement) (or) that which renders (its acceptance) necessary,

Because the seer on whom His (God's) Light is dawning is quite independent of the (logical) proof which resembles a (blind man's) staff.

Commentary on "And He is with you wheresoever ye be."

Once more we come back to the tale: when, indeed, did we go forth from the tale?

If we come to ignorance, that is His prison, and if we come 1510
to knowledge, that is His palace;

And if we come to sleep, we are His intoxicated ones; and if to wakefulness, we are in His hands;

And if we weep, we are a cloud laden with the bounty dispensed by Him; and if we laugh, at that time we are His lightning;

And if (we come) to wrath and war, 'tis the reflexion of His Might; and if to peace and forgiveness, 'tis the reflexion of His Love.

Who are we? In this tangled (complex) world what (thing other than He) indeed hath He (who is single) like *alif*? Nothing, nothing.

How the ambassador asked 'Umar, may God be well-pleased with him, concerning the cause of the tribulation suffered by spirits in these bodies of clay.

He said, "O 'Umar, what was the wisdom and mystery of 1515
imprisoning that pure one (the spirit) in this dirty place?

The pure water has become hidden in mud: the pure spirit has become bound in bodies."

He ('Umar) said, "Thou art making a profound inquiry, thou art confining a meaning in a word.

Thou hast imprisoned the free (unconditioned) meaning, thou hast bound the wind in a word.

This thou hast done for a benefit (good purpose), O thou who thyself art blind[1] to the benefit (good purpose) of God.

1520 He from whom (every) benefit was born, how should He not see that which was seen by us?

There are myriads of benefits, and every myriad is (but) a few beside that one[2].

The breath of thy speech, which is a part of the parts (bodily members), became beneficial: why (then) is the whole of the whole (the universal connexion of spirit and body) devoid (of benefit)?

Thou who art a part—thy act (of speaking) is beneficial: why (then) dost thou lift thy hand to assail the whole?

If there is no benefit in speech, do not speak; and if there is, leave off making objections, and endeavour to give thanks."

1525 Thanksgiving to God is a collar on every neck (every one's duty); it is not (thanksgiving) to dispute and make one's face look sour.

If thanksgiving is only to look sour, then there is no thanksgiver like vinegar.

If vinegar wants (to find) the way to the liver, let it become oxymel by (being mixed with) sugar.

The meaning in poetry has no sureness of direction: it is like the sling, it is not under control.

On the inner sense of "Let him who desires to sit with God sit with the Ṣúfís."

The ambassador became beside himself from these one or two cups (of spiritual discourse): neither embassage nor message remained in his memory.

1530 He became distraught at the power of God. The ambassador arrived at this place (state) and became a king.

When the torrent reached the sea, it became the sea; when the seed reached the cornland, it became the crop of corn.

When the bread attained to connexion with the animal (man), the dead bread became living and endowed with knowledge.

When the wax and firewood were devoted to the fire, their dark essence became (filled with) light.

When the (powdered) stone of antimony went into the eyes, it turned to sight and there became a scout (one who observes the enemy from some point of vantage).

[1] Literally, "in a veil."
[2] The confinement of the spirit in the body.

Oh, happy is the man who was freed from himself and united 1535
with the existence of a living one!

Alas for the living one who consorted with the dead! He became dead, and life sped away from him.

When you have fled (for refuge) to the Qur'án of God, you have mingled with the spirit of the prophets.

The Qur'án is (a description of) the states of the prophets, (who are) the fishes of the holy sea of (Divine) Majesty.

And if you read and do not accept (take to heart) the Qur'án, suppose you have seen the prophets and saints (what will that avail you?);

But if you are accepting (the Qur'án), when you read the 1540
stories (of the prophets), the bird, your soul, will be distressed in its cage.

The bird that is a prisoner in a cage, (if it) is not seeking to escape, 'tis from ignorance.

The spirits which have escaped from their cages are the prophets, (those) worthy guides.

From without comes their voice, (telling) of religion, (and crying), "This, this is the way of escape for thee.

By this we escaped from this narrow cage: there is no means of escape from this cage but this way,

(That) thou shouldst make thyself ill, exceedingly wretched, 1545
in order that thou mayst be let out from (the cage of) reputation."

Worldly reputation is a strong chain: in the Way how is this less than a chain of iron?

The story of the merchant to whom the parrot gave a message for the parrots of India on the occasion of his going (thither) to trade.

There was a merchant, and he had a parrot imprisoned in a cage, a pretty parrot.

When the merchant made ready for travel and was about to depart to India,

Because of his generosity he said to each male slave and each handmaid, "What shall I bring (home) for you? Tell (me) quickly."

Each one asked him for some object of desire: that good man 1550
gave his promise to them all.

He said to the parrot, "What present would you like me to bring for you from the land of India?"

The parrot said, "When thou seest the parrots there, explain my plight (and say),

'Such and such a parrot, who is longing for you, is in my prison by the destiny of Heaven.

She salutes you and asks for justice and desires (to learn) from you the means and way of being rightly guided.

1555 She says, "Is it meet that I in yearning (after you) should give up the ghost and die here in separation?

Is this right—(that) I (should be) in grievous bondage, while ye are now on green plants, now on trees?

The faith kept by friends, is it like this?—I in this prison and ye in the rose-garden.

O ye noble ones, call to mind this piteous bird, (and drink in memory of me) a morning-draught amongst the meadows!

Happy it is for a friend to be remembered by friends, in particular when that (beloved) is Laylá and this (lover) Majnún.

1560 O ye who consort with your charming and adored one, am I to be drinking cups filled with my own blood?

(O thou who art my beloved), quaff one cup of wine in memory of me, if thou desirest to do me justice,

Or (at least), when thou hast drunk, spill one draught on the earth in memory of this fallen one who sifts dust.

Oh, where, I wonder, is that covenant and oath? Where are the promises of that lip like candy?

If thy having forsaken thy slave is because of (his) ill service (to thee)—when thou doest ill to the ill-doer, then what is the difference (between master and slave)?

1565 Oh, the ill thou doest in wrath and quarrel is more delightful than music and the sound of the harp.

Oh, thy cruelty is better than felicity, and thy vengeance dearer than life.

This is thy fire: how (what) must be thy light! This is (thy) mourning, so how (what) indeed must be thy festival!

In respect of the sweetnesses which thy cruelty hath, and in respect of thy beauty, no one gets to the bottom of thee[1].

I complain, and (yet) I fear lest he believe me and from kindness make that cruelty less.

1570 I am exceedingly enamoured of his violence and his gentleness: 'tis marvellous (that) I (am) in love with both these contraries.

By God, if (I escape) from this thorn (of sorrow) and enter the garden (of joy), because of this I shall begin to moan like the nightingale.

This is a wondrous nightingale that opens his mouth to eat thorns and roses together.

What nightingale is this? (Nay), 'tis a fiery monster: because of (his) love all unsweet things are sweetness to him.

He is a lover of the Universal, and he himself is the Universal: he is in love with himself and seeking his own love.'""

[1] *I.e.* thy sweetness and beauty is unfathomable.

Description of the wings of the birds that are Divine Intelligences.

Such-like is the tale of the parrot which is the soul: where is 1575
that one who is the confidant of (the spiritual) birds?

Where is a bird, weak and innocent, and within him Solomon with (all) his host?

When he moans bitterly, without thanksgiving or complaint, a noise of tumult falls on (arises in) the Seven Spheres (of Heaven).

At every moment (there come) to him from God a hundred missives, a hundred couriers: from him one (cry of) "O my Lord!" and from God a hundred (cries of) "*Labbayka*" ("Here am I").

In the sight of God his backsliding is better than obedience; beside his infidelity all faiths are tattered (worthless).

Every moment he hath an ascension (to God) peculiar to him- 1580
self: He (God) lays upon his crown a hundred peculiar crowns.

His form is on earth and his spirit in "no-place," a "no-place" beyond the imagination of travellers (on the mystic Way):

Not such a "no-place" that it should come into thy understanding (or that) a fancy about it should be born in thee every moment;

Nay, place and "no-place" are in his control, just as the four (Paradisal) rivers are in the control of one who dwells in Paradise.

Cut short the explanation of this and avert thy face from it: do not breathe a word (more)—and God knows best what is right.

We return from this (matter), O friends, to the bird and the 1585
merchant and India.

The merchant accepted this message (and promised) that he would convey the greeting from her (the parrot) to her congeners.

How the merchant saw the parrots of India in the plain and delivered the parrot's message.

When he reached the farthest bounds of India, he saw a number of parrots in the plain.

He halted his beast; then he gave voice, delivered the greetin and (discharged) the trust.

One of those parrots trembled exceedingly, fell, and died, and its breath stopped.

The merchant repented of having told the news, and said, 15
"I have gone about to destroy the creature.

This one, surely, is kin to that little parrot (of mine): they must have been two bodies and one spirit.

Why did I do this? Why did I give the message? I have consumed the poor creature by this raw (foolish) speech."

This tongue is like stone and is also fire-like, and that which springs from the tongue is like fire.

Do not vainly strike stone and iron against each other, now for the sake of relating (a story), now for the sake of boasting,

1595 Because it is dark, and on every side are fields of cotton: how should sparks be amongst cotton?

Iniquitous are those persons who shut their eyes and by such (vain) words set a whole world ablaze.

A single word lays waste a (whole) world, turns dead foxes into lions.

Spirits in their original nature have the (life-giving) breath of Jesus, (but while they remain embodied) one breath of it (the spirit) is a wound, and the other a plaster.

If the (bodily) screen were removed from the spirits, the speech of every spirit would be like (the breath of) the Messiah.

1600 If you wish to utter words like sugar, refrain from concupiscence and do not eat this sweetmeat (the desires of the flesh).

Self-control is the thing desired by the intelligent; sweetmeat is what children long for.

Whoever practises self-control ascends to Heaven, whoever eats sweetmeat falls farther behind.

Commentary on the saying of Farídu'ddín 'Aṭṭár, may God sanctify his spirit—

"Thou art a sensualist: O heedless one, drink blood (mortify thyself) amidst the dust (of thy bodily existence),

For if the spiritualist drink a poison, it will be (to him as) an antidote."

It does not harm the spiritualist (saint) though he drink deadly poison for all to see,

Because he has attained to (spiritual) health and has been set free from (the need for) abstinence, (while) the poor seeker (of God) is (still) in the (state of) fever.

1605 The Prophet said, "O bold seeker, beware! Do not contend with any one who is sought."

In thee is a Nimrod: do not go into the fire. If thou wish to go in, first become Abraham!

When thou art neither a swimmer nor a seaman, do not cast thyself (into the sea) from a (feeling of) self-conceit.

He (the saint) fetches pearls from the bottom of the sea, from losses he brings gain to the surface.

If a perfect man (saint) take earth, it becomes gold; if an imperfect one has carried away gold, it becomes ashes.

Since that righteous man is accepted of God, his hand in (all) things is the hand of God.

The hand of the imperfect man is the hand of Devil and demon, because he is in the trap of imposition and guile.

If ignorance come to him (the perfect man), it becomes knowledge, (but) the knowledge that goes into the imperfect man becomes ignorance.

Whatever an ill man takes becomes illness, (but) if a perfect man takes infidelity, it becomes religion.

O thou who, being on foot, hast contended with a horseman, thou wilt not save thy head. Now hold thy foot (desist)!

How the magicians paid respect to Moses, on whom be peace, saying, "What dost thou command? Wilt thou cast down thy rod first, or shall we?"

The magicians in the time of the accursed Pharaoh, when they contended with Moses in enmity,

Yet gave Moses the precedence—the magicians held him in honour—

Because they said to him, "'Tis for thee to command: (if) thou wishest to be the first, do thou cast down thy rod first (of all)."

"Nay," said he, "first do ye, O magicians, cast down those tricks (objects of enchantment) into the middle (where all can see them)."

This amount of respect purchased their (belief in) (the true) religion, so that it (the true belief) cut off the hands and feet of their contention (prevented them from disputing further with Moses).

When the magicians acknowledged his (Moses') right, they sacrificed their hands and feet (as a penance) for the sin of that (contention).

To the perfect man (every) mouthful (of food) and (every) saying is lawful. Thou art not perfect: do not eat, be mute,

Inasmuch as thou art an ear and he a tongue, not thy congener: God said to the ears, "*Be silent.*"

When the sucking babe is born, at first it keeps silence for a while, it is all ear.

For a while it must close its lips (and refrain) from speech, until it learns to speak;

And if it is not (silent like) an ear but makes babbling sounds, it makes itself the dumbest creature in the world.

He that is deaf by nature, he that had no ear at the beginning, is dumb: how should he burst into speech?

Since, in order to speak, one must first hear, do thou come to speech by the way of hearing.

Enter ye the houses by their doors, and seek ye the ends in their causes.

There is no speech independent of the way of hearing except the speech of the Creator who is without want.

1630 He is the Originator, He follows no master; He is the support of all things, He hath no support,

(While) the rest, (engaged) in handicrafts and talk, follow a master and have need of a pattern.

If thou art not alien to (unfit to hear) this discourse, assume the frock of a dervish and (take to shedding) tears in some deserted place,

Because Adam by means of tears escaped from that reproof: moist tears are the breath (speech) of the penitent.

For weeping's sake Adam came (down) to the earth, that he might be weeping and moaning and sorrowful.

1635 Adam, (cast out) from Paradise and from above the Seven (Heavens), went to the "shoe-row"[1] for the purpose of excusing himself.

If thou art from the back of Adam and from his loins, be constant in seeking (forgiveness) amongst his company.

Prepare a dessert of heart-fire (burning grief) and eye-water (tears): the garden is made open (blooming) by cloud and sun.

What dost thou know of the taste of the water of the eyes? Thou art a lover of bread, like the blind (beggars).

If thou make this wallet empty of bread, thou wilt make it full of glorious jewels.

1640 Wean the babe, thy soul, from the Devil's milk, and after that make it consort with the Angel.

Whilst thou art dark and vexed and gloomy, know that thou art sucking from the same breast as the accursed Devil.

The mouthful that gave increase of light and perfection is obtained from lawful earnings.

The oil that comes and quenches our lamp—when it quenches a lamp, call it water.

From the lawful morsel are born knowledge and wisdom; from the lawful morsel come love and tenderness.

1645 When from a morsel thou seest (arise) envy and guile, (and when) ignorance and heedlessness are born (of it), know that it is unlawful.

Wilt thou sow wheat and will it produce barley? Hast thou seen a mare bring forth an ass's colt?

The morsel is seed, and thoughts are its fruit; the morsel is the sea, and thoughts are its pearls.

From the lawful morsel in the mouth is born the inclination to serve (God) and the resolve to go to yonder world.

[1] See p. 64, note 1. The meaning is that he stood in the place of repentance.

How the merchant related to the parrot what he had witnessed on the part of the parrots of India.

The merchant finished his trading and returned home glad at heart.

He brought a present for every male slave, he gave a token 1650
to every slave-girl.

"Where is my present?" asked the parrot. "Relate what thou hast said and seen."

"Nay," said he, "indeed I am repenting of that (which I said), gnawing my hand and biting my fingers (in remorse).

Why, from ignorance and folly, did I idly bear (such) an inconsiderate message?"

"O master," said the parrot, "what is thy repentance for? What is it that causes this anger and grief?"

"I told thy complaints," said he, "to a company of parrots 1655
resembling thee.

One parrot got scent of (understood) thy pain: her heart broke[1], and she trembled and died.

I became sorry, (thinking) 'why did I say this?' but what was the use of repenting after I had said it?"

Know that a word which suddenly shot from the tongue is like an arrow shot from the bow.

O son, that arrow does not turn back on its way: you must dam a torrent at the source.

When it left the source behind, it swept over a world (of 1660
country): if it lays waste the world, 'tis no wonder.

There is an unseen bringing forth of effects to (our) action, and the results born of it are not in the control of (human) creatures:

Those results are all created by God without any partner, though they are imputed to us.

Zayd let fly an arrow in the direction of 'Amr: his arrow gripped 'Amr like a leopard.

During a long time, a (whole) year, it was producing pain: pains are created by God, not by man.

If Zayd who shot (the arrow) died of fright at the moment 1665
(when 'Amr was wounded), (nevertheless) pains are continually being produced there (in 'Amr's body) until ('Amr's) death.

Inasmuch as he ('Amr) died from the results of the hurt (inflicted on him), for this cause call Zayd, who shot (the arrow), the murderer.

Impute those pains to him, though all of them are the work of the Creator.

So with sowing and breathing (speaking) and (laying) snares and sexual intercourse: the results of those (actions) are amenable to (determined by the will of) God.

[1] Literally, "her gall-bladder burst."

The saints possess power (derived) from God: they turn back from its course the arrow that has sped.

1670 When the saint repents, he closes the doors of the results (shuts off the results) from the cause[1] by that hand (power) of the Lord.

Through the opening of the door (of Divine grace), he makes unsaid what has been said, so that neither spit nor roast-meat is burnt thereby[2].

He wipes out the saying from all the minds that heard it, and makes it imperceptible.

O sire, if thou must needs have demonstration and proof (of this), recite "(*Whatever*) *verse* (*We cancel*) *or cause to be forgotten.*"

Read the verse "*They made you forget My warning*": acknowledge their (the saints') power to put forgetfulness (in men's hearts).

1675 Since they are able to make (you) remember and forget, they are mighty over all the hearts of (God's) creatures.

When he (the saint) has blocked the road of (your) mental perception by means of forgetfulness, it is impossible (for you) to act, even if there be virtue (in you).

Think ye those exalted ones are a laughing-stock? Recite from the Qur'án as far as (the words) "*They made you forget.*"

He that owns a village is king over bodies; he that owns a heart[3] is king over your hearts.

Without any doubt, action (practice) is a branch of (subordinate to) seeing (theory)[4]: therefore Man is nothing but "the little man" (the pupil of the eye).

1680 I dare not expound the whole of this (subject): hindrance thereto is coming from those who are at the centre.

Inasmuch as the forgetfulness and recollection of (God's) creatures are with him (depend on the perfect saint), and he comes at their call for help,

Every night that glorious one is emptying from their hearts hundreds of thousands of good and evil (thoughts),

(While) in the daytime he is filling their hearts therewith—he is filling those oyster-shells with pearls.

By (Divine) guidance (after sleep is past) all those thoughts of former things recognise the spirits (to which they were attached).

1685 Your handicraft and skill come (back) to you, that they may open to you the door of (ways and) means.

The goldsmith's craft did not go to the ironsmith; the dis-

[1] *I.e.* he renders the cause inoperative.

[2] *I.e.* so that no harm is done.

[3] *I.e.* the saint.

[4] *I.e.* the miraculous actions of the saints depend on mystical knowledge and insight.

position of the good-natured man did not go to the disagreeable one.

On the day of Resurrection the handicrafts and dispositions will come, like articles of property, to the claimant (owner).

After sleep also, the handicrafts and dispositions come back in haste to him that claims them as his.

At the hour of dawn the handicrafts and thoughts went to the same place where that good and evil (formerly) were.

Like carrier pigeons, they bring things useful (to know) from 1690
(other) cities to their own city.

How the parrot heard what those parrots had done, and died in the cage, and how the merchant made lament for her.

When the bird heard what that (other) parrot had done, she trembled exceedingly, fell, and became cold.

The merchant, seeing her thus fallen, sprang up and dashed his cap on the ground.

When he saw her in this guise and in this state, the merchant sprang forward and tore the breast of his garment.

He said, "O beautiful parrot with thy sweet cry, what is this that has happened to thee? Why hast thou become like this?

Oh, alas for my sweet-voiced bird! Oh, alas for my bosom- 1695
friend and confidant!

Oh, alas for my melodious bird, the wine of my spirit and my garden and my sweet basil!

Had Solomon possessed a bird like this, how indeed should he have become occupied with those (other) birds?

Oh, alas for the bird which I gained cheaply, and (so) soon turned my face away from her countenance!

O tongue, thou art a great damage to me, (but) since thou art speaking, what should I say to thee?

O tongue, thou art both the fire and the stack: how long wilt 1700
thou dart this fire upon this stack?

Secretly my soul is groaning because of thee, although it is doing whatsoever thou biddest it.

O tongue, thou art a treasure without end. O tongue, thou art also a disease without remedy.

Thou art at once a whistle and decoy for birds, and a comforter in the desolation of absence (from the Beloved).

How long wilt thou grant me mercy, O merciless one, O thou who hast drawn the bow to take vengeance on me?

Lo, thou hast made my bird fly away. Do not browse (any 1705
more) in the pasture of injustice!

Either answer me or give redress or mention to me (what will be) the means of (producing) joy.

Oh, alas for my darkness-consuming dawn! Oh, alas for my day-enkindling light!

Oh, alas for my bird of goodly flight, that has flown from my end (my last state) to my beginning (my first state).

The ignorant man is in love with pain unto everlasting. Arise and read (in the Qur'án) *I swear*[1] as far as (the words) *in trouble*.

1710 With thy face I was free from trouble, and in thy river I was unsoiled by froth.

These cries of 'Alas' are (caused by) the phantasy (idea) of seeing (the Beloved) and (by) separation from my present existence.

'Twas the jealousy of God, and there is no device against God: where is a heart that is not (shattered) in a hundred pieces by God's love?

The jealousy (of God) is this, that He is other than all things, that He is beyond explanation and the noise of words.

Oh, alas! Would that my tears were an ocean, that they might be strewn as an offering to the fair charmer!

1715 My parrot, my clever-headed bird, the interpreter of my thought and inmost consciousness,

She has told me from the first, that I might remember it, whatsoever should come to me as my allotted portion of right and wrong."

The parrot whose voice comes from (Divine) inspiration and whose beginning was before the beginning of existence—

That parrot is hidden within thee: thou hast seen the reflexion of her upon this and that (the things of the phenomenal world).

She takes away thy joy, and because of her thou art rejoicing: thou receivest injury from her as though it were justice.

1720 O thou who wert burning the soul for the body's sake, thou hast burned (destroyed) the soul and illumined (delighted) the body.

I am burning (with love of God): does any one want tinder, let him set his rubbish ablaze with fire from me.

Inasmuch as tinder is combustible, take tinder that catches fire (readily).

O alas, O alas, O alas that such a moon became hidden under the clouds!

How should I utter a word?—for the fire in my heart is grown fierce, the lion of separation (from the Beloved) has become raging and blood-shedding.

1725 One that even when sober is violent and furious, how will it be when he takes the wine-cup in his hand?

The furious Lion who is beyond description is too great for (cannot be contained in) the wide expanse of the meadow.

[1] Literally, "*I swear not*." See Wright's *Arabic Grammar*, 3rd ed., vol. II, p. 305.

I am thinking of rhymes, and my Sweetheart says to me, "Do not think of aught except vision of Me.

Sit at thy ease, My rhyme-meditating (friend): in My presence thou art rhymed with (attached to) felicity.

What are words that thou shouldst think of them? What are words? Thorns in the hedge of the vineyard.

I will throw word and sound and speech into confusion, that without these three I may converse with thee.

That word which I kept hidden from Adam I will speak to thee, O (thou who art the) consciousness of the world.

(I will tell to thee) that word which I did not communicate to Abraham, and that pain (love) which Gabriel does not know."

That word of which the Messiah (Jesus) breathed not a word God, from jealousy, did not utter even without *má*.

What is *má* in language? Positive and negative[1]. I am not positive, I am selfless and negated.

I found (true) individuality in non-individuality: therefore I wove (my) individuality into non-individuality.

All kings are enslaved to their slaves, all people are dead (ready to die) for one who dies for them.

All kings are prostrate before one who is prostrate before them, all people are intoxicated with (love for) one who is intoxicated with them.

The fowler becomes a prey to the birds in order that of a sudden he may make them his prey.

The hearts of heart-ravishers are captivated by those who have lost their hearts (to them): all loved ones are the prey of (their) lovers.

Whomsoever thou didst deem to be a lover, regard (him) as the loved one, for relatively he is both this and that.

If they that are thirsty seek water from the world, (yet) water too seeks in the world them that are thirsty.

Inasmuch as He is (thy) lover, do thou be silent: as He is pulling thine ear, be thou (all) ear.

Dam the torrent (of ecstasy) when it runs in flood; else it will work shame and ruin.

What care I though ruin be (wrought)? Under the ruin there is a royal treasure.

He that is drowned in God wishes to be more drowned, (while) his spirit (is tossed) up and down like the waves of the sea,

(Asking), "Is the bottom of the sea more delightful, or the top? Is His (the Beloved's) arrow more fascinating, or the shield?"

O heart, thou art torn asunder by evil suggestion if thou recognise any difference between joy and woe.

Although the object of thy desire has the taste of sugar, is

[1] Literally, "affirmation and negation."

not absence of any object of desire (in thee) the object of the Beloved's desire?

Every star of His is the blood-price of a hundred new moons: it is lawful for Him to shed the blood of the (whole) world.

1750 We gained the price and the blood-price: we hastened to gamble our soul away.

Oh, the life of lovers consists in death: thou wilt not win the (Beloved's) heart except in losing thine own.

I sought (to win) His heart with a hundred airs and graces, (but) He made excuses to me (put me off) in disdain.

I said, "After all, this mind and soul (of mine) are drowned in Thee." "Begone," said He, "begone! Do not chant these spells over Me (do not seek thus to beguile Me).

Do not I know what thought thou hast conceived? O thou who hast seen double, how hast thou regarded the Beloved?

1755 O gross-spirited one, thou hast held Me in light esteem, because thou hast bought Me very cheaply.

He that buys cheaply gives cheaply: a child will give a pearl for a loaf of bread."

I am drowned in a love (so deep) that therein are drowned the first loves and the last.

I have told it summarily, I have not explained it (at length), otherwise both (thy) perceptions and (my) tongue would be consumed.

When I speak of "lip," 'tis the lip (shore) of the Sea; when I say "not," the intended meaning is "except."

1760 By reason of (inward) sweetness I sit with sour face: from fullness of speech I am silent,

That in the mask of sour-facedness my sweetness may be kept hidden from the two worlds.

In order that this subject may not come to every ear, I am telling (only) one out of a hundred esoteric mysteries.

Commentary on the saying of the Hakím (Saná'í):
"Any thing that causes thee to be left behind on the Way, what matter whether it be infidelity or faith?
Any form that causes thee to fall far from the Beloved, what matter whether it be ugly or beautiful?"—
and (a discourse) on the meaning of the words of the Prophet, on whom be peace: "Verily, Sa'd is jealous, and I am more jealous than Sa'd, and Allah is more jealous than I; and because of His jealousy He hath forbidden foul actions both outward and inward."

The whole world became jealous because God is superior to all the world in jealousy.

He is like the spirit, and the world is like the body: the body receives from the spirit (both) good and evil.

Any one whose prayer-niche is turned to the (mystical) revelation, do thou regard his going (back) to (the traditional) faith as shameful.

Any one who has become Master of the robes to the King, it is loss for him to traffic on the King's behalf.

Any one who becomes the intimate friend of the Sultan, it is an injury and swindle (for him) to wait at his door.

When (the privilege of) kissing the (King's) hand has been bestowed on him by the King, it is a sin if he prefers to kiss the (King's) foot.

Although to lay the head on the (King's) foot is an act of obeisance, (yet) compared with the former act of obeisance it is a fault and backsliding.

The King is jealous of any one who, after having seen the face, prefers the (mere) scent.

To speak in parables, God's jealousy is the wheat, (while) men's jealousy is the straw in the stack.

Know that the root of (all) jealousies is in God: those of mankind are an offshoot from God, without resemblance (being implied).

I will leave the explanation of this and will begin to complain of the cruelty of that fickle Beauty.

I wail because wailings are pleasant to Him: He wants from the two worlds wailing and grief.

How should I not wail bitterly on account of His deceit, since I am not in the circle of those intoxicated with Him?

How should I not mourn, like night, without His day and without the favour of His day-illuming countenance?

His unsweetness is sweet in my soul: may my soul be sacrificed to the Beloved who grieves my heart!

I am in love with my grief and pain for the sake of pleasing my peerless King.

I make the dust of sorrow a salve for mine eye, that the two seas of mine eyes may be filled with pearls.

The tears which people shed for His sake are pearls—and people think they are tears.

I am complaining of the Soul of the soul, (but in truth) I am not complaining: I am (only) relating.

My heart is saying, "I am tormented by Him," and I have (long) been laughing at its poor pretence.

Do (me) right, O glory of the righteous, O Thou who art the dais, and I the threshold of Thy door!

Where are threshold and dais in reality? In the quarter where our Beloved is, where are "we" and "I"?

O Thou whose soul is free from "we" and "I," O Thou who art the subtle essence of the spirit in man and woman,

When man and woman become one, Thou art that One; when the units are wiped out, lo, Thou art that (Unity).

Thou didst contrive this "I" and "we" in order that Thou mightst play the game[1] of worship with Thyself,

That all "I's" and "thou's" should become one soul and at last should be submerged in the Beloved.

All this is (true), and do Thou come, O (Lord of the) Creative Word[2], O Thou who transcendest "Come" and (all) speech!

1790 The body can see Thee (only) in bodily fashion: it fancies (pictures to itself) Thy sadness or laughter.

Do not say that the heart that is bound (conditioned) by (such bodily attributes as) sadness and laughter is worthy of seeing Thee (as Thou really art).

He who is bound by sadness and laughter is living by means of these two borrowed (transient and unreal) things.

In the verdant garden of Love, which is without end, there are many fruits besides sorrow and joy.

Love is higher than these two states of feeling: without spring and without autumn it is (ever) green and fresh.

1795 Pay the tithe on Thy fair face, O Beauteous One: relate the story of the soul that is rent in pieces,

For by the coquetry of a glance One who is given to glancing amorously has branded my heart anew.

I absolved Him if He shed my blood: I was saying, "It is lawful (I absolve Thee)," and He was fleeing (from me).

Since Thou art fleeing from the lament of those who are (as) dust, why pourest Thou sorrow on the hearts of the sorrowful?

O Thou, whom every dawn that shone from the East found overflowing (with abundant grace) like the bright fountain (of the sun),

1800 How didst Thou give (nothing but) evasion to Thy frenzied lover, O Thou the sugar of whose lips hath no price?

O Thou who art a new soul to the old world, hear the cry (that comes) from my body (which is) without soul and heart.

Leave the tale of the Rose! For God's sake set forth the tale of the Nightingale that is parted from the Rose!

Our emotion is not caused by grief and joy, our consciousness is not related to fancy and imagination.

There is another state (of consciousness), which is rare: do not thou disbelieve, for God is very mighty.

1805 Do not judge from the (normal) state of man, do not abide in wrong-doing and in well-doing.

Wrong-doing and well-doing, grief and joy, are things that

[1] Literally, *nard*, a kind of backgammon.

[2] Literally, "The Command (which is) 'Be!'" Another reading is ای امرِ کُن = "O Thou who givest the Command."

come into existence; those who come into existence die: God is their heir.

'Tis dawn. O Thou who art the support and refuge of the dawn, ask pardon (for me) of my Lord Ḥusámu'ddín!

Thou art He who asketh pardon of the Universal Mind and Soul, Thou art the Soul of the soul and the Splendour of the coral.

The light of dawn has shone forth, and from Thy light we are engaged in drinking the morning-drink with the wine of Thy Manṣúr[1].

Inasmuch as Thy gift keeps me thus (enravished), who (what) 1810
is (other) wine that it should bring me rapture?

Wine in ferment is a beggar suing for our ferment; Heaven in revolution is a beggar suing for our consciousness.

Wine became intoxicated with us, not we with it; the body came into being from us, not we from it.

We are as bees, and bodies are as wax (honeycomb): we have made the body, cell by cell, like wax.

Reverting to the tale of the merchant who went to trade (in India).

This (discourse) is very long. Tell the story of the merchant, that we may see what happened to that good man.

The merchant in fire (burning grief) and anguish and yearning 1815
was uttering a hundred distracted phrases like this,

Now self-contradiction, now disdain, now supplication, now passion for reality, now metaphor (unreality).

The drowning man suffers an agony of soul and clutches at every straw.

For fear of (losing) his head (life), he flings about (both) hand and foot to see whether any one will take his hand (help him) in peril.

The Friend loves this agitation: it is better to struggle vainly than to lie still.

He who is the King (of all) is not idle, (though) complaint 1820
from Him would be a marvel, for He is not ill.

For this reason said the Merciful (God), O son, "*Every day He is (busy) in an affair*," O son.

In this Way be thou ever scraping and scratching (exerting thyself to the utmost): until thy last breath do not be unoccupied for a moment,

So that thy last breath may be a last breath in which the (Divine) favour is thy bosom-friend.

Whatsoever the soul which is in man and woman strives to do, the ear and eye of the soul's King are at the window.

[1] *I.e.* Ḥalláj, who said "*Ana 'l-Ḥaqq.*"

How the merchant cast the parrot out of the cage and how the dead parrot flew away.

1825 After that, he cast her out of the cage. The little parrot flew to a lofty bough.

The dead parrot made such a (swift) flight as when the orient sun rushed onward.

The merchant was amazed at the action of the bird: without understanding he suddenly beheld the mysteries of the bird.

He lifted up his face and said, "O nightingale, give us profit (instruction) by explaining thy case.

What did she (the parrot) do there (in India), that thou didst learn, devise a trick, and burn us (with grief)"?

1830 The parrot said, "She by her act counselled me—'Abandon thy charm of voice and thy affection (for thy master),

Because thy voice has brought thee into bondage': she feigned herself dead for the sake of (giving me) this counsel,

Meaning (to say), 'O thou who hast become a singer to high and low, become dead like me, that thou mayst gain release.'"

If you are a grain, the little birds will peck you up; if you are a bud, the children will pluck you off.

Hide the grain (bait), become wholly a snare; hide the bud, become the grass on the roof.

1835 Any one who offers his beauty to auction, a hundred evil fates set out towards him (and overtake him).

Plots and angers and envies pour upon his head, like water from waterskins.

Foes tear him to pieces from jealousy; even friends take his lifetime away.

He that was heedless of the sowing and the springtide, how should he know the value of this lifetime?

You must flee to the shelter of God's grace, who shed thousandfold grace upon (our) spirits,

1840 That you may find a shelter. Then how (will you lack) shelter? Water and fire will become your army.

Did not the sea become a friend to Noah and Moses? Did it not become overbearing in vengeance against their enemies?

Was not the fire a fortress for Abraham, so that it raised smoke (sighs of despair) from the heart of Nimrod?

Did not the mountain call Yaḥyá (John the Baptist) to itself and drive off his pursuers with blows of stone?

"O Yaḥyá," it said, "come, take refuge in me, that I may be thy shelter from the sharp sword."

How the parrot bade farewell to the merchant and flew away.

The parrot gave him one or two counsels full of (spiritual) savour and after that bade him the farewell of parting.

The merchant said to her, "Go, God protect thee! Just now thou hast shown to me a new Way."

Said the merchant to himself, "This is the counsel for me; I will take her Way, for this Way is shining with light.

How should my soul be meaner than the parrot? The soul ought to follow a good track like this."

The harmfulness of being honoured by the people and of becoming conspicuous.

The body is cage-like: the body, amidst the cajoleries of those who come in and go out, became a thorn to the soul.

This one says to him, "I will be thy confidant," and that one says, "Nay, I am thy partner."

This one says to him, "There is none in existence like thee for beauty and eminence and for kindness and liberality."

That one says to him, "Both the worlds are thine, all our souls are thy soul's parasites."

When he sees the people intoxicated with (desire for) him, because of arrogance he loses self-control.

He does not know that the Devil has cast thousands like him into the water of the river (of destruction).

The world's flattery and hypocrisy is a sweet morsel: eat less of it (eat it not), for it is a morsel full of fire.

Its fire is hidden and its taste is manifest: its smoke becomes visible in the end.

Do not say, "How should I swallow that praise? He is speaking from desire (for reward): I am on his track (and see quite well what he is after)."

If your belauder should satirise you in public, your heart would burn for (many) days on account of those scorches (of vituperation).

Although you know that he (only) said it in disappointment because the hopes he had of you brought him no gain,

(Yet) the effect thereof is remaining within you. The same experience happens to you in the case of praise.

The effect of that too lasts for many days and becomes a source of arrogance and deception of the soul,

But it does not show itself, because praise is sweet; (in the case of blame) the evil shows itself, because blame is bitter.

It (blame) is like (bitter) decoctions and pills which you swallow and for a long time you are in disturbance and pain,

Whereas, if you eat *halwá* (sweetmeat), its taste is momentary: this effect, like the other, is not enduring for ever.

1865 Since it does not endure (perceptibly), it endures imperceptibly: recognise every opposite by means of its opposite.

When the effect of sugar endures (remains latent), after a while it produces boils that call for the lancet.

Pharaoh was made (what he was) by abundance of praises: be lowly of spirit through meekness, do not domineer.

So far as you can, become a slave, do not be a monarch. Suffer blows: become like the ball, do not be the bat.

Otherwise, when this elegance and beauty remains with you no more, you will be loathed by those companions.

1870 The set of people who used to flatter you deceitfully, when they behold you will call you a devil.

When they see you at their doors, they all will cry, "A dead man has risen from his grave."

(You will be) like the beardless youth whom they address as "Lord" that by this hypocrisy they may make him infamous.

As soon as he has grown a beard in infamy, the Devil is ashamed to search after him.

The Devil approaches Man for the sake of wickedness: he does not approach *you* because you are worse than the Devil.

1875 So long as you were a man the Devil was running at your heels and bidding you taste (his) wine.

Since you have become confirmed in devilry, the Devil is fleeing from you, O good-for-nothing!

At that (former) time they clung to your skirt: when you became like this they all fled.

Explanation of (the Tradition) "Whatsoever God wills cometh to pass."

We have spoken all these words, but in preparing ourselves (for the journey before us) we are naught, naught without the favours of God.

Without the favours of God and God's elect ones, angel though he be, his page is black.

1880 O God, O Thou whose bounty fulfils (every) need, it is not allowable to mention any one beside Thee.

This amount of guidance Thou hast bestowed (upon us); till this (present time) Thou hast covered up many a fault of ours.

Cause the drop of knowledge which Thou gavest (us) heretofore to become united with Thy seas.

In my soul there is a drop of knowledge: deliver it from sensuality and from the body's clay,

Before these clays drink it up, before these winds sweep it away,

Although, when they sweep it away, Thou art able to take it back from them and redeem it.

The drop that vanished in the air or was spilled (on the earth)—when did it flee (escape) from the storehouse of Thy omnipotence?

If it enter into non-existence or a hundred non-existences, it will make a foot of its head (will return in headlong haste) when Thou callest it.

Hundreds of thousands of opposites are killing their opposites: Thy decree is drawing them forth again (from non-existence).

There is caravan on caravan, O Lord, (speeding) continually from non-existence towards existence.

In particular, every night all thoughts and understandings become naught, plunged in the deep Sea;

Again at the time of dawn those Divine ones lift up their heads from the Sea, like fishes.

In autumn the myriads of boughs and leaves go in rout into the sea of Death,

(While) in the garden the crow clothed in black like a mourner makes lament over the (withered) greenery.

Again from the Lord of the land[1] comes the edict (saying) to Non-existence, "Give back what thou hast devoured!

Give up, O black Death, what thou hast devoured of plants and healing herbs and leaves and grass!"

O brother, collect thy wits for an instant (and think): from moment to moment (incessantly) there is autumn and spring within thee.

Behold the garden of the heart, green and moist and fresh, full of rosebuds and cypresses and jasmines;

Boughs hidden by the multitude of leaves, vast plain and high palace hidden by the multitude of flowers.

These words, which are from Universal Reason, are the scent of those flowers and cypresses and hyacinths.

Didst thou (ever) smell the scent of a rose where no rose was? Didst thou (ever) see the foaming of wine where no wine was?

The scent is thy guide and conducts thee on thy way: it will bring thee to Eden and Kawthar.

The scent is a remedy for the (sightless) eye; (it is) light-making: the eye of Jacob was opened by a scent.

The foul scent darkens the eye, the scent of Joseph succours the eye.

Thou who art not a Joseph, be a Jacob: be (familiar), like him, with weeping and sore distress.

Hearken to this counsel from the Sage of Ghazna[2], that thou mayst feel freshness in thy old body:

[1] Literally, "the headman of the village." [2] Sanā'ī.

"Disdain needs a face like the rose; when thou hast not (such a face), do not indulge in[1] ill-temper.

Ugly is disdain in an uncomely face, grievous is eye-ache in an unseeing eye."

In the presence of Joseph do not give thyself airs and behave like a beauty: offer nothing but the supplication and sighs of Jacob.

The meaning of dying (as conveyed) by the parrot was supplication (self-abasement): make thyself dead in supplication and poverty (of spirit),

1010 That the breath of Jesus may revive thee and make thee fair and blessed as itself.

How should a rock be covered with verdure by the Spring? Become earth, that thou mayst grow flowers of many a hue.

Years hast thou been a heart-jagging rock: once, for the sake of experiment, be earth!

The story of the old harper who in the time of 'Umar, may God be well-pleased with him, on a day when he was starving played the harp for God's sake in the graveyard.

Hast thou heard that in the time of 'Umar there was a harper, a fine and glorious minstrel?

The nightingale would be made beside herself by his voice: by his beautiful voice one rapture would be turned into a hundred.

1015 His breath was an ornament to assembly and congregation, and at his song the dead would arise.

(He was) like Isráfíl (Seraphiel), whose voice will cunningly bring the souls of the dead into their bodies,

Or he was (like) an accompanist[2] to Isráfíl, for his music would make the elephant grow wings.

One day Isráfíl will make a shrill sound and will give life to him that has been rotten for a hundred years.

The prophets also have (spiritual) notes within, whence there comes life beyond price to them that seek (God).

1020 The sensual ear does not hear those notes, for the sensual ear is defiled by iniquities.

The note of the peri[3] is not heard by man, for he is unable to apprehend the mysteries of the peris,

Although the note of the peri too belongs to this world. The note of the heart is higher than both breaths (notes)[4],

For peri and man (alike) are prisoners: both are (captive) in the prison of this ignorance.

[1] Literally, "do not roam round."
[2] Literally, "accompanists." Cf. Book III, 1473.
[3] *I.e.* one of the Jinn.
[4] *I.e.* the note (voice) of man and the note of the peri.

Recite *O community of Jinn (and men)* in the Súratu 'l-Rahmán; recognise (the meaning of) *if ye be able to pass forth.*

The inward notes of the saints say, at first, "O ye particles 1925
of *lá* (not = not-being),

Take heed, lift up your heads from the *lá* of negation, put forth your heads from this fancy and vain imagining.

O ye who all are rotten in (the world of) generation and corruption, your everlasting soul neither grew nor came to birth."

If I tell (even) a tittle of those (saintly) notes, the souls will lift up their heads from the tombs.

Put thine ear close, for that (melody) is not far off, but 'tis not permitted to convey it to thee.

Hark! for the saints are the Isráfíls of the (present) time: 1930
from them to the dead comes life and freshness.

At their voice the dead souls in the body's grave start up in their winding-sheets.

He (that is thus awakened) says, "This voice is separate from (all other) voices: to quicken (the dead) is the work of the voice of God.

We (had) died and were entirely decayed: the call of God came: we all arose."

The call of God, (whether it be) veiled or unveiled, bestows that which He bestowed on Mary from His bosom.

O ye who are rotten with death (in your hearts) underneath 1935
the skin, return from non-existence at the voice of the Friend!

Absolutely, indeed, that voice is from the King (God), though it be from the larynx of God's servant.

He (God) has said to him (the saint), "I am thy tongue and eye; I am thy senses and I am thy good pleasure and thy wrath.

Go, for thou art (he of whom God saith), 'By Me he hears and by Me he sees': thou art the (Divine) consciousness (itself): what is the occasion (propriety) of (saying), 'Thou art the possessor of the (Divine) consciousness'?

Since thou hast become, through bewilderment, 'He that belongs to God,' I am thine, for 'God shall belong to him.'

Sometimes I say to thee, ''Tis thou,' sometimes, ''Tis I': 1940
whatever I say, I am the Sun illuminating (all).

Wheresoever I shine forth from the lamp-niche of a breath (Divine word), there the difficulties of a (whole) world are resolved.

The darkness which the (earthly) sun did not remove, through My breath that darkness becomes like bright morning."

To an Adam He in His own person showed the (Divine) Names; to the rest He was revealing the Names by means of Adam.

Do thou receive His light either from Adam or from Himself: take the wine either from the jar or from the gourd (cup).

1945 For this gourd is very closely connected with the jar: the blessed gourd is not rejoiced (by the same causes) as thou art.

Mustafá (Mohammed) said, "Happy he that has seen me and he that looks at him that saw my face."

When a lamp has derived (its) light from a candle, every one that sees it (the lamp) certainly sees the candle.

If transmission (of the light) occurs in this way till a hundred lamps (are lighted), the seeing of the last (lamp) becomes a meeting with the original (light)[1].

Either take with (all) thy soul from the hindmost light—there is no difference—or from the candelabrum.

1950 Either behold the light (of God) from the lamp of the last (saints), or behold His light from the candle of those who have gone before.

Explanation of the Tradition, "Verily, your Lord hath, during the days of your time, certain breathings: oh, address yourselves to (receive) them."

The Prophet said, "In these days the breathings of God prevail:

Keep ear and mind (attentive) to these (spiritual) influences, catch up such-like breathings."

The (Divine) breathing came, beheld you, and departed: it gave life to whom it would, and departed.

Another breathing has arrived. Be thou heedful, that thou mayst not miss this one too, O comrade.

1955 The soul of fire gained therefrom an extinguisher of (its) fire, the dead soul felt within itself a movement (of life).

This is the freshness and movement of the Ṭúbá-tree, this is not like the movements of animals.

If it fall on earth and heaven, their galls will turn to water at once (they will be consumed with terror).

Truly, from fear of this infinite breath (they were filled with dismay): recite (the words of the Qur'án) *but they refused to bear it* (the trust offered to them).

Else, how should (the words) *they shrank from it* have been (in the Qur'án), unless from fear of it the heart of the mountain had become blood?

1960 Yesternight this (breath) presented itself (to me) in a different guise (but) some morsels (of food) came in and barred the way.

For a morsel's sake a Luqmán has become (held in custody as) a pledge: 'tis the time for Luqmán: begone, O morsel!

[1] *I.e.* the eye sees the light of the last lamp, but what really meets the eye is the light of the candle.

These pricks (of the flesh) for the sake of a morsel! Pluck ye forth the thorn from the sole of Luqmán.

In his sole there is (really) no thorn or even the shadow of it, but because of concupiscence ye have not that discernment.

Know that the thorn is that which thou, because thou art very greedy and very blind, hast deemed to be a date.

Inasmuch as Luqmán's spirit is the rose-garden of God, why 1965
is the foot of his spirit wounded by a thorn?

This thorn-eating existence is (like) a camel, and upon this camel one born of Mustafá (Mohammed) is mounted.

O camel, on thy back is a bale of roses, from the perfume of which a hundred roseries grew within thee.

Thy inclination is towards thorn-bushes and sand: I wonder what roses thou wilt gather from worthless thorns.

O thou who in this search hast roamed from one quarter to another, how long wilt thou say, "Where, where is this rose-garden?"

Until thou extract this thorn in thy foot, thine eye is dark 1970
(blind): how wilt thou go about?

Man, who is not contained in the world, becomes hidden in the point of a thorn!

Mustafá (Mohammed) came (into the world) to make harmony: (he would say) "Speak to me, O Humayrá, speak!"

O Humayrá, put the horse-shoe in the fire, that by means of thy horse-shoe this mountain may become (glowing with love, like) rubies.

This "Humayrá" is a feminine word, and the Arabs call the (word for) "spirit" feminine;

But there is no fear (harm) to the Spirit from being feminine: 1975
the Spirit has no association (nothing in common) with man and woman.

It is higher than feminine and masculine: this is not that spirit which is composed of dryness and moisture.

This is not that spirit which is increased by (eating) bread, or which is sometimes like this and sometimes like that.

It is a doer of (what is) sweet, and (it is) sweet, and the essence of sweetness. Without (inward) sweetness there is no sweetness, O taker of bribes[1]!

When thou art (made) sweet by sugar, it may be that at some time that sugar will vanish from thee;

(But) when thou becomest sugar from abundance of faithful- 1980
ness, then how should sugar be parted from sugar?

When the lover (of God) is fed from (within) himself with pure wine, there reason will remain lost and companionless.

Partial (discursive) reason is a denier of Love, though it may give out that it is a confidant.

[1] The "taker of bribes" is he who takes pleasure in anything other than God

It is clever and knowing, but it is not naught (devoid of self-existence): until the angel has become naught, he is an Ahriman (Devil).

It (partial reason) is our friend in word and deed, (but) when you come to the case of inward feeling (ecstasy), it is naught (of no account).

1985 It is naught because it did not (pass away) from existence and become non-existent: since it did not become naught willingly, (it must become naught nevertheless, for) there is many a one (who became naught, *i.e.* died) unwillingly.

The Spirit is perfection and its call is perfection: Muṣṭafá (Mohammed) used to say, "Refresh us, O Bilál!

O Bilál, lift up thy mellifluous voice (drawn) from that breath which I breathed into thy heart,

From that breath by which Adam was dumbfounded and the wits of the people of Heaven were made witless."

Muṣṭafá became beside himself at that beautiful voice: his prayer escaped him (was left unperformed) on the night of the *ta'rís*[1].

1990 He did not raise his head from that blessed sleep until the (time of the) dawn-prayer had advanced to (the time of) forenoon.

On the night of the *ta'rís* his holy spirit gained (the privilege of) kissing hands in the presence of the Bride.

Love and the Spirit are, both of them, hidden and veiled: if I have called Him (God) the Bride, do not find fault.

I would have been silent from (fear of) the Beloved's displeasure, if He had granted me a respite for one moment

But He keeps saying, "Say on! Come, 'tis no fault, 'tis but the requirement of the (Divine) destiny in the World Unseen."

1995 The fault is (in him) who sees nothing but fault: how should the Pure Spirit of the Invisible see fault?

Fault arises (only) in relation to the ignorant creature, not in relation to the Lord of favour (clemency).

Infidelity, too, is wisdom in relation to the Creator, (but) when you impute it to us, infidelity is a noxious thing.

And if there be one fault together with a hundred advantages (excellences), it resembles the wood (woody stalk) in the sugarcane.

Both (sugar and stalk) alike are put into the scales, because they both are sweet like body and soul.

2000 Not idly, therefore, the great (mystics) said this: "The body of the holy ones (the saints) is essentially pure as (their) spirit."

Their speech and soul and form, all (this) is absolute spirit without (external) trace.

[1] This word is used of travellers who halt for repose in the latter part of the night.

The spirit that regards them with enmity is a mere body; like the plus in (the game called) *nard*, it is a mere name.

That one (the body of the enemy of the saints) went into the earth (grave) and became earth entirely; this (holy body) went into the salt and became entirely pure—

The (spiritual) salt through which Mohammed is more refined (than all others): he is more eloquent than that salt-seasoned (elegantly expressed) *Hadíth*.

This salt is surviving in his heritage: those heirs of his are with thee. Seek them!

He (the spiritual heir of Mohammed) is seated in front of thee, (but) where indeed is thy "front"? He is before thee, (but) where is the soul that thinks "before"?

If thou fancy thou hast a "before" and "behind," thou art tied to body and deprived of spirit.

"Below" and "above," "before" and "behind" are attributes of the body: the essence of the bright spirit is without direction (not limited by relations of place).

Open thy (inward) vision with the pure light of the King. Beware of fancying, like one who is short-sighted,

That thou art only this very (body living) in grief and joy. O (thou who art really) non-existence, where (are) "before" and "behind" (appertaining) to non-existence?

'Tis a day of rain: journey on till night—not (sped) by this (earthly) rain but by the rain of the Lord.

The story of 'Á'isha, may God be well-pleased with her, how she asked Mustafá (Mohammed), on whom be peace, saying, "It rained to-day: since thou wentest to the graveyard, how is it that thy clothes are not wet?"

One day Mustafá went to the graveyard: he went with the bier of a man (who was one) of his friends.

He made the earth so that it filled his grave: he quickened his seed under the earth.

These trees are like the interred ones: they have lifted up their hands from the earth.

They are making a hundred signs to the people and speaking plainly to him that hath ears (to hear).

With green tongue and with long hand (fingers) they are telling secrets from the earth's conscience (inmost heart).

(Sunk in earth) like ducks that have plunged their heads in water, they have become (gay as) peacocks, though (in winter) they were (dark and bare) as crows.

If during the winter He imprisoned them (in ice and snow), God made those "crows" "peacocks" (in spring).

Although He put them to death in winter, He revived them by means of spring and gave (them) leaves.

2020 The sceptics say, "This (creation), surely, is eternal: why should we fix it on a beneficent Lord?"

God, in despite of them, caused (spiritual) gardens and plots of sweet flowers to grow in the hearts of His friends.

Every rose that is sweet-scented within, that rose is telling of the secrets of the Universal.

Their scent, to the confusion of the sceptics, is going round the world, rending the veil (of doubt and disbelief).

The sceptics, (shrinking) from the scent of the rose like a beetle, or like a delicate (sensitive) brain at the noise of the drum,

2025 Feign themselves to be occupied and absorbed, and withdraw their eyes from the flash and the lightning.

They withdraw their eyes, but no eye is there: the eye is that which sees a place of safety.

When the Prophet returned from the graveyard, he went to the Ṣiddíqa[1] and confided (in her).

As soon as the eye of the Ṣiddíqa fell upon his countenance, she advanced and began to lay her hand on him,

On his turban and his face and his hair, on his collar and chest and arm.

2030 Said the Prophet, "What art thou seeking so hastily?" She replied, "To-day rain fell from the clouds:

I am searching thy garments in quest (of moisture), I do not feel them wet with the rain. Oh, how wonderful!"

The Prophet said, "What wrap hast thou thrown over thy head?" Said she, "I made that *ridá* (plaid) of thine (serve as) a head-covering."

He said, "O pure-bosomed one, that is why God revealed to thy pure eye the rain of the Unseen.

That rain is not from your clouds: there are other clouds and another sky."

Commentary on the verse of Ḥakím (Saná'í):
"In the realm of the soul are skies lording over the sky of this world. In the Way of the spirit there are lowlands and highlands, there are lofty mountains and seas."

2035 The Unseen World has other clouds and water (than ours), it has another sky and sun.

That is not discerned save by the elect; the rest are *in doubt as to a new creation.*

There is rain for the sake of nurture; there is (also) rain for the sake of decay.

Marvellous is the benefit of the rain of springtime, (but) to the garden the autumnal rain is like a (consuming) fever.

[1] "The exceedingly veracious woman," a name given to 'Á'isha.

That vernal (rain) makes it tenderly nurtured (flourishing), while this autumnal (rain) makes it sickly and wan.

Similarly know that cold and wind and sun are at variance 2040
(produce various effects); and find the clue.

Even so in the Unseen World there are these different sorts, (consisting) in loss and gain and in profit and defraudment (damage).

This breath of the *Abdál* (saints) is from that (spiritual) springtide: from it there grows a green garden in heart and soul.

From their breaths there comes (is produced) in him who is fortunate the (same) effect (as that) of the spring rain on the tree.

If there be in the place a dry tree, do not deem its defect to be due to the life-quickening wind.

The wind did its own work and blew on: he that had a soul 2045
chose it in preference to his soul.

On the meaning of the Tradition, "Take advantage of the coolness of the spring season, etc."

The Prophet said, "Give heed, my friends! Do not cover your bodies from the cold of spring,

For it does to your spirits the same thing that spring does to the trees;

But flee from the cold of autumn, for it does what autumn did to the garden and the vines."

The traditionists have referred this (saying) to the outward (sense), and have been content with that same (outward) form.

That class (of people) were ignorant of the spirit: they saw 2050
the mountain, they did not see the mine in the mountain.

In the sight of God that "autumn" is the flesh (*nafs*) and (its) desires: the reason and the spirit are the essence of spring and are everlasting life.

Thou hast a partial reason hidden (within thee): (now) in this world seek one whose reason is perfect.

Through his whole thy part is made whole (and perfect): Universal Reason is like a shackle on the neck of the flesh.

Therefore, according to the (right) interpretation, it (the meaning) is this, that the holy breaths are like spring and the life of leaf and vine.

The sayings of the saints, whether soft or rough, do not thou 2055
cover thy body (against them), for they are the support of thy religion.

Whether he (the saint) speak hot or cold, receive (his words) with joy: thereby thou wilt escape from the hot and cold (of Nature) and from Hell-fire.

His "hot" and "cold" is life's new season of spring, the source of sincerity and faith and service.

Inasmuch as the garden of the spirits is living through him, and the sea of (his) heart is filled with these pearls,

Thousands of griefs lie (heavy) on a wise man's heart, if from the garden of his heart (even) a toothpick fail (be missing)[1].

How the Ṣiddíqa ('Á'isha), may God be well-pleased with her, asked Muṣṭafá (Mohammed), God bless him and give him peace, saying, "What was the inner meaning of to-day's rain?"

The Siddíqa said, "O (thou who art the) cream of existence, what was the (true) reason of to-day's rain?

Was it (one) of the rains of mercy, or (was it) for the sake of menace and the justice of (Divine) Majesty?

Was it from the favour of the vernal attributes, or from a baneful autumnal attribute?"

He said, "This (rain) was for the purpose of allaying the grief that is upon the race of Adam in calamity.

If man were to remain in that fire (of grief), much ruin and loss would befall.

This world would at once become desolate: (all) selfish desires would go forth from men."

Forgetfulness (of God), O beloved, is the pillar (prop) of this world: (spiritual) intelligence is a bane to this world.

Intelligence belongs to that (other) world, and when it prevails, this world is overthrown.

Intelligence is the sun and cupidity the ice; intelligence is the water and this world the dirt.

A little trickle (of intelligence) is coming from yonder world, that cupidity and envy may not roar (too loudly) in this world.

If the trickle from the Unseen should become greater, in this world neither virtue nor vice will be left.

This (topic) has no bound. Go to the starting-point, go back to the tale of the minstrel.

The remainder of the story of the old harper and the explanation of its issue (moral)

That minstrel by whom the world was filled with rapture, from whose voice wondrous phantasies grew (arose in the minds of those who heard him),

At whose song the bird of the soul would take wing, and at whose note the mind of the spirit would be distraught—

When time passed and he grew old, from weakness the falcon, his soul, became a catcher of gnats.

[1] *I.e.* the wise man feels bitter remorse if he neglects the least opportunity of enriching himself with the spiritual blessings dispensed by the saints.

His back became bent like the back of a wine-jar, the brows 2075
over his eyes like a crupper-strap.

His charming soul-refreshing voice became ugly and worth nothing to any one.

The tone that had (once) been the envy of Zuhra (Venus) was now like the bray of an old donkey.

Truly, what fair thing is there that did not become foul, or what roof that did not become a carpet?—

Except the voices of holy men in their breasts, from the repercussion of whose breath is the blast of the trumpet (of Resurrection).

(Theirs is) the heart by which (all) hearts are made drunken, 2080
(theirs is) the non-existence whereby these existences of ours are made existent.

He (the saint) is the amber (magnet) of (all) thought and of every voice; he is the (inward) delight of revelation and inspiration and (Divine) mystery.

When the minstrel grew older and feeble, through not earning (anything), he became indebted for a single loaf of bread.

He said, "Thou hast given me long life and respite: O God, Thou hast bestowed (many) favours on a vile wretch.

For seventy years I have been committing sin, (yet) not for one day hast Thou withheld Thy bounty from me.

I (can) earn nothing: to-day I am Thy guest, I will play the 2085
harp for Thee, I am Thine."

He took up his harp and went in search of God to the graveyard of Medina, crying "Alas!"

He said, "I crave of God the price of silk (for harpstrings), for He in His kindness accepts adulterated coin."

He played the harp a long while and (then), weeping, laid his head down: he made the harp his pillow and dropped on a tomb.

Sleep overtook him: the bird, his soul, escaped from captivity, it let harp and harper go and darted away.

It became freed from the body and the pain of this world in 2090
the simple (purely spiritual) world and the vast region of the soul.

There his soul was singing what had befallen (it), saying, "If they would but let me stay here,

Happy would be my soul in this garden and springtide, drunken with this (far-stretching) plain and mystic anemone-field.

Without head or foot I would be journeying, without lip or tooth I would be eating sugar.

With a memory and thought free from brain-sickness, I would frolic with the dwellers in Heaven.

With eye shut I would be seeing a (whole) world, without a 2095
hand I would be gathering roses and basil."

The water-bird (his soul) was plunged in a sea of honey—the fountain of Job, to drink and wash in,

Whereby Job, from his feet to the crown of his head, was purged of afflictions (and made pure) like the light of the sunrise.

If the *Mathnawí* were as the sky in magnitude, not half the portion of this (mystery) would find room in it,

For the exceeding broad earth and sky (of the material world) caused my heart, from (their) narrowness (in comparison with the spiritual universe), to be rent in pieces;

2100 And this world that was revealed to me in this dream (of the minstrel) has spread wide my wings and pinions because of (its vast) expansion.

If this world and the way to it were manifest, no one would remain *there* (in the material world) for a single moment.

The (Divine) command was coming (to the minstrel)—"Nay, be not covetous: inasmuch as the thorn is out of thy foot, depart"—

(Whilst) his soul was lingering there in the spacious demesne of His (God's) mercy and beneficence.

How the heavenly voice spoke to 'Umar, may God be well-pleased with him, while he was asleep, saying, "Give a certain sum of gold from the public treasury to the man who is sleeping in the graveyard."

Then God sent such a drowsiness upon 'Umar that he was unable to keep himself from slumber.

2105 He fell into amazement saying, "This is (a thing) unknown. This has fallen from the Unseen, 'tis not without purpose."

He laid his head down, and slumber overtook him. He dreamed that a voice came to him from God: his spirit heard

That voice which is the origin of every cry and sound: that indeed is the (only) voice, and the rest are echoes.

Turcoman and Kurd and Persian-speaking man and Arab have understood that voice without (help of) ear or lip.

Ay, (but) what of Turcomans, Persians, and Ethiopians? (Even) wood and stone have understood that voice.

2110 Every moment there is coming from Him (the call), "*Am not I (your Lord)?*" and substance and accidents are becoming existent.

If (the answer) "*Yea*" is not coming from them, yet their coming from non-existence (into existence) is (equivalent to) "*Yea.*"

Listen to a goodly tale in explanation of what I have said concerning the friendliness (awareness) of stone and wood.

How the moaning pillar complained when they made a pulpit for the Prophet, on whom be peace—for the multitude had become great, and said, "We do not see thy blessed face when thou art exhorting us"—and how the Prophet and his Companions heard that complaint, and how Mustafá conversed with the pillar in clear language.

The moaning pillar was complaining of (its) separation from the Prophet, just as rational beings (might do).

The Prophet said, "O pillar, what dost thou want?" It said, "My soul is turned to blood because of parting from thee.

I was thy support: (now) thou hast run away from me: thou hast devised a place to lean against upon the pulpit."

"Dost thou desire," said he, "to be made a date-palm, (so that) the people of the East and the West shall gather fruit from thee?

Or that He (God) should make thee a cypress in yonder world, so that thou wilt remain everlastingly fresh and flourishing?"

It replied, "I desire that whereof the life is enduring for ever." Hearken, O heedless one! Be not thou less than a piece of wood!

He (the Prophet) buried that pillar in the earth, that it may be raised from the dead, like mankind, on the day of Resurrection,

That (hence) thou mayst know that every one whom God has called (to Himself) remains disengaged from all the work of this world.

Whosoever hath his work and business from God, gains admission there and goes forth from (abandons worldly) work.

He that hath no gift (portion) of spiritual mysteries, how should he believe in the complaining of inanimate things?

He says "Yes," not from his heart (but) for agreement's sake, lest people should say that he is a hypocrite (in his religion).

Unless there were knowers of the (Divine) command "Be!", this doctrine (that inanimate things are capable of speech) would have been rejected in the world.

Myriads of conformists and legalists[1] are cast into the abyss (of destruction) by a single taint (of doubt),

For their conformity and their drawing evidence from logical proofs and all their wings and wing-feathers (every means which they employ in order to arrive at the truth) depend on opinion.

The vile Devil raises a doubt (in their minds): all these blind ones fall in headlong.

The leg of the syllogisers is of wood: a wooden leg is very infirm,

[1] Literally, "followers of signs (external evidences)."

Unlike the Quṭb (supreme saint) of the age, the possessor of (spiritual) vision, by whose steadfastness the mountain is made giddy-headed (amazed).

2130 The blind man's leg is a staff, a staff, so that he may not fall headlong on the pebbles.

The cavalier that became (the cause of) victory for the army, who is he for (the army of) the religious? One possessed of (spiritual) sight.

If, with (the aid of) a staff, the blind have seen their way, (yet only) under the protection of (other) people are they clear-sighted.

Were there no men of vision and (spiritual) kings, all the blind in the world would be dead.

From the blind comes neither sowing nor reaping nor cultivation nor tradings and profit.

2135 If He (God) did not bestow mercy and grace upon you, the wood of your logical deduction would break.

What is this staff? Inferences and (logical) demonstration. Who gave them (the blind) that staff? The all-seeing and almighty One.

Since the staff has become a weapon of quarrel and attack, break that staff to pieces, O blind man!

He gave you the staff that ye might approach (Him): with that staff ye struck even at Him in your anger.

O company of the blind, what are ye doing? Bring the seer between (you and God)[1]!

2140 Lay hold of His skirt who gave thee the staff: consider what (dreadful) things Adam suffered from disobedience.

Consider the miracles of Moses and Aḥmad (Mohammed), how the staff became a serpent and the pillar was endowed with knowledge.

From the staff (came) a serpent and from the pillar a moaning: they (the staff and the pillar) are beating (the drums of honour) five times daily for the sake of the Religion[2].

Unless this savour (perception of spiritual truths) were non-intellectual, how should all these miracles have been necessary?

Whatever is intelligible, the intellect is swallowing (receiving) it without the evidence of miracles and without contention.

2145 This virgin (untrodden) Way deem unintelligible, deem (it) accepted in the heart of every fortunate (elect) one.

As in fear of Adam devil and wild beast fled to the islands, from envy,

So in fear of the miracles of the prophets have the sceptics slunk away under the grass,

[1] *I.e.* "seek access to God by means of the seer."
[2] *I.e.* these miracles are a perpetual proclamation of the sovereignty of the true Religion.

That they may live in hypocrisy with the reputation of being Moslems, and that you may not know who they are.

Like counterfeiters, they smear the base coin with silver and (inscribe on it) the name of the King.

The outward form of their words is profession of the Divine Unity and the religion (of Islam): the inward meaning thereof is like darnel (?) seed in bread.

The philosopher has not the stomach[1] (courage) to breathe a word: if he utter a word, the true Religion will confound him.

His hand and foot are inanimate, and whatever his spirit says (commands), those two are under its control.

Albeit they (the sceptics) propound (reasons for) suspicion with their tongues, their hands and feet give testimony (against them).

How the Prophet, on whom be peace, manifested a miracle by the speaking of the gravel in the hand of Abú Jahl—God's curse on him!—and by the gravel's bearing witness to the truth of Mohammed, on whom be God's blessing and peace.

There were some pebbles in the hand of Bú Jahl: "O Aḥmad," said he, "tell quickly what this is.

If thou art the Messenger (of God), what is hidden in my fist? (Speak), since thou hast knowledge of the mysteries of Heaven."

He said, "How dost thou wish (me to do)? Shall I say what those (hidden) things are, or shall they declare that I am truthful and right?"

Bú Jahl said, "This second (thing) is more extraordinary." "Yes," said the Prophet, "(but) God hath greater power than that."

Without delay, from the middle of his (closed) fist every pebble began to pronounce the (Moslem's) profession of faith.

Each said, "*There is no god*" and (each) said, "*except Allah*"; (each) threaded the pearl of "*Aḥmad is the Messenger of Allah.*"

When Bú Jahl heard this from the pebbles, in his anger he dashed those pebbles on the ground.

The rest of the story of the minstrel, and how the Commander of the Faithful, 'Umar, may God be well-pleased with him, conveyed to him the message spoken by the heavenly voice.

Turn back and hear the plight of the minstrel, for the minstrel had (now) become desperate from waiting (so long).

The voice (of God) came to 'Umar, saying, "O 'Umar, redeem Our servant from want.

[1] Literally, "the gall-bladder."

We have a servant, a favourite and highly esteemed one: take the trouble to go on foot to the graveyard.

O 'Umar, spring up and put in thy hand full seven hundred dínárs from the public treasury.

2165 Carry them to him (and say), 'O thou who art Our choice, accept this sum now and excuse (Us for offering such a small gift).

Spend this amount on the price (purchase) of silk: when it is spent, come here (again).'"

Then 'Umar in awe of that voice sprang up that he might gird his loins for this service.

'Umar set his face towards the graveyard with the purse under his arm, running in search (of God's favourite).

Long did he run round about the graveyard: no one was there but that poor old man.

2170 He said, "This is not he," and ran once more. He became tired out and saw none but the old man.

He said, "God said, 'We have a servant: he is a pure and worthy and blessed one.'

How should an old harper be the chosen of God? O Hidden Mystery, how excellent, how excellent art Thou!"

Once again he wandered about the graveyard, like the hunting lion about the desert.

When it became certain to him that none was there except the old man, he said, "Many an illumined heart is (to be found) in darkness."

2175 He came and sat down there (beside him) with a hundred marks of respect. 'Umar happened to sneeze, and the old man sprang to his feet.

He saw 'Umar and stood fixed in amazement: he resolved to go and began to tremble (with fear).

He said within himself, "O God, help, I beseech thee! The Inspector has fallen upon a poor old harper."

When 'Umar looked on the old man's countenance, he saw him ashamed and pale.

Then 'Umar said to him, "Fear not, do not flee from me, for I have brought thee glad tidings from God.

2180 How often has God praised thy disposition, so that He has made 'Umar in love with thy face!

Sit down beside me and do not make separation (between us), that I may say into thine ear the secret (message) from (the Divine) favour.

God sends thee greeting and asks thee how thou farest in thy distress and boundless sorrows.

Lo, here are some pieces of gold to pay for silk. Spend them and come back to this place."

The old man heard this, trembling all over and biting his hand and tearing his garment,

Crying, "O God who hast no like!" inasmuch as the poor 2185
old man was melted[1] with shame.

After he had wept long and his grief had gone beyond (all) bounds, he dashed his harp on the earth and broke it to bits.

He said, "O thou (harp) that hast been to me a curtain (debarring me) from God, O thou (that hast been) to me a brigand (cutting me off) from the King's highway,

O thou that hast drunk my blood for seventy years, O thou because of whom my face is black (disgraced) before (the Divine) perfection!

Have mercy, O bounteous God who keepest faith, on a life passed in iniquity!

God gave (me) a life, the value of every single day whereof 2190
none knoweth except Him.

I have spent my life, breath by breath: I have breathed it all away in treble and bass.

Ah me, that in minding the (musical) mode and rhythm of 'Iráq the bitter moment of parting (from this world) went out of my mind (was forgotten).

Alas that from the liquid freshness of the minor *zírafgand* the seed sown in my heart dried up, and my heart died.

Alas that from (my preoccupation with) the sound of these four-and-twenty (melodies) the caravan passed and the day grew late."

O God, help (me) against this (self of mine) that is seeking 2195
help (from Thee): I seek justice (redress) from no one (else, but only) from this justice-seeking (self).

I shall not get justice for myself from any one except, surely, from Him who is nearer to me than I;

For this "I-hood" comes to me from Him moment by moment: therefore when this has failed me, I see (only) Him,

As (when you are with) one who is counting out gold to you, you keep your gaze (directed) towards him, not towards yourself.

How 'Umar, may God be well-pleased with him, bade him (the harper) turn his gaze from the stage of weeping, which is (self-) existence, to the stage of absorption (in God), which is non-existence (of self).

Then 'Umar said to him, "This wailing of thine is also (one of) the marks of thy sobriety (self-consciousness).

The way of him that has passed away (from self-conscious- 2200
ness) is another way, because sobriety is another sin.

Sobriety exists (arises) from recollection of what is past: past and future are to thee a curtain (separating thee) from God.

[1] Literally, "became water."

Cast fire on them both: how long, because of these twain, wilt thou be full of knots (joints) like a reed?

Whilst the reed is knotted, it is not a sharer of secrets: it is not the companion of the (flute-player's) lip and voice.

When thou art (engaged) in going about (seeking God) thou art indeed wrapped in (thy) going about[1]: when thou hast come home, thou art still with thyself (self-conscious).

2205 O thou whose knowledge is without knowledge of the Giver of knowledge, thy repentance is worse than thy sin.

O thou that seekest to repent of a state that is past, say, when wilt thou repent of this repentance?

At one time thou turnest to the (low) sound of the treble, at another thou dost kiss (art in love with) weeping and wailing."

When Fárúq ('Umar) became a reflector of mysteries, the old man's heart was awakened from within.

He became without weeping or laughter, like the soul: his (animal) soul departed and the other soul came to life.

2210 In that hour such a bewilderment arose within him that he went forth from earth and heaven—

A seeking and searching beyond (all) seeking and search: I know not (how to describe it); (if) you know, tell!

Words and feelings beyond (all) feelings and words—he had become drowned in the beauty of the Lord of majesty,

Drowned, not in such wise that there should be for him any deliverance, or that any one should know him except the (Divine) Ocean.

Partial reason would not be telling of (the mysteries of) the Universal (Reason), if there were not demand after demand (perpetual Divine impulses necessitating the manifestation of these mysteries).

2215 Since demand after demand is arriving, the waves of that Sea (Universal Reason) reach this place (the world of partial reason).

Now that the story of the old man's (spiritual) experiences has come to this point, the old man and his experiences have withdrawn behind the veil.

The old man has shaken his skirt free from talk and speech: half of the tale has remained in our mouth (has not been told).

It behoves (us), for the sake of procuring (such) delight and enjoyment, to gamble away (sacrifice) hundreds of thousands of souls (lives).

In chase of the spiritual forest be (as) a falcon, be one who gambles his soul (life) away, like the sun of this world.

2220 The lofty sun is life-diffusing: every moment it becomes empty and is filled.

[1] *I.e.* "thou art absorbed in thy search, not in God."

O Sun of Reality, diffuse spiritual life, show forth newness to this old world!

Soul and spirit are coming from the Unseen into human existence, like running water.

Commentary on the prayer of the two angels who daily make proclamation in every market, saying, "O God, bestow on every prodigal some boon in exchange! O God, bestow on every niggard some bane (in return)"; and an explanation that the prodigal is he that strives earnestly in the Way of God, not he that squanders his wealth in the way of sensuality.

The Prophet said, "For admonishment's sake two angels are always making goodly proclamation,

Saying, 'O God, keep the prodigals fully satisfied, give hundred-thousandfold recompense for every dirhem that they spend.

O God, do not give the niggards in this world anything but 2225
loss upon loss!'"

Oh, (there is) many an act of niggardliness that is better than prodigality: do not bestow what belongs to God except by the command of God,

That thou mayst gain infinite treasure in return, and that thou mayst not be numbered among the infidels

Who were offering camels in sacrifice in order that their swords might prevail against Muṣṭafá.

Endeavour to find out the command of God from one who is united (with God): not every heart understands the command of God,

As (for example) the slave, the enemy (of God), who did 2230
justice (in his own opinion, and) bestowed what belonged to the King upon those who rebelled against Him—

In the Qur'án there is warning to the heedless that all their spendings are a (cause of) bitter grief to them—

What increase does the equity and justice of this enemy produce in the sight of the King? Banishment and a black countenance (disgrace).

The chiefs of Mecca (when) at war with the Prophet offered sacrifice in hope of (Divine) favour.

On this account the true believer is saying in his prayer, from fear, "*Lead* (*us*) *in the right path!*"

It beseems the generous man thus to give money, (but) verily 2235
the generosity of the lover is the surrender of his soul (life).

If you give bread for God's sake, you will be given bread (in return); if you give your life for God's sake, you will be given life (in return).

If the leaves of this plane-tree drop off, the Creator will bestow on it the provision of leaflessness (spiritual poverty).

If because of your liberality no wealth remains in your hand, how should the bounty of God let you be down-trodden?

When any one sows, his barn becomes empty (of seed), but there is goodliness in his cornfield;

2240 And, if he leaves it (the seed) in the barn and saves it up, weevils and mice and calamities (of time and decay) devour it.

This world is negation (of reality): seek (reality) in affirmation (of God). Your form (body) is void (of reality): seek in your essence.

Bring the briny bitter (animal) soul to the sword: buy the (heavenly) soul that is like a great sweet river.

And if you cannot become (one of the frequenters) of this threshold (sublime court), at least hear from me the following tale.

The story of the Caliph who in his time surpassed Ḥátim of Ṭayyi' in generosity and had no rival.

In former days there was a Caliph who made Ḥátim the slave of his liberality.

2245 He had raised high the banner of munificence and largesse, he had removed poverty and want from the world.

He was a sea of pearls, pure bounty: his largesse reached from Qáf to Qáf.

In this world of dust he was the cloud and the rain: he was the centre wherein the bounty of the Giver of all displayed itself.

His gifts caused sea and mine to quake (tremble with shame): caravan on caravan (were hastening) towards his liberality.

His gate and portal was the point to which Need turned: the fame of his munificence had gone (far and wide) into the world.

2250 Persians and Greeks, Turcomans and Arabs, were lost in amazement at his liberality and generosity.

He was the Water of Life and the Ocean of Bounty: by him both Arabs and foreigners were revived.

Story of the poor Arab of the desert and his wife's altercation with him because of (their) penury and poverty.

One night a Bedouin woman said to her husband—and she carried (her) talk beyond bounds—

"We are suffering all this poverty and hardship: all the world are (living) in happiness, we (alone) are unhappy.

We have no bread, our (only) condiment is anguish and envy: we have no jug, our (onw) water is the tears (that flow) from our eyes.

2255 Our garment by day is the burning sunshine; at night our bed and coverlet is (made) of the moonbeams.

We fancy the disk of the moon is a disk (round cake) of bread and lift up our hands towards the sky.

The (poorest of the) poor feel shame at our poverty: day is turned to night (darkened) by our anxiety about our daily portion (of food).

Kinsfolk and strangers have come to flee from us in like fashion as Sámirí from men.

If I beg a handful of lentils from some one, he says to me, 'Be silent, O death and plague!'

The Arabs take pride in fighting and giving: thou amongst the Arabs art like a fault in writing."

What fighting (can we do)? We are killed without fighting, we are made giddy (utterly distracted) by the sword of want.

What gifts (can we make)? We are continually in beggary, we are slitting the vein of (slaughtering) the gnat in the air.

If any guest arrive, if I am I (as sure as I am living) I will go for his tattered cloak when he falls asleep at night.

How disciples (novices in Ṣúfism) are beguiled in their need by false impostors and imagine them to be Shaykhs and venerable personages and (saints) united (with God), and do not know the difference between fact (naqd) *and fiction* (naql) *and between what is tied on (artificially) and what has grown up (naturally).*

For this reason the wise have said with knowledge, 'One must become the guest of those who confer benefits.'

Thou art the disciple and guest of one who, from his vileness, robs thee of all thou hast.

He is not strong: how should he make thee strong? He does not give light, (nay) he makes thee dark.

Since he had no light (in himself), how in association (with him) should others obtain light from him?

(He is) like the half-blind healer of eyes: what should he put in (people's) eyes except wool?

Such is our state in poverty and affliction: may no guest be beguiled by us!

If thou hast never seen a ten years' famine in (visible) forms, open thine eyes and look at us.

Our outward appearance is like the inward reality of the impostor: darkness in his heart, his tongue flashy (plausible).

He has no scent or trace of God, (but) his pretension is greater than (that of) Seth and the Father of mankind (Adam).

The Devil (is so ashamed of him that he) has not shown to him even his portrait, (yet) he (the impostor) is saying, 'We are of the *Abdál*[1] and are more (we are superior even to them).'

[1] See p. 18, note 1.

He has stolen many an expression used by dervishes, in order that he himself may be thought to be a (holy) personage.

2275 In his talk he cavils at Báyazíd, (although) Yazíd would be ashamed of his existence.

(He is) without (any) portion of the bread and viands of Heaven: God did not throw a single bone to him.

He has proclaimed, 'I have laid out the dishes, I am the Vicar of God, I am the son of the (spiritual) Khalífa:

Welcome (to the feast), O simple-hearted ones, tormented (with hunger), that from my bounteous table ye may eat your fill'—of nothing.

Some persons, (relying) on the promise of 'To-morrow,' have wandered for years around that door, (but) 'To-morrow' never comes.

2280 It needs a long time for the inmost conscience of a man to become evident, more and less (both in great and small matters),

(So that we may know whether) beneath the wall of his body there is treasure, or whether there is the house of snake and ant and dragon.

When it became clear that he was naught (worthless), (by that time) the life of the seeker (disciple) had passed: what use (was) the knowledge (to him)?

Explaining how it may happen, (though) rarely, that a disciple sincerely puts his faith in a false impostor (and believes) that he is a (holy) personage, and by means of this faith attains unto a (spiritual) degree which his Shaykh has never (even) dreamed of, and (then) fire and water do him no hurt, though they hurt his Shaykh; but this occurs very seldom.

But exceptionally comes (the case of) a disciple to whom, because of his (spiritual) illumination, that falsehood (of the impostor) is beneficial.

He, by his goodly purpose, attains unto a (high) degree, although he fancied (the impostor to be) soul, and that (soul) proved to be (only) body.

2285 (It is) like trying to find the *qibla* in the heart (depth) of night: the *qibla* is not (found), but his (the seeker's) prayer is valid.

The impostor has a dearth of soul within, but we have a dearth of bread without.

Why should we conceal (our poverty) like the impostor and suffer agony for the sake of false reputation?"

How the Bedouin bade his wife be patient and declared to her the excellence of patience and poverty.

Her husband said to her, "How long wilt thou seek income and seed-produce? What indeed is left of (our) life? Most (of it) is past.

The sensible man does not look at increase or deficiency, because both (these) will pass by like a torrent.

Whether it (life) be pure (clear and untroubled) or whether 2290
it be a turbid flood, do not speak of it, since it is not enduring for a moment.

In this world thousands of animals are living happily, without up and down (anxiety).

The dove on the tree is uttering thanks to God, though her food for the night is not (yet) ready.

The nightingale is singing glory to God (and saying), 'I rely on Thee for my daily bread, O Thou who answerest (prayer).'

The falcon has made the king's hand his joy (the place in which he takes delight), and has given up hope of (has become indifferent to) all carrion.

Similarly you may take (every animal) from the gnat to the 2295
elephant: they all have become God's family (dependent on Him for their nourishment), and what an excellent nourisher is God!

All these griefs that are within our breasts arise from the vapour and dust of our existence and wind (vain desire).

These uprooting griefs are as a scythe to us: (to think that) this is such and such or that that is such and such is a temptation (of the Devil) to us[1].

Know that every pain is a piece of Death: expel (that) part of Death from thee, if there be a means (of doing so).

When thou canst not flee from the part of Death, know that the whole of it will be poured upon thy head.

If the part of Death has become sweet to thee, know that 2300
God will make the whole sweet.

Pains are coming from Death as (his) messengers: do not avert thy face from his messenger, O foolish one!

Whoever lives sweetly (pleasantly) dies bitterly (painfully): whoever serves his body does not save his soul.

Sheep are driven from the plains (to the town): the fatter they are, the quicker they are killed.

The night is past and dawn is come. O my soul, how long wilt thou take up (again) the tale of gold from the beginning[2]?

Thou wert young (once), and (then) thou wert more con- 2305
tented: (now) thou hast become a seeker of gold, (but) at first thou wert gold indeed (precious and perfect).

[1] *I.e.* "we ought not to complain of our lot but put our trust in God."
[2] *I.e.* "how long will you begin again and again to talk about money?"

Thou wert a fruitful vine: how hast thou become unsaleable (worthless)? How hast thou become rotten when thy fruit is ripening?

Thy fruit ought to become sweeter and not move farther backwards like rope-makers[1].

Thou art my wife: the wife must be of the same quality (as the husband) in order that things may go rightly.

The married pair must match one another: look at a pair of shoes or boots.

2310 If one of the shoes is too tight for the foot, the pair of them is of no use to thee.

Hast thou ever seen one leaf of a (folding) door small and the other large, or a wolf mated with the lion of the jungle?

A pair of sacks on a camel do not balance properly when one is small and the other of full size.

I march with stout heart towards contentment: why art thou betaking thyself to revilement?"

In this fashion the contented man, moved by sincerity and ardour, was talking to his wife till daybreak.

How the wife counselled her husband, saying, "Don't talk any more about thy merit and (spiritual) rank—'why say ye that which ye do not?'—*for although these words are true, yet thou hast not attained to the degree of trust in God, and to speak thus above thy station and devotional practice is harmful and* 'exceedingly hateful in the sight of God.'"

2315 The wife cried out at him, saying, "O thou who makest reputation thy religion, I will not swallow thy spells (deceiving speeches) any more.

Don't talk nonsense in thy presumption and pretension: begone, don't speak from pride and arrogance.

How long (wilt thou utter) pompous and artificial phrases? Look at thine own acts and feelings and be ashamed!

Pride is ugly, and in beggars (all the) more ugly: (it is like) wet clothes after a cold snowy day[2].

How long (this) pretension and palaver and bluster[3], O thou whose house is (frail) as the house of the spider?

2320 When hast thou illumined thy soul by contentment? Of contentment thou hast learned (only) the name.

The Prophet said, 'What is contentment? A treasure.' Thou canst not distinguish the gain from the pain.

This contentment is the soul's treasure: do not thou boast (of possessing it), O (thou who art) grief and pain to my soul.

[1] *I.e.* retrogress and deteriorate.

[2] Literally, "The day cold and snow—and then the clothes wet!"

[3] Literally, "wind of the moustache."

Don't call me thy mate, don't flap so much[1]. I am the mate of justice, I am not the mate of fraud.

How art thou walking (consorting) with amír and bey, when thou art slitting the veins of (killing for food) the locust in the air?

Thou art contending with dogs for the sake of a bone, thou 2325
art wailing like an empty-bellied reed-pipe.

Don't look at me dully (coldly) with contempt, lest I tell (others) what is in thy veins (disclose thy hidden faults).

Thou hast deemed thy understanding superior to mine, (but) how hast thou (truly) seen me, who am deficient in understanding?

Don't spring upon me like a reckless wolf! Oh, better be without understanding (mad) than (suffer) the disgrace of (having) thy understanding.

Since thy understanding is a shackle for mankind, it is not understanding: it is a snake and scorpion.

May God be the enemy of thy iniquity and deceit! May the 2330
deceitfulness of thy understanding fall short of (fail to injure) us!

Thou art both the snake and the charmer—oh, wonderful! Thou art (both) the snake-catcher and the snake, O thou disgrace to the Arabs!

If the crow knew its ugliness, from grief and sorrow it would melt like snow.

The charmer chants (a spell) as an enemy (does); he is (casting) a spell upon the snake and the snake is (casting) a spell upon him.

If his trap were not (devised by him as) a spell for the snake (a means of catching it), how would he become a prey to the snake's spell?

The charmer, from greed and (desire of) getting and making 2335
(money), is not conscious of the snake's spell at the time.

The snake says, 'O charmer, beware, beware! Thou hast beheld thine own spell (and its effect upon me): now behold mine!

Thou beguilest me with the Name of God in order that thou mayst expose me to shame and confusion.

The Name of God enthralled me, not thy contrivance: thou madest the Name of God a trap: woe to thee!

The Name of God will take vengeance from thee on my behalf: I commit my soul and body to the Name of God.

Either it will sever the vein of thy life by my stroke, or it 2340
will bring thee into a prison as (it has brought) me.'"

Rough speeches of this sort, (whole) volumes, the woman recited to her youthful husband.

[1] *I.e.* "don't make such a show of affection."

How the man counselled his wife, saying, "Do not look ..... contempt on the poor, but regard the work of God as perfect, and do not let thy vain thought and opinion of thine own penury cause thee to sneer at poverty and revile the poor."

"O woman," said he, "art thou a woman or the father of sorrow? Poverty is (my) pride, and do not thou beat me on the head (lash me with thy reproaches).

Wealth and gold are as a cap to the head: 'tis the bald man that makes a shelter of his cap,

(But) he that has curly and beautiful locks is happier when his cap is gone.

2345 The man of God (the saint) resembles the eye: therefore (his) sight is better bare (unveiled) than covered.

When a slave-dealer offers (slaves) for sale, he removes from the (sound) slave the garment that hides defects.

But if there be any defect, how should he strip (the slave)? Nay, he tricks him (the purchaser) by means of the garment.

'This one,' says he, 'is ashamed of good and evil: stripping him would cause him to run away from thee.'

The (rich) merchant is plunged in vice up to the ears, (but) the merchant has money, and his money covers his vice,

2350 For because of cupidity none that is covetous sees his vice: feelings of cupidity are a bond uniting (men's) hearts;

And if a beggar speak a word like the (pure) gold of the mine, his wares will not find the way to the shop.

The affair of (spiritual) poverty is beyond thy apprehension: do not look on poverty with contempt,

Because dervishes are beyond property and wealth: they possess an abundant portion from the Almighty.

The High God is just, and how should the just behave tyrannously to the dispirited (poor and weak)?

2355 (How should they) give fortune and goods to that one, while they put this one on the fire?

The fire burns him because he hath this (evil) thought about the Lord who created both worlds.

Is (the saying) 'Poverty is my pride' vain and false? No; 'tis thousands of hidden glories and disdains.

Thou in anger hast poured nicknames on me: thou hast called me a catcher (deceiver) of friends and a catcher of snakes.

If I catch the snake, I extract its fangs in order that I may save it from having its head crushed.

2360 Because those fangs are an enemy to its life, I am making the enemy a friend by means of this skill.

Never do I chant my spell from (motives of) cupidity: I have turned this cupidity upside down (I have entirely vanquished it).

God forbid! I desire nothing from created beings: through contentment there is a (whole) world within my heart.

Thou, (sitting) on the top of the pear-tree[1], seest (things) like that: come down from it, that the (evil) thought may not continue.

When thou turnest round and round and becomest giddy, thou seest the house turning round, and 'tis thou (thyself) art that (revolving object).

Explaining how every one's movement (action) proceeds from the place where he is, (so that) he sees every one (else) from the circle of his own self-existence: a blue glass shows the sun as blue, a red glass as red, (but) when the glass escapes from (the sphere of) colour, it becomes white, (and then) it is more truthful than all other glasses and is the Imám (exemplar to them all).

Abú Jahl saw Aḥmad (Mohammed) and said, ''Tis an ugly figure that has sprung from the sons of Háshim!'

Aḥmad said to him, 'Thou art right, thou hast spoken truth, although thou art impertinent.'

The Ṣiddíq (Abú Bakr) saw him and said, 'O Sun, thou art neither of East nor of West: shine beauteously!'

Aḥmad said, 'Thou hast spoken the truth, O dear friend, O thou that hast escaped from this world of nothingness.'

They that were present said, 'O king, why didst thou call both of them truth-tellers when they contradicted each other?'

He replied, 'I am a mirror polished by the (Divine) hand: Turcoman and Indian behold in me that which exists (in themselves).'

O wife, if thou deemest me very covetous, rise above this womanish care (for worldly things).

This (state of mine) resembles cupidity and (in reality) it is a (Divine) mercy: where that (spiritual) blessing is, where is cupidity?

Make trial of poverty for a day or two, that thou mayst see (find) in poverty double riches.

Have patience with poverty and abandon this disgust, because in poverty there is the light of the Lord of glory.

Do not look sour[2], and (thou wilt) see thousands of souls plunged, through contentment, in an ocean of honey.

Behold hundreds of thousands of bitterly suffering souls steeped in rose-syrup, like the rose.

Oh, alas, would that thou hadst comprehension, so that the unfolded tale of my heart might be shown forth to thee from my soul.

[1] Alluding to a story told in Book IV, 3548 foll.
[2] Literally, "do not sell vinegar."

This discourse is milk in the teat of the soul: it will not flow well without some one to suck (the teat).

When the hearer has become thirsty and craving, the preacher, (even) if he be (as good as) dead, becomes eloquent.

2380 When the hearer is fresh and without fatigue (not bored), the dumb and mute will find a hundred tongues to speak withal.

When a stranger comes in at my door, the women of the harem hide themselves in the veil,

But if a harmless relative should come in, those covered ones will lift up their face-veils.

Everything that is made beautiful and fair and lovely is made (so) for the eye of him that sees.

How should the sound of melody and treble and bass be (made) for the insentient ear of one who is deaf?

2385 Not in vain did God make musk fragrant: He made it (so) for the sense (of smell), He did not make it for one whose nostrils are stopped (by disease).

God hath fashioned the earth and the sky, He hath raised in the midst much fire and light.

(He made) this earth for those (created) of clay, (He made) heaven to be the abode of the celestials.

The low (base) man is the enemy of what is high: the purchaser (seeker) of each place (Heaven or Hell) is manifest (made known by his actions).

O chaste woman, hast thou ever risen up and decked thyself for the sake of him that is blind?

2390 If I should fill the world with hidden pearls (of wisdom), how should I fare (what good would it do me), since they are not thy portion (since thou art unfit to receive them)?

O wife, take leave of quarrelling and waylaying, and if thou wilt not, (then) take leave of me!

What room have I for quarrelling with the good or the bad?—for this heart of mine is recoiling (even) from acts of peace.

If thou keep silence, ('tis well), and if not, I will so do that at this very moment I will leave my house and home."

How the wife paid regard to her husband and begged God to forgive her for what she had said.

When the wife saw that he was fierce and unmanageable, she began to weep: tears in sooth are a woman's lure.

2395 She said, "When did I imagine such (words) from thee? I hoped of thee something different."

The wife approached by the way of self-naughting (self-abasement). "I am thy dust," said she, "not (worthy to be) thy lady-wife.

Body and soul and all I am is thine: the entire authority and command belongs to thee.

If because of poverty my heart has lost patience[1], it is not for my own sake, but for thine.

Thou hast been my remedy in afflictions: I am unwilling that thou shouldst be penniless.

On my soul and conscience, this is not for my own sake: this wailing and moaning is on account of thee.

(I swear) by God that at every moment my self would fain die for thy self before thee.

Would that thy soul, to which my soul is devoted, were aware of my soul's inmost thoughts!

Inasmuch as thou hast such (an ill) opinion of me, I am grown weary both of soul and of body.

I cast earth on (renounce) silver and gold, since thou behavest thus to me, O comfort of my soul.

Thou who dwellest in my soul and heart, wilt thou declare thyself to be quit of me for this (small) amount (of offence)?

Be quit (then)! for thou hast the power, (but) oh, my soul pleads against thy making this declaration.

Remember the time when I was (beautiful) as the idol, and thou (adoring) as the idolater.

Thy slave has kindled her heart (in eagerness) to comply with thee: whatever thou callest 'cooked,' she says it is 'burnt[2].'

Whatever thou mayst cook me with, I am thy spinach[3]: whether (thou art) sour broth (to me) or sweet, thou art worthy (of my affection).

I uttered infidelity (blasphemy): lo, I have returned to the true faith, I am come (to submit) with all my soul to thy command.

I did not know thy kingly nature, I rudely urged my beast (intruded) before thee.

Since I have made (for myself) a lamp of thy forgiveness, I repent, I cast away (abandon) opposition.

I am laying before thee sword and winding-sheet: I am bending my neck towards thee: smite!

Thou art talking of bitter separation (from me): do whatever thou wilt, but do not this.

Thy conscience within thee is a pleader on my behalf, it is a perpetual intercessor with thee in my absence.

What pleads within thee for me is thy (noble) nature: from reliance on it my heart sought (to) sin (against thee).

Have mercy, unbeknown to thyself (without any self-conceit), O angry one, O thou whose nature is better than a hundred maunds of honey."

[1] Literally, "sprang away from patience."
[2] *I.e.* "she outdoes you in ardour."
[3] *I.e.* "it matters not how you treat me: I am devotedly attached to you."

In this fashion was she speaking graciously and winningly: meanwhile a (fit of) weeping came upon her.

When the tears and sobs passed beyond bounds—from her who was fascinating even without tears—

2420 There appeared from that rain a lightning-flash (that) shot a spark of fire into the heart of the lonely man.

She by whose beauteous face man was enslaved, how will it be when she begins to play the (humble) slave?

She at whose haughtiness thy heart is trembling, how wilt thou fare when she falls a-weeping before thee?

She from whose disdain thy heart and soul are bleeding, how will it be when she turns to entreaty?

She in whose tyranny and cruelty we are snared, what plea shall we have when she rises to plead?

2425 (*The love of desired things, women, etc.*) *is decked out for men* (made attractive to them): God has arranged it: how can they escape from what God has arranged?

Inasmuch as He created her (the woman) *that he* (Adam) *might take comfort in her*, how can Adam be parted from Eve?

Though he (the husband) be Rustam son of Zál and greater than Hamza (in valour), as regards authority he is his old woman's (his wife's) captive.

He (the Prophet), to whose words the (whole) world was enslaved (obedient), used to cry, "Speak to me, O Ḥumayrá!"

The water prevailed over (extinguished) the fire by its dread onset, (but) the fire makes it seethe when it (the water) is screened (hidden in the cauldron).

2430 When a cauldron comes between (them), O king[1], it (the fire) annihilates the water and converts it into air.

If outwardly thou art dominating thy wife, like the (fire-quenching) water, (yet) inwardly thou art dominated and art seeking (the love of) thy wife.

This is characteristic of Man (alone): to the (other) animals love is wanting, and that (want of love) arises from (their) inferiority (to Man).

Explanation of the Tradition, "Verily, they (*women*) *prevail over the wise man, and the ignorant man prevails over them."*

The Prophet said that woman prevails exceedingly over the wise and intelligent,

(While), on the other hand, ignorant men prevail over woman, for in them the fierceness of the animal is imprisoned.

2435 They lack tenderness, kindness, and affection, because animality predominates over their (human) nature.

[1] The reader is addressed.

Love and tenderness are human qualities, anger and lust are animal qualities.

She (woman) is a ray of God, she is not that (earthly) beloved: she is creative, you might say she is not created.

How the man yielded to his wife's request that he should seek the means of livelihood, and regarded her opposition (to him) as a Divine indication. (Verse):
To the mind of every knowing man it is a fact that with the revolving object there is one that causes it to revolve.

The man became as sorry for that speech (of his) as at the hour of death a tyrannical officer (is sorry) for his tyranny.

He said, "How did I become the adversary of (her who is) the life of my soul? How did I bestow kicks on the head of my soul?"

When the (Divine) destiny comes, it muffles the sight, so that our intellect cannot distinguish foot from head.

As soon as the destiny is past, it (the intellect) devours itself (with grief): rending the veil (without regard for appearances), it tears its bosom.

The man said, "O wife, I am repenting: if I have been an infidel, I will (now) become a Moslem.

I am a sinner against thee: have mercy, do not dig me up all at once from root and foundation (do not bring me to utter ruin)."

If the old infidel is repenting, he becomes a Moslem when he pleads for pardon.

He (God) is the merciful and bountiful Lord: both existence and non-existence are in love with Him.

(Both) infidelity and faith are lovers of that Majesty, both copper and silver are slaves to that Elixir.

Explaining that both Moses and Pharaoh are subject to the Divine Will, like antidote and poison and darkness and light, and how Pharaoh conversed in solitude with God, praying that He would not destroy his (good) reputation.

Moses and Pharaoh were servants (worshippers) of Reality, (though) outwardly the former keeps the way (is rightly guided), while the latter has lost the way.

In the daytime Moses was making lament (supplication) to God: at midnight Pharaoh would begin to weep,

Saying, "O God, what shackle is this on my neck? Were it not for the shackle, who would say 'I am I'?

By that (will) whereby Thou hast made Moses to be illumined, by that (same will) Thou hast made me to be darkened;

By that whereby Thou hast made Moses' face like the moon Thou hast made the moon of my soul to be black-faced (eclipsed).

My star was not better than a moon (so that it should be exempt from eclipse): since it has suffered eclipse, what help have I?

If they beat drums in my honour (proclaiming me) as Lord and Sultan, ('tis like as when) the moon is eclipsed and the people beat bowls (of metal).

They beat those bowls and raise a clamour: they put the moon to shame by their blows.

2455 I, who am Pharaoh, oh, woe is me because of (what is being done by) the people: my (title of) 'My supreme Lord' is (like) the blows on the bowl (since it proclaims my eclipse).

We (Moses and I) are fellow-servants (to Thee), but Thy axe is cleaving the sappy boughs in Thy forest;

Then it makes one bough to be firmly planted, another bough to be left uncared for.

The bough has no power against the axe; no bough escaped from the power of the axe.

(I entreat Thee) by the truth of the might which belongs to Thy axe, do Thou graciously make these crooked (perverse) actions (of ours) straight (righteous)."

2460 Once more Pharaoh said to himself, "Oh, wonderful! Am not I (occupied) the whole night in (crying) 'O our Lord'?

In secret I am growing humble and harmonious: when I reach Moses, how am I becoming (so different)?

The colour (gilt) of base gold is (laid on) in ten coats: how is it becoming black-faced in the presence of the fire?

Is it not (true) that my heart (spirit) and body are under His control, (so that) at one moment He makes me a kernel, at another moment a rind?

When He bids me be a cornfield, I become green; when He bids me be ugly, I become yellow.

2465 At one moment He makes me a moon, at another black." How, indeed is the action of God other than this?

Before the (blows of the) bat of His decree, "*Be, and it was*," we are running (like balls) in Space and beyond[1].

Since colourlessness (pure Unity) became the captive of colour (manifestation in the phenomenal world), a Moses came into conflict with a Moses.

When you attain unto the colourlessness which you (originally) possessed, Moses and Pharaoh are at peace (with each other).

If it occurs to you to ask questions about this mystery, (I reply), how should (the world of) colour be devoid of contradiction?

2470 The marvel is that this colour arose from that which is colourless: how did colour arise to war with the colourless?

[1] Literally, "in space and non-space."

Inasmuch as oil has been formed (by God) from water, why have oil and water become opposites?

Since the rose springs from the thorn, and the thorn from the rose, why are both of them at war and (engaged) in recrimination?

Or is this not (really) war? Is it for (the Divine) purpose, (and is it) an artifice, like the bickering of those who sell asses?

Or is it neither this nor that? Is it bewilderment? The treasure must be sought and this (bewilderment) is the ruin (where it is hidden).

That which you imagine to be the treasure—through that 2475
vain imagination you are losing the treasure.

Know that fancies and opinions are like the state of cultivation: treasure is not (to be found) in cultivated spots.

In the state of cultivation there is existence and strife (contrariety): the non-existent is ashamed of (all) existent things.

It is not the case that the existent implored help against (sought to escape from) non-existence; nay, ('twas) the non-existent (that) repelled the existent.

Do not say, "I am fleeing from the non-existent"; nay, it is fleeing from you. Stop! (Do not fancy yourself to be fleeing.)

Outwardly it is calling you towards itself, but inwardly it is 2480
driving you away with the cudgel of rejection.

O man of sound heart (mind), 'tis (a case of) reversed shoes[1]: know that the rebelliousness of Pharaoh was (really) from (caused by) Moses[2].

The reason why the unblest are disappointed of both worlds, (*according to the text*) "he has lost this life and the life to come."

The wretched philosopher being firmly convinced that the sky is an egg and the earth like its yolk,

Some one asked him how this earth remains, in the midst of this surrounding expanse of sky,

Suspended in the air like a lamp, moving neither to the bottom nor to the top.

The philosopher said to him, "It remains in the air because 2485
of the attraction exerted by the sky from (all) six directions.

(The sky is) like a vault moulded (made) of lodestone: (the earth like) a suspended piece of iron remains in the middle."

Said the other, "How should the pure sky draw the dark earth to itself?

Nay, it is repelling it (the earth) from (all) six directions:

[1] *I.e.* a case in which the appearance is contrary to the reality.

[2] *I.e.* it was the effect of the inward repudiation of Pharaoh by Moses, who was his opposite.

hence it (the earth) remains (suspended) amidst the violent winds (currents)."

(Similarly), then, because of the repulsion exerted by the hearts of the perfect (saints), the spirits of Pharaohs remain in perdition.

2490 Therefore, through being rejected by this world and by that world, these lost ones have been left without either this or that.

If you turn away your head from the (holy) servants of the Almighty, know that they are disgusted by your existence.

They possess the amber: when they display it, they make the straw of your existence frenzied (with desire for it).

When they conceal their amber, they quickly make your submission (to God) rebellion (against Him).

That (position which you hold in relation to them) is like the stage of animality, which is captive and subject to (the stage of) humanity.

2495 Know that the stage of humanity is subject to the power of the saints as the animal (is subject to man), O master.

Aḥmad (Mohammed) in righteousness called (the people of) the whole world his servants: read (the text), "*Say, O My servants.*"

Your intellect is like the camel-driver, and you are the camel: it drives you in every direction under its bitter control[1].

The saints are the intellect of intellect, and (all) intellects (from the beginning) to the end are (under their control) like camels.

Come now, look upon them with (profound) consideration: there is (but) one guide, and a hundred thousand souls (following him).

2500 What is the guide and what the camel-driver? Get thee an eye that may behold the Sun!

Lo, the world has been left nailed fast in night, (while) day is waiting expectantly, depending on the sun.

Here is a sun hidden in a mote, a fierce lion in the fleece of a lamb.

Here is an ocean hidden beneath straw: beware, do not step on this straw with hesitancy.

(But) a feeling of hesitancy and doubt in the heart (of the foolish) is a Divine mercy in regard to the (spiritual) guide.

2505 Every prophet came alone into this world: he was alone, and (yet) he had a hundred unseen worlds within him.

By his power he enchanted the macrocosm (universe), he enfolded himself in a very small frame[2].

The foolish deemed him to be lonely and weak: how is he weak who has become the King's companion?

The foolish said, "He is a man, nothing more": woe to him that recks not of the end!

[1] *I.e.* "a control which you cannot avoid, whether you like it or not."
[2] *I.e.* in the body of man, who is the microcosm.

How the eyes of (external) sense regarded Ṣáliḥ and his she-camel as despicable and without a champion; (for) when God is about to destroy an army He makes their adversaries appear despicable and few in their sight, even though the adversary be superior in strength: "and He was making you few in their eyes, that God might bring to pass a thing that was to be done."

The she-camel of Ṣáliḥ was in (outward) form a camel: that bitter (graceless) tribe hamstrung (and slaughtered) her in their folly.

When they became her foes on account of the water (which she shared with them), they were blind to bread and blind to water (ungrateful for the blessings of God).

God's she-camel drank water from brook and cloud: they (really) withheld God's water from God.

The she-camel of Ṣáliḥ became, like the bodies of righteous men, an ambush for the destruction of the wicked.

That (you may see) what (the Divine command), *Let God's she-camel have her portion of water*, wrought against that people, through the ordainment of death and woe.

The vengeance, which is God's minister, demanded from them an entire town as the blood-price of a single camel.

His (the prophet's or saint's) spirit is like Ṣáliḥ, and his body is the she-camel: the spirit is in union (with God), the body in want (distress).

The Ṣáliḥ-spirit is not susceptible to afflictions: the blows fall on the camel (body), not on the essence (spirit).

No one gains victory over their (the saints') hearts: harm comes (only) to the oyster-shell, not to the pearl.

The Ṣáliḥ-spirit is not capable of being hurt: the light of God is not subject to infidels.

The Soul (God) attached to it (the spirit) the earthly body, that they (the infidels) might hurt (it) and suffer tribulation,

Not knowing that to hurt this (body) is to hurt (offend) Him: the water in this jar is joined with the water in the river.

God connected (the spirit) with a body, in order that he (the prophet or saint) might become a refuge for the whole world.

Be a slave to the camel, which is the saint's body, that you may become the fellow-servant of the Ṣáliḥ-spirit[1].

Ṣáliḥ said (to the people of Thamúd), "Inasmuch as ye have shown this envy, after three days the punishment will arrive from God.

After three more days there will come from the Taker of life a calamity that hath three signs.

The colour of all your faces will be changed, (they will be of) colours different to look at.

[1] *I.e.* join the saint's spirit in worship of God.

On the first day your faces will be like saffron, on the second your faces will be red like *arghawán* (flowers of the Judas-tree).

On the third, all your faces will become black: after that, the vengeance of God will arrive.

If ye desire from me the sign of this threatened chastisement, the she-camel's foal has run towards the mountains:

If ye can catch him, there is help (for you); else the bird of hope hath surely escaped from the snare."

2530 None was able to overtake the foal: he went into the mountains and vanished.

Ṣáliḥ said, "Ye see, the (Divine) destiny has been ratified and has beheaded the phantom of your hope."

What is the she-camel's foal? His (the saint's) heart, which ye may bring back to its place (win again) by means of well-doing and piety.

If his heart comes back (is reconciled), ye are saved from that (Divine punishment); otherwise ye are despairing and biting your fore-arms (in remorse).

When they heard this dark threat, they cast down their eyes and waited for it (to be fulfilled).

2535 On the first day they saw their faces yellow: from despair they were sighing heavily.

On the second day the faces of all became red: the time for hope and repentance was (irretrievably) lost.

On the third day all their faces became black: the prediction of Ṣáliḥ came true without (possibility of) dispute.

When they all were cast away (and plunged) in despair, they fell on their knees, like (crouching) birds.

Gabriel, the trusted (angel), brought in the Qur'án the description of this kneeling, (which is described by the word) *játhimín*.

2540 Do thou kneel at the time when they (the saints) are teaching thee and bidding thee dread such a kneeling as this.

They (the people of Thamúd) were waiting for the stroke of vengeance: the vengeance came and annihilated this town.

Ṣáliḥ went from his solitude to the town: he beheld the town amidst (wrapt in) smoke and heat.

He heard (the sound of) wailing from their limbs: the lamentation was plain (to hear), those who uttered it (were) invisible.

He heard wailings from their bones: tears of blood (poured) from their spirits, like hailstones.

2545 Ṣáliḥ heard that and set to weeping: he began to lament for them that made lamentation.

He said, "O people that lived in vanity, and on account of you I wept before God!

God said (to me), 'Have patience with their iniquity: give them counsel, not much remains of their (allotted) period.'

I said, 'Counsel is barred by ill-treatment: the milk of counsel gushes forth from love and joy.

Much ill-treatment have they bestowed on me, (so that) the milk of counsel is curdled in my veins.'

God said to me, 'I will give thee a boon, I will lay a plaster 2550
on those wounds (of thine).'

God made my heart clear as the sky, He swept your oppression out of my mind.

I went (back) once more to admonition, I spake parables and words (sweet) as sugar,

I produced fresh milk from the sugar, I mingled milk and honey with my words.

In you those words became like poison, because ye were filled with poison from the root and foundation.

How should I be grieved that grief is overthrown? Ye were 2555
grief (to me), O obstinate people.

Does any one lament the death of grief? Does any one tear out his hair when the sore on his head is removed?"

(Then) he turned to himself and said, "O mourner, those folk are not worth thy mourning."

Recite correctly—do not regard my misquotation—(the words in the Qur'án) "*Say, how shall I be grieved for an unjust people*[1]*?*"

Again he felt a weeping in his eye and heart: an uncaused (involuntary) compassion shone forth in him.

He was raining drops of water (shedding tears)—and he 2560
had become distraught—an uncaused drop from the Ocean of Bounty.

His intellect was saying, "Wherefore is this weeping? Ought one to weep for such scoffers?

Tell me, what art thou weeping for? For their fraud? For the host of their ill-shod (miserable) hatreds?

For their murky hearts full of rust? For their venomous snake-like tongues?

For their *sagsár*-like breath and teeth? For their mouths and eyes teeming with scorpions?

For their wrangling and sneering and scoffing? Give thanks, 2565
since God has imprisoned (restrained) them.

Their hands are perverse, their feet perverse, their eyes perverse, their love perverse, their peace perverse, their anger perverse."

For the sake of blind conformity and (for the sake of following) the standards of tradition, they set their feet (trampled) on the camels of Reason, the venerable guide.

They were not eager for a guide (*pír-khar*): they all had

[1] This verse, which interrupts the story, is addressed to the reader. The Qur'ánic text has been altered for metrical and other reasons.

become (like) an old donkey (*pír khar*) from paying hypocritical observance to each other's eyes and ears.

God brought the (devout) worshippers from Paradise that He might show unto them the nurslings of Hell-fire.

On the meaning of "He let the two seas go to meet one another: between them is a barrier which they do not seek (to cross)."

2570 Behold the people of (destined for) the Fire and those of Paradise dwelling in the same shop, (yet) *between them is a barrier which they do not seek to cross.*

He hath mixed the people of the Fire and the people of the Light: between them He hath reared the mountain of Qáf.

He hath mixed (them) like earth and gold in the mine: between them are a hundred deserts and caravanserays.

(They are) mixed even as pearls and jet beads in the necklace, (soon to be parted) like guests of a single night.

One half of the sea is sweet like sugar: the taste sweet, the colour bright as the moon.

2575 The other half is bitter as snake's venom: the taste bitter and the colour dark as pitch.

Both (halves) dash against one another, from beneath and from the top, wave on wave like the water of the sea.

The appearance of collision, (arising) from the narrow body, is (due to) the spirits' being intermingled in peace or war.

The waves of peace dash against each other and root up hatreds from (men's) breasts.

In other form do the waves of war turn (men's) loves upside down (confound and destroy them).

2580 Love is drawing the bitter ones to the sweet, because the foundation of (all) loves is righteousness.

Wrath is carrying away the sweet one to bitterness: how should the bitter sort with (be suited to) the sweet?

The bitter and the sweet are not visible to this (ocular) sight, (but) they can be seen through the window of the latter end.

The eye that sees the end (*ákhir*) can see truly; the eye that sees (only) the stable (*ákhur*) is delusion and error.

Oh, many the one that is sweet as sugar, but poison is concealed in the sugar.

2585 He that is more sagacious (than the rest) will know it by the smell; another (only) when it touches his lips and teeth:

Then his lips will reject it before (it reaches) his throat, although the Devil is shouting, "Eat ye!"

And to another it will declare (itself) in his throat, while to another it will unmask in his body;

And to another it will give burning pain in evacuation: its outgoing will give him instruction as to its incoming (will show him what he has swallowed);

And to another (it will become manifest) after days and months; and to another after death, from the depth of the grave;

And if he be given a respite in the depth of the grave, (then) 2590
it will inevitably become manifest on the Day of Resurrection.

Every piece of candy and sugar (desirable thing) in the world manifestly has a period granted to it from the revolution of Time.

Years are needed in order that the ruby in (exposed to the rays of) the sun may obtain (the perfect) tint and splendour and brilliance.

Vegetables, again, reach maturity in two months, while the red rose comes to perfection in a year.

For this reason the Almighty and Glorious God in the *Súratu 'l-An'ám* has made mention of an appointed term (*ajal*).

You have heard this (discourse): may the whole of you, hair 2595
by hair, be an ear (to receive it)! 'Tis the Water of Life: (if) you have drunk, may it do you good!

Call it the Water of Life, call it not a discourse: behold the new spirit in the body of the old letter!

(Now), my friend, hearken to another saying (which is), like the soul, very clear (to mystics) and abstruse (to the rest):

In a certain place (spiritual degree), through Divine dispositions even this poison and snake (worldliness and sensuality) is (rendered) digestible.

In one place (it is) poison and in one place medicine, in one place infidelity and in one place approved.

Although *there* it is injurious to the soul, when it arrives *here* 2600
it becomes a remedy.

In the young grape (*ghúra*) the juice is sour, but it is sweet and good when the *ghúra* comes to be an *angúr* (ripe grape).

Again in the wine-jar it becomes bitter and unlawful, (but) in the state (form) of vinegar how excellent it is as a seasoning!

Concerning the impropriety of the disciple's (muríd) *presuming to do the same things as are done by the saint* (walí), *inasmuch as sweetmeat does no harm to the physician, but is harmful to the sick, and frost and snow do no harm to the ripe grape, but are injurious to the young fruit; for he (the disciple) is (still) on the way, for he has not (yet) become (the saint to whom are applicable the words in the Qur'án):* "That God may forgive thee thy former and latter sins."

If the saint drinks a poison it becomes an antidote, but if the seeker (disciple) drinks it, his mind is darkened.

From Solomon have come the words, "*O Lord, give me* (*a kingdom that it behoves not any one after me to obtain*)," that is, "do not give this kingdom and power to any but me.

2605 Do not bestow this grace and bounty on any but me." This looks like envy, but it was not that (in reality).

Read with your soul the mystery of "*it behoves not*," do not deem the inward meaning of "*after me*" (to be derived) from his (Solomon's) avarice.

Nay, but in sovereignty he saw a hundred dangers: the kingdom of this world was (has ever been), hair by hair (in every respect), fear for one's head.

Fear for head with fear for heart with fear for religion—there is no trial for us like this.

Therefore one must needs possess the high aspiration of a Solomon in order to escape from these myriads of colours and perfumes (enticing vanities).

2610 Even with such (great) strength (of spirit) as he had, the waves of that (worldly) kingdom were stifling his breath (choking him).

Since dust settled on him from this sorrow[1], he had compassion for all the kings of the world.

Hence he interceded (with God on their behalf) and said, "Give this kingdom (to them) with (accompanied by) the (spiritual) perfection which Thou hast given to me.

To whomsoever Thou wilt give (it), and (on whomsoever) Thou wilt confer that bounty, he (that person) is Solomon, and I also am he.

He is not '*after me*,' he is with me. What of 'with me,' indeed? I am without rival."

2615 'Tis my duty to explain this, but (now) I will return to the story of the man and wife.

The moral of the altercation of the Arab and his wife.

The heart of one who is sincere[2] is seeking (to find) a moral[3] for the altercation of the man and wife.

The altercation of the man and wife has been related (as a story): know that it is a parable of your own flesh (*nafs*) and reason.

This man and wife, which are the flesh and the reason, are very necessary for (the manifestation of) good and evil;

And this necessary pair in this house of earth are (engaged) in strife and altercation day and night.

2620 The wife is craving requisites for the household, that is to say, reputation and bread and viands and rank.

Like the wife, the flesh, in order to contrive the means (of

[1] *I.e.* he was sorry and ashamed that love of the world made him forgetful of God.

[2] Read مُخْلِصی.   [3] Read مَخْلَصی.

gratifying its desires), is at one time seeking (having recourse to) humility and at another time to domination.

The reason is really unconscious of these (worldly) thoughts: in its brain is nothing but love of God.

Although the inner meaning of the tale is this bait and trap[1], listen now to the outward form of the tale in its entirety.

If the spiritual explanation were sufficient, the creation of the world would have been vain and idle.

If love were (only spiritual) thought and reality, the form of 2625
your fasting and prayer would be non-existent.

The gifts of lovers to one another are, in respect of love, naught but forms;

(But the purpose is) that the gifts may have borne testimony to feelings of love which are concealed in secrecy,

Because outward acts of kindness bear witness to feelings of love in the heart, O dear friend.

Your witness is sometimes true, sometimes false, sometimes drunken with wine, sometimes with sour curds.

He that has drunk sour curds makes a show of intoxication, 2630
shouts ecstatically, and behaves like one whose head is heavy (with the fumes of wine);

That hypocrite is (assiduous) in fasting and praying, in order that it may be supposed that he is drunken with devotion (to God).

In short, external acts are different (from internal feelings), (and their purpose is) to indicate that which is hidden.

O Lord, grant us according to our desire such discernment that we may know the false indication from the true.

Do you know how the sense-perception becomes discerning? In this way, that the sense-perception should be seeing by the light of God.

And if there be no effect (outward sign), the cause too makes 2635
manifest (that which is hidden), as (for example) kinship gives information concerning love (enables you to infer the presence of love).

When the light of God comes into the sensorium (and becomes the medium of perception), you will not be a slave to effect or cause—

So that Love will throw a spark within, wax mighty, and make (the illumined one) independent of effect.

He has no need for the signs of love, since Love has shot its radiance over the sky (of his heart).

There are detailed explanations (which I could give) in order to complete this subject; but seek them (for yourself), and (now) farewell.

And as for him that perceived the inner meaning in this 2640

[1] *I.e.* the temptation of the reason by the flesh.

outward form, the form is (both) near to the meaning and far (from it).

In regard to indication, they (the meaning and the form) are like the sap and the tree; (but) when you turn to the quiddity, they are very far (removed from each other).

(Let me) take leave of quiddities and essential properties, and relate what happened to those twain with faces like the moon.

How the Arab set his heart on (complying with) his beloved's request and swore that in thus submitting (to her) he had no (idea of) trickery and making trial (of her).

The man said, "Now I have ceased to oppose (thee): thou hast authority (to do what thou wilt): draw the sword from the sheath.

Whatsoever thou biddest me do, I will obey: I will not consider the bad or good result of it.

2645 I will become non-existent in thy existence, because I am thy lover: love makes blind and deaf."

The wife said, "Oh, I wonder if thou art (really) my friend, or whether thou art (bent on) discovering my secret by trickery?"

He said, "(No), by God who knows the thought most deeply hid, who out of dust created Adam pure (chosen above all),

Who, in the body three cubits long which He gave him, displayed everything that was contained in the tablets (of destiny) and the (world of) spirits.

Through his *He (God) taught him (Adam) the Names* (through his God-given knowledge) he at the very first gave instruction (to the angels) concerning everything that shall come to pass unto everlasting,

2650 So that the angels became beside themselves (in amazement) at his teaching, and gained from his glorification (of God) a holiness other (than they possessed before).

The revelation that appeared to them from Adam was not (contained) in the amplitude of their heavens.

In comparison with the spaciousness of the range of that pure spirit (Adam), the expanse of the seven heavens became narrow.

The Prophet said that God has said, 'I am not contained in the jar of "high" and "low" (spatial dimensions);

I am not contained in earth or heaven or even in the empyrean—know this for certain, O noble one;

2655 (But) I am contained in the true believer's heart: oh, how wonderful! If thou seekest Me, search in those hearts.'

He (God) said (also), '*Enter among My servants*, thou wilt meet with a Paradise (consisting) of vision of Me, O God-fearing one.'

The empyrean, notwithstanding its wide (far-extending) light, when it beheld that (spirit of Adam), was confounded[1].

Truly, the magnitude of the empyrean is very great, but who (what) is form when reality has arrived?

Then the angels were saying (to Adam), 'Before this (time) we had a friendship (with thee) on the dust of the earth.

On the earth we were sowing the seed of service (worship): we were marvelling at that connexion,

Marvelling what connexion we had with that dust, inasmuch as our nature is of heaven.

(We said), Why (this) friendship in us, who are light, with darkness? How can light live with darkness?

O Adam, that friendship was owing to the scent of thee, because earth was the woof and warp of thy body.

From this place (the earth) thy earthly body was woven, in this place thy pure light was found.

This (light) that our souls have obtained from thy spirit shone erstwhile from the dust.

We were in the earth, and heedless of the earth, heedless of the treasure that lay buried there.

When He (God) bade us journey from that place of abode our palates were soured (we were bitterly grieved) by the change,

So that we were arguing (and saying), 'O God, who will come in our stead?

Wilt Thou sell the splendour of the praise with which we glorify and magnify Thee for babble and palaver?'

The decree of God spread for us the carpet (of indulgence), (and He said), 'Speak ye, in the way of boldness

(And) without fear, whatever comes upon your tongues, like only children[2] with their father;

For what if these words (of yours) are unseemly? My mercy likewise is prior (superior) to My wrath.

In order to manifest this priority, O angel, I will put in thee incitement to perplexity and doubt,

That thou mayst speak and I not take offence at thee, (so that) none who denies My clemency may dare to utter a word.

Within My (infinite) clemency (the clemencies of) a hundred fathers and a hundred mothers at every moment are born and vanish.

Their clemency is (but) the foam of the sea of My clemency: the foam comes and goes, but the sea is (always) there.''

What indeed shall I say? Compared with that pearl (Divine clemency) this oyster-shell (human clemency) is naught but the foam of the foam of the foam of foam.

[1] Literally, "went from its place."
[2] *I.e.* like an only child, who is loved beyond measure.

By the truth of that foam[1], by the truth of that pure sea, (I swear) that these words (of mine) are not (meant to make) trial of thee and are not vain.

They are from (inspired by) love and sincerity and humbleness, (I swear) by the truth of that One to whom I turn.

2680 If this affection (which I am showing) seems to thee a trial, do thou for one moment put the (supposed) trial (of thee) to the test[2].

Do not hide thy secret (but reveal it), in order that mine may be revealed: command anything that I am able to do.

Do not hide thy heart (but reveal it), in order that mine may be revealed and that I may accept whatever I am capable of (performing).

How shall I do? What remedy is in my power? Look what a plight my soul is in."

How the wife specified to her husband the way to earn daily bread and how he accepted (her proposal).

The wife said, "A sun has shone forth, a (whole) world has received light from him—

2685 The Vicar of the Merciful (God), the Khalífa of the Creator: through him the city of Baghdád is (gay and happy) as the season of spring.

If thou gain access to that King, thou wilt become a king: how long wilt thou go after every (kind of) misfortune?"

Companionship with the fortunate is like the Elixir: indeed, how is an Elixir like (to be compared with) their looks (of favour)?

The eye of Aḥmad (Mohammed) was cast upon an Abú Bakr: he by a single act of faith became a Ṣiddíq.

Said the husband, "How should I go to meet the King? How should I go to him without a pretext?

2690 I must have some reference or device: is any handicraft right (possible) without tools?

As (to mention a similar case) the famous Majnún, when he heard from some one that Laylá was a little unwell,

Cried, 'Ah, how shall I go (to her) without a pretext? And if I fail to visit her when she is ill, how (wretched) shall I be!

Would that I were a skilled physician! I would have gone on foot to Laylá first of all (before any one else).'

God said to us, '*Say, Come ye*,' in order to signify to us the (means of) vanquishing our feeling of shame.

2695 If bats had sight and means (ability to bear the sunshine), they would fly about and enjoy themselves by day."

[1] Here the Arab begins once more to plead with his wife.
[2] *I.e.* "try by experiment whether your suspicions are just."

The wife said, "When the gracious King goes into the field (*maydán*)[1], the essence of every lack of means (inability) becomes a means (ability),

Because the means (ability) is (involves) pretension and self-existence: the (pith of the) matter lies in lack of means (inability) and non-existence."

"How," said he, "should I do business without means, unless I make it manifest that I (really) have no means?

Therefore I must needs have attestation of my want of means, that he (the King) may pity me in want.

Do thou produce some attestation besides talk and show, so 2700
that the beauteous King may take pity,

For the testimony that consisted of talk and show was (ever) invalidated before that Supreme Judge.

He requires truth (veracity) as witness to his (the indigent man's) state, so that his (inner) light shall shine forth (and proclaim his indigence) without any words of his."

How the Arab carried a jug of rain-water from the midst of the desert as a gift to the Commander of the Faithful at Baghdád, in the belief that in that town also there was a scarcity of water.

The wife said, "When people with all their might (endeavour to) rise up entirely purged of self-existence—that is veracity.

We have the rain-water in the jug: 'tis thy property and capital and means.

Take this jug of water and depart, make it a gift and go into 2705
the presence of the King of kings.

Say, 'We have no means except this: in the desert there is nothing better than this water.'

If his treasury is full of gold and jewels, (yet) he does not get water like this: 'tis rare."

What is that jug? Our confined body: within it is the briny water of our senses.

O Lord, accept this jar and jug of mine by the grace of "*God hath purchased* (*from the believers their lives and wealth in return for Paradise*)."

('Tis) a jug with five spouts, the five senses: keep this water 2710
pure (and safe) from every filth,

That there may be from this jug a passage to the sea, and that my jug may assume the nature of the sea,

So that when you carry it as a gift to the King, the King may find it pure and be its purchaser;

(And) after that, its water will become without end: a hundred worlds will be filled from my jug.

Stop up its spouts and keep it filled (with water) from the jar (of Reality): God said, "*Close your eyes to vain desire.*"

[1] *I.e.* displays himself.

His (the husband's) beard was full of wind (he was puffed up with pride): "Who (thought he) has such a gift as this? This, truly, is worthy of a King like him."

The wife did not know that in that place (Baghdád) on the thoroughfare there is the great stream (of water) sweet as sugar,

Flowing like a sea through the city, full of boats and fishing-nets.

Go to the Sultan and behold this pomp and state! Behold the senses of (*those for whom God hath prepared gardens*) *beneath which the rivers flow*!

Our senses and perceptions, such as they are, are (but) a single drop in those rivers.

How the Arab's wife sewed the jug of rain-water in a felt cloth and put a seal on it because of the Arab's utter conviction (*that it was a precious gift for the King*).

"Yes," said the husband, "stop up the mouth of the jug. Take care, for this is a gift that will bring us profit.

Sew this jug in felt, that the King may break his fast with our gift,

For there is no (water) like this in all the world: no (other) water is so pure as this."

(This he said) because they (people like him) are always full of infirmity and half-blind from (drinking) bitter and briny waters.

The bird whose dwelling-place is the briny water, how should it know where to find in it the clear (and sweet) water?

O thou whose abode is in the briny spring, how shouldst thou know the Shaṭṭ and the Jayḥún and the Euphrates?

O thou who hast not escaped from this fleeting caravanseray (the material world), how shouldst thou know (the meaning of) "self-extinction" and (mystical) "intoxication" and "expansion"?

And if thou knowest, 'tis (by rote, like the knowledge) handed down to thee from father and grandfather: to thee these names are like *abjad*[1].

How plain and evident to all children are *abjad* and *hawwaz*[2], and (yet) the real meaning is far away (hard to reach).

Then the Arab man took up the jug and set out to journey, carrying it along (with him) day and night.

He was trembling for the jug, in fear of Fortune's mischiefs: all the same, he conveyed it from the desert to the city (Baghdád).

His wife unrolled the prayer-rug in supplication; she made (the words) *Rabbi sallim* (Save, O Lord) her litany in prayer,

[1] *I.e.* like the alphabet. *Abjad* is a mnemonic word composed of the Arabic letters equivalent to *ABJD*.

[2] A similar word consisting of the Arabic letters equivalent to *HWZ*.

Crying, "Keep our water safe from scoundrels! O Lord, let that pearl arrive at that sea!

Although my husband is shrewd and artful, yet the pearl has thousands of enemies.

Pearl indeed[1]! 'Tis the water of Kawthar: 'tis a drop of this that is the origin of the pearl."

Through the prayers and lamentation of the wife, and 2735
through the husband's anxiety and his patience under the heavy burden,

He bore it without delay, safe from robbers and unhurt by stones, to the seat of the Caliphate (the Caliph's palace).

He saw a bountiful Court, (where) the needy had spread their nets;

Everywhere, moment by moment, some petitioner gained (and carried away) from that Court a donation and robe of honour:

'Twas like sun and rain, nay, like Paradise, for infidel and true believer and good folk and bad.

He beheld some people arrayed (with favour) in the sight 2740
(of the Caliph), and others who had risen to their feet (and were) waiting (to receive his commands).

High and low, from Solomon to the ant, they (all) had become quickened with life, like the world at the blast of the trumpet (on the Day of Resurrection).

The followers of Form were woven (entangled) in pearls, the followers of Reality had found the Sea of Reality.

Those without aspiration—how aspiring had they become! and those of high aspiration—to what felicity had they attained!

Showing that, as the beggar is in love with bounty and in love with the bountiful giver, so the bounty of the bountiful giver is in love with the beggar: if the beggar have the greater patience, the bountiful giver will come to his door; and if the bountiful giver have the greater patience, the beggar will come to his door; but the beggar's patience is a virtue in the beggar, while the patience of the bountiful giver is in him a defect.

A loud call was coming (to his ears): "Come, O seeker! Bounty is in need of beggars: (it is needy) like a beggar.

Bounty is seeking the beggars and the poor, just as fair ones 2745
who seek a clear mirror.

The face of the fair is made beautiful by the mirror, the face of Beneficence is made visible by the beggar.

Therefore on this account God said in the Súra *Wa'ḍ-Ḍuḥá*, "O Mohammed, do not shout at (and drive away) the beggar."

[1] Literally, "what indeed is the (ordinary) pearl (compared with this 'pearl' of ours)?" Pearls were supposed to be rain-drops caught by the oyster-shell.

Inasmuch as the beggar is the mirror of Bounty, take care! Breath is hurtful to the face of the mirror.

In the one case, his (the giver's) bounty makes the beggar manifest (causes him to beg), while in the other case he (the giver), (without being asked), bestows on the beggars more (than they need).

2750 Beggars, then, are the mirror of God's bounty, and they that are with God are (united with) the Absolute Bounty;

And every one except those two (types of beggar) is truly a dead man: he is not at this door (the Divine Court), he is (lifeless as) a picture (embroidered) on a curtain.

The difference between one that is poor for (desirous of) God and thirsting for Him and one that is poor of (destitute of) God and thirsting for what is other than He.

He (that seeks other than God) is the (mere) picture of a dervish, he is not worthy of bread (Divine bounty): do not throw bread to the picture of a dog!

He wants a morsel of food, he does not want God: do not set dishes before a lifeless picture!

The dervish that wants bread is a land-fish: (he has) the form of a fish, but (he is) fleeing from the sea.

2755 He is a domestic fowl, not the Símurgh of the air: he swallows sweet morsels (of food), he does not eat from God.

He loves God for the sake of gain: his soul is not in love with (God's) excellence and beauty.

If he conceives that he is in love with the Essence (of God), conception of the (Divine) names and attributes is not the Essence.

Conception is begotten of qualities and definition: God is not begotten, He is *lam yúlad*.

How should he that is in love with his own imagination and conception be one of them that love the Lord of bounties?

2760 If the lover of that (false) conception be sincere, that metaphor (unreal judgement) will lead him to the reality.

The exposition of this saying demands a commentary, but I am afraid of senile (feeble) minds.

Senile and short-sighted minds bring a hundred evil fancies into their thoughts.

Not every one is able to hear rightly: the fig is not a morsel for every little bird,

Especially a bird that is dead, putrid; a blind, eyeless (fellow) filled with vain fancy.

2765 To the picture of a fish what is the difference between sea and land? To the colour of a Hindoo what is the difference between soap and black vitriol?

If you depict the portrait on the paper as sorrowful, it has no lesson (learns nothing) of sorrow or joy.

Its appearance is sorrowful, but it is free from that (sorrow); (or) its appearance is smiling, but it has no (inward) impression of that (joy).

And this (worldly) sorrow and joy which are delineated in the heart are naught but a picture in comparison with that (spiritual) joy and sorrow.

The picture's smiling appearance is for your sake, in order that by means of that picture the reality may be established (rightly understood by you).

The pictures (phenomena) which are in these hot baths (the 2770
world), (when viewed) from outside the undressing-room (of self-abandonment), are like clothes.

So long as you are outside, you see only the clothes (phenomena): put off your clothes and enter (the bath of reality), O kindred spirit,

Because, *with* your clothes, there is no way (of getting) inside: the body is ignorant of the soul, the clothes (are ignorant) of the body.

How the Caliph's officers and chamberlains came forward to pay their respects to the Bedouin and to receive his gift.

When the Bedouin arrived from the remote desert to the gate of the Caliph's palace,

The court officers went to meet the Bedouin: they sprinkled much rose-water of graciousness on his bosom.

Without speech (on his part) they perceived what he wanted: 2775
it was their practice to give before being asked.

Then they said to him, "O chief of the Arabs, whence dost thou come? How art thou after the journey and fatigue?"

He said, "I am a chief, if ye give me any countenance (favour); I am without means (of winning respect) when ye put me behind your backs.

O ye in whose faces are the marks of eminence, O ye whose splendour is more pleasing than the gold of Ja'far,

O ye, one sight of whom is (worth many) sights, O ye at the sight of whom pieces of gold are scattered (as largesse),

O ye, all of whom have become seeing by the light of God, 2780
who have come from God for the sake of munificence,

That ye may cast the elixir of your looks upon the copper of human individuals[1],

I am a stranger: I have come from the desert: I have come in hope of (gaining) the grace of the Sultan.

[1] *I.e.* "in order that you may transmute the base metal of human nature and endue it with Divine qualities."

The scent of his grace covered (took entire possession of) the deserts: even the grains of sand were ensouled (thereby).

I came all the way to this place for the sake of dinars: as soon as I arrived, I became drunken with sight (contemplation)."

2785 A person ran to the baker for bread: on seeing the beauty of the baker, he gave up the ghost.

A certain man went to the rose-garden to take his pleasure, and found it in the beauty of the gardener[1],

Like the desert-Arab who drew water from the well and tasted the Water of Life from the (lovely) face of Joseph[2].

Moses went to fetch fire: he beheld such a Fire (the Burning Bush) that he escaped from (searching after) fire.

Jesus sprang up, to escape from his enemies: that spring carried him to the Fourth Heaven.

2790 The ear of wheat[3] became a trap for Adam, so that his existence became the wheat-ear (seed and origin) of mankind.

The falcon comes to the snare for food: it finds the fore-arm (wrist) of the King and fortune and glory.

The child went to school to acquire knowledge, in hope of (getting) its father's pretty bird (as a prize);

Then, by (going to) school, that child rose to the top, paid monthly fees (to his teacher), and became perfect[4] (in knowledge).

'Abbás had come to war for vengeance' sake, for the purpose of subduing Aḥmad (Mohammed) and opposing the (true) religion:

2795 He and his descendants in the Caliphate became a back and front (complete support) to the (true) religion until the Resurrection.

"I came to this court in quest of wealth: as soon as I entered the portico I became (a spiritual) chief[5].

I brought water as a gift for the sake of (getting) bread: hope of bread led me to the highest place in Paradise.

Bread drove an Adam forth from Paradise: bread caused me to mix (made me consort) with those who belong to Paradise.

I have been freed, like the angels, from water and bread (materiality): without (any worldly) object of desire I move round this court, like the (revolving) sphere of heaven."

2800 Nothing in the world is without object (disinterested) in its movement (activity) except the bodies and the souls of (God's) lovers.

[1] Literally, "the beauty of the gardener (not the charm of the garden) turned out to be his recreation."

[2] Joseph is said to have escaped from the well by clinging to a bucket.

[3] *I.e.* the forbidden fruit.

[4] Literally, "a full moon."

[5] Literally, "I became the seat of honour."

Showing that the lover of this world is like the lover of a wall on which the sunbeams strike, who makes no effort and exertion to perceive that the radiance and splendour do not proceed from the wall, but from the orb of the sun in the Fourth Heaven; consequently he sets his whole heart on the wall, and when the sunbeams rejoin the sun (at sunset), he is left for ever in despair: "and a bar is placed between them and that which they desire."

The lovers of the Whole are not those who love the part: he that longed for the part failed to attain unto the Whole.

When a part falls in love with a part, the object of its love soon goes (returns) to its own whole.

He (the lover of the particular) became the laughing-stock of another's slave: he became (like a man who was) drowning and clung to some one weak (and powerless to help him).

He (the loved slave) possesses no authority, that he should care for him: shall he do his own master's business or his (the lover's)[1]?

The Arabic proverb, "If you commit fornication, commit it with a free woman, and if you steal, steal a pearl."

Hence (the saying), "Commit fornication with a free woman," became proverbial; (and the words) "steal a pearl" were transferred (metaphorically) to this (meaning).

The slave (the loved one) went away to his master: he (the lover) was left in misery. The scent of the rose went (back) to the rose: he was left with the thorn.

He was left far from the object of his desire—his labour lost, his toil useless, his foot wounded,

Like the hunter who catches a shadow—how should the shadow become his property?

The man has grasped tightly the shadow of a bird, (while) the bird on the branch of the tree is fallen into amazement,

(Thinking), "I wonder who this crack-brained fellow is laughing at? Here's folly for you, here's a rotten cause[2]!"

And if you say that the part is connected with the whole, (then) eat thorns: the thorn is connected with the rose.

Except from one point of view[3], it (the part) is not connected with the whole: otherwise, indeed, the mission of the prophets would be vain,

[1] *I.e.* "he must do his master's business and not concern himself with the lover's."

[2] *I.e.* a cause that cannot lead to any good result.

[3] Reading جز زیك رو.

Inasmuch as the prophets are (sent) in order to connect (the part with the whole): how, then, should they (the prophets) connect them when they are (already) one body?

This discourse hath no end. O lad, the day is late: conclude the tale.

How the Arab delivered the gift, that is, the jug to the Caliph's servants.

2815 He presented the jug of water, he sowed the seed of homage in that (exalted) court.

"Bear this gift," said he, "to the Sultan, redeem the King's suitor from indigence.

'Tis sweet water and a new green jug—some of the rain-water that collected in the ditch."

The officials smiled at that, but they accepted it (the jug) as (though it were precious as) life,

Because the graciousness of the good and wise King had made a mark (impressed itself) on all the courtiers.

2820 The disposition of kings settles (becomes implanted) in their subjects: the green sky[1] makes the earth verdant.

Regard the king as a reservoir with pipes in every direction, and water running from all (the pipes) like hoppers (in a mill).

When the water in all (the pipes) is from a pure reservoir, every single one gives sweet water, pleasant to taste;

But if the water in the reservoir is brackish and dirty, every pipe brings the same to view,

Because every pipe is connected with the reservoir. Dive, dive into (ponder deeply) the meaning of these words.

2825 (Consider) how the imperial grace of the homeless Spirit[2] has produced effects on the whole body;

How the grace of Reason, which is of goodly nature, of goodly lineage, brings the entire body into discipline;

How Love, saucy, uncontrolled, and restless, throws the whole body into madness.

The purity of the water of the Sea that is like Kawthar (is such that) all its pebbles are pearls and gems.

For whatever science the master is renowned, the souls of his pupils become endued with the same.

2830 With the master-theologian the quick and industrious pupil reads (scholastic) theology.

With the master-jurist the student of jurisprudence reads jurisprudence, when he (the teacher) expounds it, not theology.

Then the master who is a grammarian—the soul of his pupil becomes imbued by him with grammar.

Again, the master who is absorbed in the Way (of Ṣúfism)—

[1] Equivalent to our "blue sky."
[2] *I.e.* the spirit, which has no spatial relations.

because of him the soul of his pupil is absorbed in the King (God).

Of all these various kinds of knowledge, on the day of death the (best) equipment and provision for the road is the knowledge of (spiritual) poverty.

The story of what passed between the grammarian and the boatman.

A certain grammarian embarked in a boat. That self-conceited person turned to the boatman

And said, "Have you ever studied grammar?" "No," he replied. The other said, "Half your life is gone to naught."

The boatman became heart-broken with grief, but at the time he refrained from answering.

The wind cast the boat into a whirlpool: the boatman spoke loud (shouted) to the grammarian,

"Tell me, do you know how to swim?" "No," said he, "O fair-spoken[1] good-looking man!"

"O grammarian," said he, "your whole life is naught, because the boat is sinking in these whirlpools."

Know that here *maḥw* (self-effacement) is needed, not *naḥw* (grammar): if you are *maḥw* (dead to self), plunge into the sea without peril.

The water of the sea places the dead one on its head (causes him to float on the surface); but if he be living, how shall he escape from the sea?

Inasmuch as you have died to the attributes of the flesh, the Sea of (Divine) consciousness will place you on the crown of its head (will raise you to honour).

(But) O thou who hast called the people asses, at this time thou art left (floundering), like an ass, upon this ice.

If in the world thou art the most learned scholar of the time, behold the passing-away of this world and this time!

We have stitched in (inserted) the (story of the) grammarian, that we might teach you the grammar (*naḥw*) of self-effacement (*maḥw*).

In self-loss[2], O venerated friend, thou wilt find the jurisprudence of jurisprudence, the grammar of grammar, and the accidence of accidence[3].

That jug of water is (an emblem of) our different sorts of knowledge, and the Caliph is the Tigris of God's knowledge.

We are carrying jugs full (of water) to the Tigris: if we do not know ourselves to be asses, asses we are.

[1] Literally, "answering pleasantly."
[2] Literally, "in becoming less."
[3] *I.e.* the cream and essence of these sciences.

2850 After all, the Bedouin was excusable, for he was ignorant of the Tigris and of the (great) river.

If he had been acquainted with the Tigris, as we are, he would not have carried that jug from place to place;

Nay, had he been aware of the Tigris, he would have dashed that jug against a stone.

How the Caliph accepted the gift and bestowed largesse, notwithstanding that he was entirely without need of the gift (the water) and the jug.

When the Caliph saw (the gift) and heard his story, he filled the jug with gold and added (other presents).

He delivered the Arab from penury, he bestowed donations and special robes of honour,

2855 Saying, "Give into his hand this jug full of gold. When he returns (home), take him to the Tigris.

He has come (hither) by way of the desert and by travelling (on land): it will be nearer for him (to return) by water."

When he (the Arab) embarked in the boat and beheld the Tigris, he was prostrating himself in shame and bowing (his head),

Saying, "Oh, wonderful is the kindness of that bounteous King, and 'tis (even) more wonderful that he took that water.

How did that Sea of munificence so quickly accept from me such spurious coin as this?"

2860 Know, O son, that everything in the universe is a jug which is (filled) to the brim with wisdom and beauty.

It (everything in the universe) is a drop of the Tigris of His beauty, which (beauty) because of its fullness is not contained under the skin (that should enclose it).

'Twas a hidden treasure: because of its fullness it burst forth and made the earth more shining than the heavens.

'Twas a hidden treasure: because of its fullness it surged up and made the earth (like) a sultan robed in satin.

And if he (the Arab) had seen a branch of the Divine Tigris, he would have destroyed that jug, destroyed it.

2865 They that saw it are always beside themselves: like one beside himself, they hurled a stone at the jug (of their self-existence).

O thou who from jealousy hast hurled a stone at the jug, while the jug has (only) become more perfect through being shattered,

The jar is shattered, (but) the water is not spilled from it: from this shattering have arisen a hundred soundnesses.

Every piece of the jar is in dance and ecstasy, (though) to the partial (discursive) reason this seems absurd.

In this state (of ecstasy) neither the jug is manifest nor the water. Consider well, and God knoweth best what is right.

When you knock at the door of Reality, it will be opened to you: beat the pinion of thought, in order that you may be made a king-falcon.

The pinion of your thought has become mud-stained and heavy because you are a clay-eater: clay has become to you as bread.

Bread and meat are (originally) clay: eat little thereof, that you may not remain in the earth, like clay.

When you become hungry, you become a dog: you become fierce and ill-tempered and ill-natured.

When you have eaten your fill, you have become a carcase: you have become devoid of understanding and without feet (inert), like a wall.

So at one time you are a carcase and at another time a dog: how will you run well in the road of the lions (follow the saints)?

Know that your only means of hunting is the dog (the animal soul): throw bones to the dog but seldom,

Because when the dog has eaten its fill, it becomes rebellious: how should it run to the goodly chase and hunt?

Want of food was leading the Arab to that (exalted) court, and (there) he found his fortune.

We have related in the (foregoing) story the kindness shown by the King to that needy one who had no refuge.

Whatsoever the man in love (with God) speaks, the scent of Love is springing from his mouth into the abode of Love.

If he speak (formal) theology, it all turns to (spiritual) poverty: the scent of poverty comes from that man of sweet and beguiling discourse.

And if he speak infidelity, it has the scent of (the true) religion, and if he speak doubtfully, his doubt turns to certainty.

The perverse froth that has risen from a sea of sincerity—that turbid (froth) has been set out by the pure source.

Know that its froth is pure and worthy: know that it is like revilement from the lips of the beloved,

Whose unsought reproaches have become sweet (to the lover) for the sake of her cheek which he desires.

If he (the lover of God) speak falsehood, it seems (like) the truth. O (fine) falsehood that would adorn (even) the truth!

If you cook (a confection) of sugar in the form of a loaf of bread, it will taste of candy, not of bread, while you are sucking it.

If a true believer find a golden idol, how should he leave it (there) for the sake of a worshipper?

Nay, he will take it and cast it into the fire: he will break (destroy) its borrowed (unreal) form,

2890 In order that the idol-shape may not remain on the gold, because Form hinders and waylays (those who seek Reality).

The essence of its gold is the essence of Lordship (Divinity): the idol-stamp on the sterling gold is borrowed (unreal).

Do not burn a blanket on account of a flea, and do not let the day go (to waste) on account of every gnat's headache[1].

You are an idol-worshipper when you remain in (bondage to) forms: leave its (the idol's) form and look at the reality.

If you are a man (bound) for the Pilgrimage, seek a pilgrim (as your) companion, whether he be a Hindoo or a Turcoman or an Arab.

2895 Do not look at his figure and colour, look at his purpose and intention.

If he is black, (yet) he is in accord with you: call him white, for (spiritually) his complexion is the same as yours.

This story has been told up and down (confusedly), like the doings of lovers, without foot (end) or head (beginning).

It hath no head, inasmuch as it existed before eternity; it hath no foot: it has (always) been akin to everlastingness.

Nay, it is like water: every drop thereof is both head and foot, and at the same time without both.

2900 This is not a story, mark you! God forbid! This is the ready money (presentation, here and now) of my state and yours. Consider (it) well,

Because the Ṣúfí is grand and glorious (in his spiritual vision): whatever is past is not remembered (does not enter his mind).

We are both the Arab and the jug and the King; we are all: *he that has been turned away from it (the Truth) shall be turned away*.

Know that the husband is Reason, and the wife is greed and cupidity: these twain are dark and deniers (of Reason); Reason is the (bright) candle.

Now hear the origin of their denial, whence it arose: (it arose) from the fact that the Whole hath various parts.

2905 The parts of the Whole are not parts in relation to the Whole—(they are) not like the scent of the rose, which is a part of the rose.

The beauty of (all) green herbs is a part of the Rose's beauty, the coo of the turtle-dove is a part of that Nightingale.

If I become occupied with a difficulty (difficult question) and the answer (explanation), how shall I be able to give water to the thirsty?

If you are wholly perplexed and in straits, have patience: patience is the key to joy[2].

[1] *I.e.* "every trivia vexation."

[2] *Faraj* is properly the feeling of relief produced by the removal of pain or anxiety.

Abstain from (distracting) thoughts, abstain: thought is (like) the lion and the wild ass, and (men's) hearts are the thickets (which they haunt).

Acts of abstinence are superior to medicines, because scratch- 2910
ing is an increase (aggravation) of the itch.

Assuredly abstinence is the first principle of medicine: abstain, and behold the strength of the spirit.

Receive these words, like the (open) ear, that I may make for you an earring of gold:

(Then) you will become a ring in the ear of (devoted to) the Moon that works in gold, you will ascend to the moon and the Pleiades.

First, hear (and learn) that the diverse created beings are spiritually different, from *yá* (Y) to *alif* (A).

Amongst the various letters there is a confusion and un- 2915
certainty, though from one point of view they are (all) one from head (beginning) to foot (end).

From one aspect they are opposites, and from one aspect they are unified; from one aspect they are jest, and from one aspect they are earnest.

Therefore the Resurrection is the day of the supreme inspection: inspection is desired by him (only) who is glorious and splendid.

Whoever is like a fraudulent Hindoo[1], for him the day of inspection is the time of exposure.

Inasmuch as he hath not a face like the sun, he desires nothing but night (to cover him) like a veil.

Since his thorn hath not a single rose-leaf, Spring is the 2920
enemy of his conscience,

While to one that is roses and lilies from head to foot Spring is (welcome as) a pair of bright eyes.

The unspiritual thorn wishes for autumn, for autumn, in order that it may jostle with (contend as a rival with) the rose-garden,

And that it (autumn) may hide the beauty of that (the rose) and the shame of this (the thorn), so that you may not see the colour of that and the colour of this.

Therefore autumn is its (the thorn's) Spring and life, (for then) the (worthless) stone and the pure ruby appear one.

The Gardener knows that (difference) even in autumn, but 2925
the One's sight is better than the world's sight.

Truly that One Person is (essentially) the (whole) world: he is unaware of evil (does not know evil as such). The stars, every one, are all part of the Moon.

Therefore every fair form and shape (in the world) is crying, "Good news! good news! Lo, here comes the Spring."

[1] Literally, "a Hindoo who does bad trade," *i.e.* a reprobate whose dealings with God result in his perdition.

So long as the blossom is shining like a coat of mail, how should the fruits display their knobs?

When the blossom is shed, the fruit comes to a head: when the body is shattered, the spirit lifts up its head.

2930 The fruit is the reality, the blossom is its form: the blossom is the good news, the fruit is the bounty (given as a reward) for it.

When the blossom was shed, the fruit became visible: when that diminished this began to increase.

How should bread give strength until it is broken? How should uncrushed clusters (of grapes) yield wine?

Unless myrobalán is pounded up with medicines, how should the medicines by themselves become health-increasing (act as tonics)?

Concerning the qualities of the Pír (Spiritual Guide) and (the duty of) obedience to him.

O Splendour of the Truth, Ḥusámu'ddín, take one or two sheets of paper and add (them to the poem) in description of the Pír.

2935 Although thy slender body hath no strength, yet without the sun (of thy spirit) we have no light.

Although thou hast become the lighted wick and the glass (lamp)[1], yet thou art the heart's leader (the Spiritual Guide): thou art the end of the thread (which serves as a clue).

Inasmuch as the end of the thread is in thy hand and will, the beads (of spiritual knowledge) on the heart's necklace are (derived) from thy bounty.

Write down what appertains to the Pír (Guide) who knows the Way:—Choose the Pír and regard him as the essence of the Way.

The Pír is (like) summer, and (other) people are (like) the autumn month; (other) people are like night, and the Pír is the moon.

2940 I have bestowed on (my) young Fortune (Ḥusámu'ddín) the name of Pír (old), because he is (made) old by the Truth, not (made) old by Time.

So old is he that he hath no beginning: there is no rival to such a unique Pearl.

Verily, old wine grows more potent; verily, old gold is more highly prized.

Choose a Pír, for without a Pír this journey is exceeding full of woe and affright and danger.

Without an escort you are bewildered (even) on a road you have travelled many times (before):

[1] *I.e.* "although thou hast attained to the uttermost degree of illumination." Cf. Qur'án, XXIV, 35.

Do not, then, travel alone on a Way that you have not seen 2945
at all, do not turn your head away from the Guide.

Fool, if his shadow (protection) be not over you, then the cry of the ghoul will keep you (wandering about) with your head in a whirl.

The ghoul will (entice you) from the Way (and) cast you into destruction: there have been in this Way many craftier than you (who have perished miserably).

Hear (learn) from the Qur'án the perdition of the wayfarers, what the evil-souled Iblís did unto them:

He carried them far—a journey of hundreds of thousands of years—from the Highway, and made them backsliders and naked (devoid of good works).

Behold their bones and their hair! Take warning, and drive 2950
not your ass towards them!

Seize the neck of your ass (the flesh) and lead him towards the Way, towards the good keepers and knowers of the Way.

Beware! do not let your ass go, and do not remove your hand from him, because his love is for the place where green herbs are plentiful.

If you carelessly leave him free for one moment, he will go (many) leagues in the direction of the herbage.

The ass is an enemy to the Way, (he is) madly in love with fodder: oh, many is the attendant on him that he has brought to ruin!

If you know not the Way, whatsoever the ass desires, do the 2955
contrary thereof: that, surely, will be the right Way.

(The Prophet said), "Consult them (women), and then oppose (them in what they advise): he that disobeys them not will be ruined."

Be not a friend to (sensual) passion and desire, since it leads you astray from the Way of God.

Nothing in the world will break (mortify) this passion like the shadow (protection) of fellow-travellers.

How the Prophet, on whom be peace, enjoined 'Alí—may God make his person honoured—saying, "When every one seeks to draw nigh to God by means of some kind of devotional act, do thou seek the favour of God by associating with His wise and chosen servant, that thou mayst be the first of all to arrive (to gain access to Him)."

The Prophet said to 'Alí, "O 'Alí, thou art the Lion of God, thou art a courageous knight,

But do not even rely upon thy lion-heartedness: come into 2960
the shade of the palm-tree of hope.

Come into the shade (protection) of the Sage whom no conveyer can carry off from the Way.

His shadow on the earth is like Mount Qáf, his spirit is (like) the Símurgh that circles (soars) exceedingly high.

If I should tell of his qualities until the Resurrection, do not seek (expect) any conclusion and end to them.

The (Divine) Sun has veiled Himself in Man: apprehend (this mystery), and God knows best what is right.

2965 O 'Alí, above all devotional acts in the Way (of God) do thou choose the shadow (protection) of the servant of God.

Every one took refuge in some act of devotion and discovered for themselves some means of deliverance.

Go thou, take refuge in the shadow of the Sage, that thou mayst escape from the Enemy that opposes (thee) in secret.

Of all acts of devotion this is the best for thee: (thereby) thou wilt gain precedence over every one that has outstripped (the rest)."

When the Pír has accepted thee, take heed, surrender thyself (to him): go, like Moses, under the authority of Khiẓr.

2970 Bear patiently whatever is done by a Khiẓr who is without hypocrisy, in order that Khiẓr may not say, "Begone, *this is* (*our*) *parting*."

Though he stave in the boat, do not speak a word; though he kill a child, do not tear thy hair.

God has declared that his (the Pír's) hand is as His own, since He gave out (the words) *the Hand of God is above their hands*.

The Hand of God causes him (the child) to die and (then) brings him to life. What of life? He makes him a spirit everlasting.

If any one, by rare exception, traversed this Way alone (without a Pír), he arrived (at his goal) through the help (and favour) of the hearts of the Pírs.

2975 The hand of the Pír is not withdrawn from the absent (those who are not under his authority): his hand is naught but the grasp of God.

Inasmuch as they give such a robe of honour to the absent, (what must they give their disciples?): undoubtedly the present are better than the absent.

Since they are bestowing (spiritual) food on the absent, see what bounties they must lay before one who is present.

Where is one that girds himself (for service) before them to (*i.e.* how far superior is he to) one that is outside the door?

When thou hast chosen thy Pír, be not faint-hearted, be not weak as water and crumbly as earth.

2980 If thou art enraged by every blow, then how wilt thou become a (clear) mirror without being polished?

How the man of Qazwín was tattooing the figure of a lion in blue on his shoulders, and (then) repenting because of the (pain of the) needle-pricks.

Hear from the narrator this story about the way and custom of the people of Qazwín.

They tattoo themselves in blue with the point of a needle on body and hand and shoulders, so as to suffer no injury.

A certain man of Qazwín went to a barber and said, "Tattoo me (and) do it charmingly (artistically)."

"O valiant sir," said he, "what figure shall I tattoo?" He answered, "Prick in the figure of a furious lion.

Leo is my ascendant: tattoo the form of a lion. Exert yourself, prick in plenty of the blue dye."

"On what place," he asked, "shall I tattoo you?" Said he, "Prick the design of the beauty[1] on my shoulder-blade."

As soon as he began to stick in the needle, the pain of it settled in the shoulder,

And the hero fell a-moaning—"O illustrious one, you have killed me: what figure are you tattooing?"

"Why," said he, "you bade me do a lion." "What limb (of the lion)," asked the other, "did you begin with?"

"I have begun at the tail," said he. "O my dear friend[2]," he cried, "leave out the tail!

My breath is stopped by the lion's tail and rump: his rump has tightly closed (choked) my windpipe.

Let the lion be without a tail, O lion-maker, for my heart is faint from the blows of the prong (the tattooer's needle)."

That person commenced to prick in (the blue) on another part (of the man's shoulder) without fear, without favour, without mercy.

He yelled—"Which of his members is this?" "This is his ear, my good man," the barber replied.

"O Doctor," said he, "let him have no ears: omit the ears and cut the frock short."

The barber began to insert (his needle) in another part: once more the man of Qazwín set out to wail,

Saying, "What is the member (you are pricking in) now on this third spot?" He replied, "This is the lion's belly, my dear sir."

"Let the lion have no belly," said he: "what need of a belly for the picture that is (already) sated[3]?"

The barber became distraught and remained in great be-

[1] Literally, "idol."

[2] Literally, "O my two eyes."

[3] *I.e.* "it has already imbibed as much of the blue dye as I can bear."

wilderment: he stood for a long time with his fingers in his teeth;

3000 Then the master flung the needle to the ground and said, "Has this happened to any one in the world?

Who (ever) saw a lion without tail and head and belly? God himself did not create a lion like this."

O brother, endure the pain of the lancet, that you may escape from the poison of your miscreant self (*nafs*),

For sky and sun and moon bow in worship to the people who have escaped from self-existence.

Any one in whose body the miscreant self has died, sun and cloud obey his command.

3005 Since his heart has learned to light the candle (of spiritual knowledge and love), the sun cannot burn him.

God hath made mention of the rising sun as *turning aside*—like that[1]—*from their cave*.

The thorn becomes entirely beautiful, like the rose, in the sight of the particular that is going towards the Universal.

What is (the meaning of) to exalt and glorify God? To deem yourself despicable and (worthless) as dust.

What is (the meaning of) to learn the knowledge of God's unity? To consume yourself in the presence of the One.

3010 If you wish to shine like day, burn up your night-like self-existence.

Melt away your existence, as copper (melts away) in the elixir, in the being of Him who fosters (and sustains) existence.

You have fastened both your hands tight on (are determined not to give up) "I" and "we": all this (spiritual) ruin is caused by dualism[2].

How the wolf and fox went to hunt in attendance on the lion.

A lion, wolf, and fox had gone to hunt in the mountains in quest (of food),

That by supporting each other they might tie fast the bonds and fetters (of captivity) on the hunted animals,

3015 And all three together might seize much and great quarry in that deep wilderness.

Although the fierce lion was ashamed of them (the wolf and fox), yet he did them honour and gave them his company on the way.

To a king like this the (escort of) soldiers are an annoyance, but he accompanied them: a united party is a mercy (from God).

A moon like this is disgraced by the stars: it is amongst the stars for generosity's sake.

[1] *I.e.* "towards the right hand," as is stated in Qur'án, XVIII, 16.
[2] Literally, "by two existents."

The (Divine) command, *Consult them*, came to the Prophet, though no counsel is to be compared with his own.

In the scales barley has become the companion of gold[1], 3020
(but that is) not because barley has become a substance like gold.

The spirit has now become the body's fellow-traveller: the dog has become for a time the guardian of the palace-gate.

When this party (the wolf and fox) went to the mountains at the stirrup (side) of the lion majestic and grand,

They found a mountain-ox and goat and fat hare, and their business went forward (prosperously).

Whoever is on the heels of him that is a lion in combat, roast-meat does not fail him by day or by night.

When they brought them (the animals which they had caught) 3025
from the mountains to the jungle, killed and wounded and dragging along in (streams of) blood,

The wolf and fox hoped that a division (of the prey) would be made according to the justice of emperors.

The reflexion of the hope of both of them struck the lion: the lion knew (what was) the ground for those hopes.

Any one that is the lion and prince of (spiritual) mysteries, he will know all that the conscience thinks.

Beware! Guard thyself, O heart disposed to thinking, from any evil thought in his presence.

He knows and keeps riding on[2] silently: he smiles in thy face 3030
in order to mask (his feelings).

When the lion perceived their bad ideas, he did not declare (his knowledge), and paid (courteous) regard (to them) at the time,

But he said to himself, "I will show you what (chastisement) ye deserve, O beggarly villains!

Was my judgement not enough for you? Is this your opinion of my bounty,

O ye whose understanding and judgement are (derived) from my judgement and from my world-adorning gifts?

What else (but good) should the picture think of the painter, 3035
since he bestowed thought and knowledge upon it?

Had ye such a vile opinion of me, O ye who are a scandal to the world?

I will strike off the hypocritical heads of *them that think ill of God*.

I will deliver the Sphere (of Time) from your disgrace, so that this tale shall remain in the world (as a warning)."

While thus meditating, the lion continued to smile visibly: do not trust the smiles of the lion!

[1] *I.e.* both are weighed.
[2] Literally, "driving his ass."

3040 Worldly wealth is (like) the smiles of God: it has made us drunken and vainglorious and threadbare (deprived of the means of salvation).

Poverty and distress are better for thee, O lord, for (then) that smile will remove its lure.

How the lion made trial of the wolf and said, "Come forward, O wolf, and divide the prey amongst us."

The lion said, "O wolf, divide this (prey): O old wolf, make justice new (give it new life by thy example).

Be my deputy in the office of distributor, that it may be seen of what substance thou art."

"O King," said he, "the wild ox is thy share: he is big, and thou art big and strong and active.

3045 The goat is mine, for the goat is middle and intermediate; do thou, O fox, receive the hare, and no mistake!"

The lion said, "O wolf, how hast thou spoken? Say! When I am here, dost thou speak of 'I' and 'thou'?

Truly, what a cur the wolf must be, that he regarded himself in the presence of a lion like me who am peerless and unrivalled!"

(Then) he said, "Come forward, O thou self-esteeming ass!" He approached him, the lion seized him with his claws and rent him.

Inasmuch as he (the lion) did not see in him the kernel of right conduct, he tore the skin off his head as a punishment.

3050 He said, "Since the sight of me did not transport[1] thee out of thyself, a spirit like this (thine) must needs die miserably.

Since thou wert not passing away (from thyself) in my presence, 'twas an act of grace to smite thy neck (behead thee)."

Everything is perishing except His face: unless thou art in His face (essence), do not seek to exist.

When any one has passed away (from himself) in my face (essence), (the words) *everything is perishing* are not applicable (to him),

Because he is in *except*, he has transcended *not* (nonentity): whosoever is in *except* has not passed away (perished).

3055 Whosoever is uttering 'I' and 'we' at the door (of the Divine Court), he is turned back from the door and is continuing in *not* (nonentity).

[1] Read نبرد.

The story of the person who knocked at a friend's door: his friend from within asked who he was: he said, "'Tis I," and the friend answered, "Since thou art thou, I will not open the door: I know not any friend that is 'I.'"

A certain man came and knocked at a friend's door: his friend asked him, "Who art thou, O trusty one?"

He answered, "I." The friend said, "Begone, 'tis not the time (for thee to come in): at a table like this there is no place for the raw."

Save the fire of absence and separation, who (what) will cook the raw one? Who (what) will deliver him from hypocrisy?

The wretched man went away, and for a year in travel (and) in separation from his friend he was burned with sparks of fire.

That burned one was cooked: then he returned and again paced to and fro beside the house of his comrade.

He knocked at the door with a hundred fears and respects, lest any disrespectful word might escape from his lips.

His friend called to him, "Who is at the door?" He answered, "'Tis thou art at the door, O charmer of hearts."

"Now," said the friend, "since thou art I, come in, O myself: there is not room in the house for two I's.

The double end of thread is not for the needle: inasmuch as thou art single, come into this needle."

'Tis the thread that is connected with the needle: the eye of the needle is not suitable for the camel.

How should the existence (body) of the camel be fined down save by the shears of ascetic exercises and works?

For that, O reader, the hand (power) of God is necessary, for it is the *Be, and it was* (bringer into existence) of every (seemingly) impossible thing.

By His hand every impossible thing is made possible; by fear of Him every unruly one is made quiet.

What of the man blind from birth and the leper? Even the dead is made living by the spell of the Almighty,

And that non-existence which is more dead than the dead—non-existence is compelled (to obey) when He calls it into being.

Recite (the text), *Every day He is* (*engaged*) *in some affair*: do not deem Him idle and inactive.

His least act, every day, is that He despatches three armies:

One army from the loins (of the fathers) towards the mothers, in order that the plant may grow in the womb;

One army from the wombs to the Earth, that the world may be filled with male and female;

One army from the Earth (to what is) beyond death, that every one may behold the beauty of (good) works.

This discourse hath no end. Come, hasten (back) to those two sincere and devoted friends.

Description of Unification.

His friend said to him, "Come in, O thou who art entirely myself, not different like the rose and thorn in the garden."

The thread has become single. Do not now fall into error if thou seest that the letters K and N are two[1].'

K and N are pulling like a noose, that they may draw non-existence into great affairs.

3080 Hence the noose must be double in (the world of) forms, though those two (letters) are single in effect.

Whether the feet be two or four, they traverse one road, like the double shears (which) makes (but) one cut.

Look at those two fellow-washermen: there is apparently a difference between that one and this:

The one has thrown the cotton garments into the water, while the other partner is drying them.

Again the former makes the dry clothes wet: 'tis as though he were spitefully thwarting his opposite;

3085 Yet these two opposites, who seem to be at strife, are of one mind and acting together in agreement.

Every prophet and every saint hath a way (of religious doctrine and practice), but it leads to God: all (the ways) are (really) one.

When slumber (heedlessness) overtook the concentration (attention) of the listener, the water carried the millstones away.

The course of this water is above the mill: its going into the mill is for your sakes.

Since ye had no further need of the mill, he (the prophet or saint) made the water flow back into the original stream.

3090 The rational spirit (the Logos) is (coming) to the mouth for the purpose of teaching: else (it would not come, for) truly that speech hath a channel apart:

It is moving without noise and without repetitions (of sound) to the rose-gardens *beneath which are the rivers*.

O God, do Thou reveal to the soul that place where speech is growing without letters,

That the pure soul may make of its head a foot (fly headlong) towards the far-stretching expanse of non-existence—

An expanse very ample and spacious; and from it this phantasy and being (of ours) is fed.

3095 (The realm of) phantasies is narrower than non-existence (potential existence): on that account phantasy is the cause of pain.

(The realm of actual) existence, again, was (ever) narrower

than (the realm of) phantasy: hence in it moons become like the moon that has waned.

Again, the existence of the world of sense and colour is narrower (than this), for 'tis a narrow prison.

The cause of narrowness is composition (compoundness) and number (plurality): the senses are moving towards composition.

Know that the world of Unification lies beyond sense: if you want Unity, march in that direction.

The (Divine) Command *KuN* (Be) was a single act, and the 3100
(two letters) N and K occurred (only) in speech, while the (inward) meaning was pure (uncompounded).

This discourse hath no end. Return, that (we may see) what happened to the wolf in combat (with the lion).

How the lion punished the wolf who had shown disrespect in dividing (the prey).

That haughty one tore off the head of the wolf, in order that two-headedness (dualism) and distinction might not remain (in being).

'Tis (the meaning of) *So we took vengeance on them*, O old wolf, inasmuch as thou wert not dead in the presence of the Amír.

After that, the lion turned to the fox and said, "Divide it (the prey) for breakfast."

He bowed low and said, "This fat ox will be thy food at 3105
breakfast, O excellent King,

And this goat will be a portion reserved for the victorious King at midday,

And the hare too for supper—(to be) the repast at nightfall of the gracious and bountiful King."

Said the lion, "O fox, thou hast made justice shine forth: from whom didst thou learn to divide in such a manner?

Whence didst thou learn this, O eminent one?" "O King of the world," he replied, "(I learned it) from the fate of the wolf."

The lion said, "Inasmuch as thou hast become pledged to 3110
love of me, pick up all the three (animals), and take (them) and depart.

O fox, since thou hast become entirely mine, how should I hurt thee when thou hast become myself?

I am thine, and all the beasts of chase are thine: set thy foot on the Seventh Heaven and mount (beyond)!

Since thou hast taken warning from (the fate of) the vile wolf, thou art not a fox: thou art my own lion.

The wise man is he that in (the hour of) the shunned tribulation[1] takes warning from the death of his friends."

[1] Literally, "the trial or calamity against which precautions are taken."

3115 The fox said (to himself), "A hundred thanks to the lion for having called me up after that wolf.

If he had bidden me first, saying, 'Do thou divide this,' who would have escaped from him with his life?"

Thanks be to Him (God), then, that He caused us to appear (be born) in the world after those of old,

So that we heard of the chastisements which God inflicted upon the past generations in the preceding time,

That we, like the fox, may keep better watch over ourselves from (considering) the fate of those ancient wolves.

3120 On this account he that is God's prophet and veracious in explanation called us "a people on which God has taken mercy."

Behold with clear vision the bones and fur of those wolves, and take warning, O mighty ones!

The wise man will put off from his head (lay aside) this self-existence and wind (of vanity), since he heard (what was) the end of the Pharaohs and 'Ád;

And if he do not put it off, others will take warning from what befell him in consequence of his being misguided.

How Noah, on whom be peace, threatened his people, saying, "Do not struggle with me, for I am (only) a veil: ye are really struggling with God (who is) within this (veil), O God-forsaken men!"

Noah said, "O ye headstrong ones, I am not I: I am dead to the (animal) soul, I am living through the Soul of souls.

3125 Inasmuch as I am dead to the senses of the father of mankind (human sense-perceptions), God has become my hearing and perception and sight.

Since I am not I, this breath (of mine) is from Him: in the presence of this breath if any one breathes (a word) he is an infidel."

In the form of this fox there is the lion: 'tis not fitting to advance boldly towards this fox.

Unless thou believe in him from his exterior aspect (accept him in the form in which he appears), thou wilt not hear from him the lions' roar.

If Noah had not been the Eternal Lion, why should he have cast a whole world into confusion?

3130 He was hundreds of thousands of lions in a single body; he was like fire, and the world (like) a stack.

Forasmuch as the stack neglected (to pay) the tithe due to him, he launched such a flame against that stack.

Whosoever in the presence of this hidden Lion opens his mouth disrespectfully, like the wolf,

That Lion will tear him to pieces, as (he tore) the wolf, and will recite to him (the text) *So we took vengeance upon them*.

He will suffer blows, like the wolf, from the Lion's paw: foolish is he that waxed bold in the presence of the Lion.

Would that those blows fell upon the body, so that it might be that (the sinner's) faith and heart would be safe!

My power is broken (fails me) on reaching this point: how can I declare this mystery?

Make little of your bellies, like that fox: do not play fox's tricks in His presence.

Lay the whole of your "we" and "I" before Him: the kingdom is His kingdom: give the kingdom to Him.

When ye become poor (selfless) in the right Way, verily the Lion and the Lion's prey are yours,

Because He is holy, and Glory is His attribute: He hath no need of good things and kernel or rind.

Every prize and every gift of grace that exists is for the sake of the servants of that King (God).

The King hath no desire (for anything): He hath made all this empire for His creatures. Happy is he that knew!

Of what use should the possession of empires be to Him who created (all) empire and the two worlds?

In the presence of His Glory keep close watch over your hearts, lest ye be put to shame by thinking evil.

For He sees conscience and thought and quest (desire) as (plainly) as a thread of hair in pure milk.

He whose clear breast has become devoid of (any) image (impression) has become a mirror for the impressions of the Invisible.

He becomes intuitively and undoubtingly aware of our inmost thought, because the true believer is the mirror of the true believer.

When he rubs our (spiritual) poverty[1] on the touchstone, then he knows the difference between faith and doubt.

When his soul becomes the touchstone of the coin, then he will see (distinguish) the (true) heart and the false money (of hypocrisy).

How kings seat in front of them the Ṣúfís who know God, in order that their eyes may be illumined by (seeing) them.

Such is the custom of kings: you will have heard of this, if you remember.

The paladins stand on their left hand, because the heart (the seat of courage) is fixed on the left side (of the body).

On the right hand are the chancellor and the secretaries, because the science of writing and book-keeping belongs (in practice) to this hand.

[1] Cf. v. 3130. But نقدِ ما را, "our coin," is perhaps the better reading.

They give the Súfís the place in front of their countenance, for they (the Súfís) are a mirror for the soul, and better than a mirror,

(Since) they have polished their breasts (hearts) in commemoration (of God) and meditation, that the heart's mirror may receive the virgin (original) image.

3155 Whoever is born beautiful from the loins of Creation, a mirror must be placed before him.

The beauteous face is in love with the mirror: it (such a face) is a polisher of the soul and (a kindler) of *the fear of God in (men's) hearts.*

How the guest came to Joseph, on whom be peace, and how Joseph demanded of him a gift and present on his return from abroad.

The loving friend came from the ends of the earth and became the guest of Joseph the truthful,

For they had been well acquainted in childhood, reclining (together) on the sofa of acquaintance.

He spoke to him (Joseph) of the injustice and envy of his brethren: Joseph said, "That was (like) a chain, and I was the lion.

3160 The lion is not disgraced by the chain: I do not complain of God's destiny.

If the lion had a chain on his neck, (yet) he was prince over all the chain-makers."

He asked, "How wert thou in regard to the prison and the well?" "Like the moon," said Joseph, "in the interlunar period (when she is) on the wane."

If in that period the new moon is bent double, does not she at last become the full moon in the sky?

Though the seed-pearl is pounded in the mortar, it becomes the light of eye and heart and looks aloft.

3165 They cast a grain of wheat under earth, then from its earth they raised up ears of corn;

Once more they crushed it with the mill: its value increased and it became soul-invigorating bread;

Again they crushed the bread under their teeth: it became the mind and spirit and understanding of one endowed with reason;

Again, when that spirit became lost in Love, it became (as that which) *rejoiceth the sowers* after the sowing.

This discourse hath no end. Come back, that we may see what that good man said to Joseph.

3170 After he (Joseph) had told him his story, he (Joseph) said, "Now, O so-and-so, what traveller's gift hast thou brought for me?"

To come empty-handed to the door of friends is like going without wheat to the mill.

God, exalted is He, will say to the people at the gathering (for Judgement), "Where is your present for the Day of Resurrection?

Ye have come to Us and *alone* without provision, just in the same guise as *We created you*.

Hark, what have ye brought as an offering—a gift on home-coming for the Day when ye rise from the dead?

Or had ye no hope of returning? Did the promise of (meeting Me) to-day seem vain to you?"

Dost thou (O reader) disbelieve in the promise of being His guest?[1] Then from the kitchen (of His bounty) thou wilt get (only) dust and ashes.

And if thou art not disbelieving, how with such empty hands art thou setting foot in the Court of that Friend?

Refrain thyself a little from sleep and food: bring the gift for thy meeting with Him.

Become scant of sleep (*like them that*) *were slumbering* (*but a small part of the night*); *in the hours of dawn* be *of* (*those who*) *were asking pardon of God*.

Stir a little, like the embryo, in order that thou mayst be given the senses which behold the Light,

And (then) thou art outside of this womb-like world: thou goest from the earth into a wide expanse.

Know that the saying, "God's earth is wide," refers to that ample region into which the saints have entered.

The heart is not oppressed by that spacious expanse: there the fresh boughs of the palm-tree do not become dry.

At present thou art bearing (the burden of) thy senses: thou art becoming weary and exhausted and (ready to fall) headlong.

Since, at the time of sleep, thou art borne (on high), and art not bearing (the burden), thy fatigue is gone and thou art free from pain and anguish.

Regard the time of sleep as a (mere) taste (sample) in comparison with the state in which the saints are borne (on high).

The saints are (like) the Men of the Cave, O obstinate one: *they are asleep* (even) in rising up and turning to and fro.

He (God) is drawing them, without their taking trouble to act, without consciousness (on their part), *to the right hand and to the left*.

What is that *right hand*? Good deeds. What is that *left hand*? The affairs of the body.

These two (kinds of) actions proceed from the saints, (while) they are unconscious of them both, like the echo:

If the echo causes thee to hear good and evil, the mountain itself is unconscious of either.

[1] Reading وعدهٔ مهمانیش را منکری

How the guest said to Joseph, "I have brought thee the gift of a mirror, so that whenever thou lookest in it thou wilt see thine own fair face and remember me."

Joseph said, "Come, produce the gift." He (the guest), on account of shame (confusion) at this demand, sobbed aloud.

"How many a gift," said he, "did I seek for thee! No (worthy) gift came into my sight.

How should I bring a grain (of gold) to the mine? How should I bring a drop (of water) to the (Sea of) 'Umán?

3195 I shall (only) bring cumin to Kirmán, if I bring my heart and soul (as a gift) to thee.

There is no seed that is not in this barn, except thy beauty which hath no equal.

I deemed it fitting that I should bring to thee a mirror like the (inward) light of a (pure) breast,

That thou mayst behold thy beauteous face therein, O thou who, like the sun, art the candle of heaven.

I have brought thee a mirror, O light (of mine eyes), so that when thou seest thy face thou mayst think of me."

3200 He drew forth the mirror from beneath his arm: the fair one's business is with a mirror.

What is the mirror of Being? Not-being. Bring not-being (as your gift), if you are not a fool.

Being can be seen (only) in not-being: the rich bestow (exhibit) generosity on the poor.

The clear mirror of bread is truly the hungry man; tinder, likewise, is the mirror of that (the stick or flint) from which fire is struck.

Not-being and defect, wherever they arise (appear), are the mirror which displays the excellence of all crafts.

3205 When a garment is neat and well-stitched, how should it enable the tailor to exhibit his skill[1]?

Trunks of trees must be unhewn in order that the woodcutter may fashion the stem or the branches (and thus exercise his craft).

The doctor who sets broken bones goes to the place where the person with the fractured leg is.

How shall the excellence of the art of medicine be made manifest when there is no emaciated invalid?

How shall the (power of the) Elixir be shown if the vileness and baseness of coppers is not notorious?

3210 Defects are the mirror of the quality of perfection, and that vileness is the mirror of power and glory,

Because (every) contrary is certainly made evident by its

[1] Literally, "how should it be a place for the tailor to display his skill in?"

contrary; because honey is perceived (to be sweet by contrast) with vinegar.

Whoever has seen and recognised his own deficiency has ridden post-haste[1] (made rapid progress) in perfecting himself.

The reason why he (any one) is not flying towards the Lord of glory is that he supposes himself to be perfect.

There is no worse malady in your soul, O haughty one, than the conceit of perfection.

Much blood must flow from your heart and eye, that self-complacency may go out of you.

The fault of Iblís lay in thinking "*I am better* (than Adam)," and this disease is in the soul of every (human) creature.

Though he regard himself as very broken (in spirit), know that it is (a case of) clear water (on the surface) and dung under the stream.

When he (the Devil) stirs you in trial, immediately the water becomes dung-coloured.

There is dung in the bed of the stream, my man, though to you the stream appears pure.

'Tis the Pír full of wisdom, well-acquainted with the Way, that digs a channel for (draining off) the streams of the flesh and the body.

Can the water of the (polluted) stream clear out the dung? Can man's knowledge sweep away the ignorance of his sensual self?

How shall the sword fashion its own hilt? Go, entrust (the cure of) this wound to a surgeon.

Flies gather on every wound, so that no one sees the foulness of his wound.

Those flies are your (evil) thoughts and your (love of) possessions: your wound is the darkness of your (spiritual) states;

And if the Pír lays a plaster on your wound, at once the pain and lamentation are stilled,

So that you fancy it (the wound) is healed, (whereas in reality) the (healing) ray of the plaster has shone upon the (wounded) spot.

Beware! Do not (scornfully) turn your head away from the plaster, O you who are wounded in the back, but recognise that that (healing of the wound) proceeds from the ray: do not regard it as (proceeding) from your own constitution.

[1] Literally, "has galloped with two horses."

How the writer of the (Qur'ánic) Revelation fell into apostasy because (when) the ray of the Revelation shot upon him, he recited the (revealed) verse before the Prophet, on whom be peace, (had dictated it to him); then he said, "So I too am one upon whom Revelation has descended."

Before (the time of) 'Uthmán there was a scribe who used to be diligent in writing down the Revelation.

Whenever the Prophet dictated the Revelation, he would write out the same (portion) on the leaf.

3230 The beams of that Revelation would shine upon him, and he would find Wisdom within him.

The substance of that Wisdom was dictated by the Prophet: by this (small) amount (of reflected Wisdom) that meddling fool was led astray,

Thinking, "I have in my conscience the Truth of that which the illumined Prophet is saying."

The ray of his thought struck the Prophet: the wrath of God descended on his (the scribe's) soul.

He abandoned both his work as a scribe and the Religion (Islam): he became the malignant foe of Muṣṭafá (Mohammed) and the Religion.

3235 Muṣṭafá said, "O obstinate miscreant, if the Light was from thee, how shouldst thou have become black (with sin)?

If thou hadst been the Divine fountain (whence the Revelation issued), thou wouldst not have let out such black water as this."

Lest his reputation should be ruined in the sight of all and sundry[1], this (pride) kept his mouth shut.

His (a sinner's) heart is being darkened, hence he is unable to repent: this is wonderful.

He (the scribe) was crying "Alas," but "Alas" was of no use to him when the sword came on and took off his head.

3240 God has made reputation (to be like) a hundred maunds' weight of iron: oh, many a one is bound in the unseen chain!

Pride and infidelity have barred that Way (of repentance) in such wise that he (the sinner) cannot utter a sigh.

He (God) said, "*(We have put on their necks) shackles (chin-high), and thereby they are forced to lift up their heads*": those shackles are not (put) on us from outside.

"*(And We have put) behind them a barrier, and We have made a covering (of darkness) over them*": the uncle (old sinner) is not seeing the barrier in front (of him) and behind.

The barrier that arose has the appearance of open country[2]: he does not know that it is the barrier of the Divine destiny.

[1] Literally, "in the sight of this one and that one."

[2] Literally, "the desert" or "the wide plain"; *i.e.* the barrier is invisible to the sensual eye.

Your (earthly) beloved is a barrier to the face of the (Divine) Beloved: your (worldly) guide is a barrier to the words of the (true spiritual) guide.

Oh, many are the infidels that have a passionate longing for the Religion (Islam): his (such a one's) chain (stumbling-block) is reputation and pride and that and this (object of desire).

The chain is hidden, but 'tis worse than iron: the iron chain is cloven by the axe.

The iron chain can be removed: none knows how to cure the invisible chain.

If a man is stung by a wasp, he extracts the wasp's sting from his body,

But since the stinging wound is from (inflicted by) your self-existence, the pain continues with violence and the anguish is not relieved.

The (full) explanation of this (matter) is springing forth (seeking to escape) from my breast, but I am afraid it may give (you cause to) despair.

Nay, do not despair: make yourself cheerful, call for help to Him who comes at the call,

Saying, "Forgive us, O Thou who lovest to forgive, O Thou who hast a medicine for the old gangrenous disease!"

The reflexion of Wisdom led astray that miserable one (the Prophet's scribe): be not self-conceited, lest it (your self-conceit) raise up the dust from you (utterly destroy you).

O brother, Wisdom is flowing in upon you: it comes from the *Abdál*[1], and in you it is (only) a borrowed thing.

Although the house (your heart) has found a light within it, that (light) has shone forth from a light-giving neighbour.

Render thanks, be not beguiled by vanity, do not turn up your nose (in disdain)[2], hearken attentively, and do not show any self-conceit.

'Tis a hundred pities and griefs that this borrowed (unreal) state (of self-assertion) has put the religious communities far from religious communion.

I am the (devoted) slave of him who does not regard himself in every caravanseray (at every stage in his spiritual progress) as having attained to (the privilege of sitting at) the table (of union with God).

Many is the caravanseray that must be quitted, in order that one day the man may reach home.

Though the iron has become red, it is not red (by nature): it (the redness) is a ray borrowed from something that strikes fire.

If the window or the house is full of light, do not deem aught luminous except the sun.

[1] See p. 18, note.

[2] Literally, "do not make a nose."

Every door and wall says, "I am luminous: I do not hold the rays of another, I (myself) am this (light)."

Then the sun says, "O thou who art not right (in thy belief), when I set 'twill become evident (thou wilt see what the truth is)."

3265 The plants say, "We are green of ourselves, we are gay and smiling (blooming) and we are tall (by nature)."

The season of summer says (to them), "O peoples, behold yourselves when I depart!"

The body is boasting of its beauty and comeliness, (while) the spirit, having concealed its glory and pinions and plumes,

Says to it, "O dunghill, who art thou? Through my beams thou hast come to life for a day or two.

Thy coquetry and prideful airs are not contained in the world (go beyond all bounds), (but) wait till I spring up (and escape) from thee!

3270 They whose love warmed thee will dig a grave for thee, they will make thee a morsel for ants and reptiles.

That one who many a time in thy presence was dying (with desire for thee) will hold his nose at thy stench."

The beams of the spirit are speech and eye and ear: the beam (effect) of fire is the bubbling in the water.

As the beam of the spirit falls on the body, so fall the beams of the *Abdál* on my soul.

When the Soul of the soul withdraws from the soul, the soul becomes even as the soulless (lifeless) body. Know (this for sure)!

3275 For that reason I am laying my head (humbly) on the earth, so that she (the earth) may be my witness on the Day of Judgement.

On the Day of Judgement, when *she shall be made to quake mightily*, this earth will bear witness to all that passed (in and from us);

For *she will* plainly *declare what she knows*: earth and rocks will begin to speak.

The philosopher, in his (vain) thought and opinion, becomes disbelieving: bid him go and dash his head against this wall!

The speech of water, the speech of earth, and the speech of mud are apprehended by the senses of them that have hearts (the mystics).

3280 The philosopher who disbelieves in the moaning pillar[1] is a stranger to the senses of the saints.

He says that the beam (influence) of melancholia brings many phantasies into people's minds.

Nay, but the reflexion of his wickedness and infidelity cast this idle fancy of scepticism upon him.

[1] See p. 115.

The philosopher comes to deny the existence of the Devil, and at the same time he is possessed by a devil.

If thou hast not seen the Devil, behold thyself: without diabolic possession there is no blueness in the forehead.

Whosoever hath doubt and perplexity in his heart, he in this world is a secret philosopher.

He is professing firm belief, but some time or other that philosophical vein will blacken his face (bring him to shame).

Take care, O ye Faithful! for that (vein) is in you: in you is many an infinite world.

In thee are all the two-and-seventy sects: woe (to thee) if one day they gain the upper hand over thee.

From fear of this, every one who has the fortune (*barg*) of (holding) this Faith (Islam) is trembling like a leaf (*barg*).

Thou hast laughed at Iblís and the devils because thou hast regarded thyself as a good man.

When the soul shall turn its coat inside out (and be revealed as it really is), how many a "Woe is me" will it extort from the followers of the (Mohammedan) Religion!

On the counter (of the shop) everything (every gilded coin) that looks like gold is smiling, because the touchstone is out of sight.

O Coverer (of faults), do not lift up the veil from us; be a protector to us in our test (on the Day of Judgement).

At night the false coin jostles (in rivalry) with the gold: the gold is waiting for day.

With the tongue of its (inward) state the gold says[1], "Wait, O tinselled one, till day rises clear."

Hundreds of thousands of years the accursed Iblís was a saint and the prince of true believers;

On account of the pride which he had, he grappled with Adam and was put to shame, like dung at morningtide.

How Bal'am son of Bá'úr prayed (to God), saying, "Cause Moses and his people to turn back, without having gained their desire, from this city which they have besieged."

To Bal'am son of Bá'úr the people of the world became subject, (for he was) like unto the Jesus of the time.

They bowed (worshipfully) to none but him: his spell was (giving) health to the sick.

From pride and (conceit of) perfection he grappled with Moses: his plight became such as thou hast heard.

Even so there have been in the world, manifest or hidden, a hundred thousand like Iblís and Bal'am.

God caused these twain to be notorious, that these twain might bear witness against the rest.

[1] *I.e.* "the gold, without words, seems to say."

These two thieves He hanged on a high gallows (to be a warning to all); else there were many (other) thieves in (the pale of) His vengeance.

These twain He dragged by their forelocks to the city (for slaughter); (but) 'tis impossible to number (all) the victims of His wrath.

3305 You are a favourite (of God), but within your (due) bounds. (Fear) God, (fear) God, do not set foot beyond (those) bounds.

If you combat with one who is a greater favourite than yourself, 'twill bring you down to the lowest depth of the seventh earth.

For what purpose is the tale of 'Ád and Thamúd? That you may know that the prophets have disdain (for the wicked).

These signs—the (earth's) swallowing up (sinners), the hurling of stones (upon them), and the thunderbolts—were evidence of the might of the Rational Soul.

Kill all animals for the sake of man, kill all mankind for the sake of Reason.

3310 What is Reason? The Universal Intelligence of the man (prophet or saint) endowed with reason. Partial reason is reason (too), but it is infirm.

All the animals that are wild (unfriendly) to man are inferior to the human animal.

Their blood is free[1] to mankind, since they have not become capable of human actions.

The honour of the wild animals is fallen (has come to be of no account) because they have grown hostile to man.

What honour, then, will be thine, O marvel (of folly), since thou hast become (*like*) *timorous wild asses*[2]?

3315 Because of his usefulness, the (domesticated) ass ought not to be killed; (but) when he turns wild, his blood becomes lawful.

Although the ass had no knowledge to restrain him (from becoming wild), the Loving One is not excusing him at all.

How, then, shall man be excused, O noble friend, when he has become wild (refractory and hostile) to that Word (the voice of Reason)?

Of necessity permission was given to shed the blood of the infidels, like (that of) a wild beast before the arrows and lances.

All their wives and children are free spoil, because they are wildly averse to the august Reason.

3320 Once more, a reason that flees from the Reason of reason (Universal Reason) is transported from rationality to (the grade of) the animals.

[1] Literally, "in the way (of God)," *i.e.* their slaughter is a religious act which God has sanctioned and approved.

[2] *I.e.* "since thou hast turned away from the prophets and saints."

How Hárút and Márút relied upon their immaculateness and desired to mix with the people of this world and fell into temptation.

As (for example), because of their arrogance, the celebrated Hárút and Márút were smitten by the poisoned arrow (of Divine wrath).

They had confidence in their holiness, (but) what (use) is it for the buffalo to have confidence in the lion?

Though he make a hundred shifts (to defend himself) with his horn, the fierce lion will tear him to pieces limb by limb.

(Even) if he become as full of horns (prickles) as a hedgehog, the buffalo will inevitably be killed by the lion.

(But) though the Ṣarṣar wind uproots many trees, it makes 3325
every blade of grass glisten with beauty.

That violent wind had pity on the weakness of the grass: do not thou, O heart, brag vainly of thy strength.

How should the axe be afraid of the thickness of the branches? It cuts them to pieces.

But it does not beat itself against a leaf, it does not beat its edge except against an edge (something hard and solid like itself).

What does the flame care for the great quantity of firewood? How should the butcher flee in terror from the multitude of sheep?

What is form in the presence of (in comparison with) reality? 3330
Very feeble. 'Tis the reality of the sky that keeps it upside down (like an inverted cup).

Judge by the analogy of the celestial wheel: from whom does its motion proceed? From directive Reason.

The motion of this shield-like body is (derived) from the veiled spirit, O son.

The motion of this wind is from its reality, like the wheel that is captive to the water of the stream.

The ebb and flow and incoming and outgoing of this breath—from whom does it proceed but from the spirit that is filled with desire?

Now it (the spirit) makes it (the breath) *jím*, now *ḥá* and *dál*; 3335
now it makes it peace, now strife.

Even so our God had made this (Ṣarṣar) wind like a (raging) dragon against 'Ád.

Again, He had also made that wind (to be) peace and regardfulness and safety for the true believers.

"The Reality is Allah," said the Shaykh of the (Mohammedan) Religion, (who is) the sea of the spiritual realities of the Lord of created beings.

All the tiers of earth and heaven are (but) as straws in that flowing sea.

3340 The rushing and tossing of the straws in the water is produced by the water when it is agitated.

When it (the sea of Reality) wishes to make them (the straws) cease from struggling, it casts the straws toward the shore.

When it draws them from the shore into the surge it does with them that which the Ṣarṣar (wind) does with the grass.

This topic is endless. Speed back, O youth, to (the story of) Hárút and Márút.

The rest of the story of Hárút and Márút, and how an exemplary punishment was inflicted on them, even in this world, in the pit of Babylon.

Inasmuch as the sin and wickedness of the people of the world was becoming clearly visible to them both from the latticed window (of Heaven),

3345 They began to gnaw their hands in wrath, but had no eyes for their own fault.

The ugly man saw himself in the mirror: he turned his face away from that (spectacle) and was enraged.

When the self-conceited person has seen any one commit a sin, there appears in him a fire (derived) from Hell.

He calls that (hellish) pride defence of the Religion: he regards not the soul of arrogance in himself.

Defence of the Religion has a different character, for from that (religious) fire a (whole) world is green (verdant and flourishing).

3350 God said to them, "If ye are enlightened[1], (nevertheless) look not (with scorn) upon the doers of black deeds who have been made forgetful (of God).

Render thanks, O Host (of Heaven) and Servants (of God)! Ye are freed from lust and sexual intercourse.

If I impose that kind of nature on you, Heaven will accept you no more.

The preservation (from sin) which ye have in your bodies is from the reflexion of My preservation and care (of you).

Oh, beware! Regard that as (coming) from Me, not from yourselves, lest the accursed Devil prevail against you."

3355 As (for example) the writer of the Revelation given to the Prophet deemed the Wisdom and the Original Light (to be residing) in himself.

He was reckoning himself a fellow-songster of the Birds of God, (whereas) that (which proceeded from him) was (only) a whistle resembling an echo.

[1] Literally, "polishers."

If you become an exponent (imitator) of the song of birds, how will you become acquainted with the (real) meaning of the bird?

If you learn the note of a nightingale, how will you know what (feelings) it has towards a rose?

Or if you do know, 'twill be from analogy and surmise, like the conjectures formed by deaf people from those who move their lips.

How the deaf man went to visit his sick neighbour.

One possessed of much wealth said to a deaf man, "A neighbour of thine is fallen ill."

The deaf man said to himself, "Being hard of hearing, what shall I understand of the words spoken by that youth?—

Especially (as) he is ill and his voice is weak; but I must go thither, there's no escape.

When I see his lips moving, I will form a conjecture as to that (movement) from myself.

When I say, 'How are you, O my suffering (friend)?' he will reply, 'I am fine' or 'I am pretty well.'

I will say, 'Thanks (to God)! What posset have you had to drink?' He will reply, 'Some sherbet' or 'a decoction of kidney-beans.'

(Then) I will say, 'May you enjoy health! Who is the doctor attending you?' He will answer, 'So-and-so.'

'He is one who brings great luck with him[1],' I will remark; 'since he has come, things will go well for you.

I have experienced (the luck of) his foot: wherever he goes, the desired object is attained.'"

The good man made ready these conjectural answers, and went to see the invalid.

"How are you?" he asked. "I am at the point of death," said he. "Thanks (to God)!" cried the deaf man. At this, the patient became resentful and indignant,

Saying (to himself), "What (cause for) thanksgiving is this? He has been my enemy."—The deaf man made a conjecture, and (as now appears) it has turned out to be wrong.

After that, he asked him what he had drunk. "Poison," said he. "May it do you good and give you health!" said the deaf man. His (the invalid's) wrath increased.

Then he inquired, "Which of the doctors is it that is coming to attend you?"

He replied, "Azrael (the Angel of Death) is coming. Get you gone!" "His foot (arrival)," said the deaf man, "is very blessed: be glad!"

[1] Literally, "one whose foot is very blest."

3375 The deaf man went forth. He said gaily, "Thanks (to God) for that! Now I will take leave."

The invalid said, "This is my mortal foe: I did not know he was (such) a mine of iniquity."

The mind of the invalid was seeking a hundred abusive terms, that he might send him a message (filled with abuse) of every description,

As, when any one has eaten bad (indigestible) food, it is turning his heart (stomach) until he vomits.

Suppression of anger is (like) this: do not vomit it, so that you may gain sweet words in recompense.

3380 Since he had no patience, he was tormented. "Where," he cried, "is this cur, this infamous cuckold,

That I may pour upon him what he said (make a retort in his own style)?—for at that time the lion of my thought was asleep (I was too weak to contend with him).

Inasmuch as visiting the sick is for the purpose of (giving them) tranquillity, this is not a visit to the sick: it is the satisfaction of an enemy's wish.

(His motive was) that he should see his enemy enfeebled and that his wicked heart should be at peace."

Many are they that do works of devotion and set their hearts on being approved and rewarded for the same.

3385 'Tis in truth a lurking sin: that which he (the pietist) thinks pure is (really) foul,

As (in the case of) the deaf man, who fancied that he did a kindness, but it had the opposite result.

He sits down well-pleased, saying, "I have paid my respects, I have performed what was due to my neighbour";

(But) he has (only) kindled a fire (of resentment) against himself in the invalid's heart and burned himself.

Beware, then, of the fire that ye have kindled: verily ye have increased in sin.

3390 The Prophet said to our desert Arab, "Pray[1], for indeed thou hast not prayed (aright), my man."

As a means of preventing these dangers, "*Guide us*" comes in every (ritual) prayer,

That is to say, "O God, do not mingle my prayer with the prayer of the erring and the hypocrites."

By the analogical reasoning which the deaf man adopted a ten years' friendship was made vain.

Especially, O master, (you must avoid) the analogy drawn by the low senses in regard to the Revelation which is illimitable.

3395 If your sensuous ear is fit for (understanding) the letter (of the Revelation), know that your ear that receives the occult[2] (meaning) is deaf.

[1] *I.e.* "perform the ritual prayer."

[2] Read غیب گیر.

The first to bring analogical reasoning to bear against the Revealed Text was Iblís.

The first person who produced these paltry analogies in the presence of the Lights of God[1] was Iblís.

He said, "Beyond doubt fire is superior to earth: I am of fire, and he (Adam) is of dingy earth.

Let us, then, judge by comparing the secondary with its principal: he is of darkness, I of radiant light."

God said, "Nay, but on the contrary *there shall be no relationships*: asceticism and piety shall be the (sole) avenue[2] to pre-eminence."

This is not the heritage of the fleeting world, so that thou shouldst gain it by ties of relationship: 'tis a spiritual (heritage).

Nay, these things are the heritage of the prophets; the inheritors of these are the spirits of the devout.

The son of Bú Jahl became a true believer for all to see; the son of Noah became one of those who lost the way.

"The child of earth (Adam) became illumined like the moon; thou art the child of fire: get thee gone with thy face black (in disgrace)!"

The wise man has made (use of) such reasonings and investigation on a cloudy day or at night for the sake of (finding) the *qibla*;

But with the sun and with the Ka'ba before your face, do not seek to reason and investigate in this manner.

Do not pretend that you cannot see the Ka'ba, do not avert your face from it because you have reasoned (that it is not to be seen). God knows best what is right.

When you hear a pipe from the Bird of God, you commit its outward (meaning) to memory, like a lesson,

And then from yourself (out of your own head) you make some analogies: you make (what is) mere fancy into a (thing of) substance (reality).

The *Abdál* have certain mystical expressions of which the doctrines (of external religion) are ignorant.

You have learned the birds' language by the sound (alone), you have kindled (invented) a hundred analogies and a hundred caprices.

The hearts (of the saints) are wounded by you, as the invalid (was hurt by the deaf man), (while) the deaf man became intoxicated (overjoyed) with the vain notion of success.

[1] *I.e.* the Word of God.

[2] Literally, "the *mihráb* or niche (of a mosque)," which shows the direction that the Moslem must face in prayer.

The writer of the Revelation, from (hearing) the Bird's voice, supposed that he was the Bird's equal:

The Bird flapped a wing and blinded him: lo, it plunged him in the abyss of death and bale.

"Beware! do not ye also[1], (beguiled) by a reflexion or an opinion, fall from the dignities of Heaven!

3415 Although ye are Hárút and Márút and superior to all (the angels) on the terrace of *We are they that stand in ranks*,

(Yet) take mercy on the wickednesses of the wicked: do not cleave to egoism and self-conceit.

Beware, lest (the Divine) jealousy come from ambush and ye fall headlong to the bottom of the earth."

They both said, "O God, Thine is the command: without Thy security (protection) where indeed is any security?"

They were saying that, but their hearts were throbbing (with desire)—"How should evil come from us? Good servants (of God) are we!"

3420 The prick of desire in the two angels did not leave (them) until it sowed the seed of self-conceit.

Then they were saying, "O ye that are composed of the (four) elements (and are) unacquainted with the purity of the spiritual beings,

We will draw curtains (of light) over this (terrestrial) sky, we will come to earth and set up the canopy,

We will deal justice and perform worship and every night we will fly up again to Heaven,

That we may become the wonder of the world, that we may establish safety and security on the earth."

3425 The analogy between the state of Heaven and (that of) the earth is inexact: it has a concealed difference.

Explaining that one must keep one's own (spiritual) state and (mystical) intoxication hidden from the ignorant.

Hearken to the words of the Sage (Ḥakím) who lived in seclusion[2], "Lay thy head in the same place where thou hast drunk the wine."

When the drunken man has gone astray from a tavern, he becomes the children's laughing-stock and plaything.

Whatever way he goes[3], he is falling in the mud, (now) on this side and (now) on that side, and every fool is laughing at him.

He (goes on) like this, while the children at his heels are without knowledge of his intoxication and the taste of his wine.

3430 All mankind are children except him that is intoxicated with

[1] Here God is addressing Hárút and Márút.

[2] Literally, "the Sage of a purdah." The poet Sanâ'í is meant.

[3] Literally, "on every road."

God; none is grown-up except him that is freed from sensual desire.

He (God) said, "This world is a play and pastime, and ye are children"; and God speaks truth.

If you have not gone forth from (taken leave of) play, you are a child: without purity of spirit how will you be fully intelligent (like an adult)?

Know, O youth, that the lust in which men are indulging here (in this world) is like the sexual intercourse of children.

What is the child's sexual intercourse? An idle play, compared with the sexual intercourse of a Rustam and a brave champion of Islam.

The wars of mankind are like children's fights—all meaningless, pithless, and contemptible.

All their fights are (fought) with wooden swords, all their purposes are (centred) in futility;

They all are riding on a reed-cane (hobby-horse), saying, "This is our Buráq[1] or mule that goes like Duldul[2]."

They are (really) carrying (their hobby-horses), but in their folly they have raised themselves on high: they have fancied themselves to be riders carried along the road.

Wait till the day when those who are borne aloft by God shall pass, galloping, beyond the nine tiers (of Heaven)!

"*The spirit and the angels shall ascend to Him*": at the ascension of the spirit Heaven shall tremble.

Like children, ye all are riding on your skirts: ye have taken hold of the corner of your skirt (to serve) as a horse.

From God came (the text), "*Verily, opinion doth not enable* (*you*) *to dispense* (*with the Truth*)": when did the steed of opinion run (mount) to the Heavens?

While preferring (in case of doubt) the stronger of the two (alternative) opinions, do not doubt whether you see the sun when it is shining!

At that time (when the spirit returns to God) behold your steeds! Ye have made a steed of your own foot.

Come, recognise that your imagination and reflection and sense-perception and apprehension are like the reed-cane on which children ride.

The sciences of the mystics[3] bear them (aloft); the sciences of sensual men[4] are burdens to them.

When knowledge strikes on the heart (is acquired through mystical experience), it becomes a helper (*yárí*); when knowledge strikes on the body (is acquired through the senses), it becomes a burden (*bárí*).

[1] The animal ridden by the Prophet when he ascended to Heaven.
[2] A mule belonging to the Prophet. [3] Literally, "the men of heart."
[4] Literally, "the men of body."

God hath said, "(*Like an ass*) *laden with his books*": burdensome is the knowledge that is not from Himself.

The knowledge that is not immediately from Himself does not endure, (it is) like the tirewoman's paint.

3450 But when you carry this burden well, the burden will be removed and you will be given (spiritual) joy.

Beware! Do not carry this burden of knowledge for the sake of selfish desire (but mortify yourself), so that you may ride on the smooth-paced steed of knowledge,

So that you may mount the smooth-paced steed of knowledge, (and that) afterwards the burden may fall from your shoulder.

How wilt thou be freed from selfish desires without the cup of *Hú* (Him), O thou who hast become content with no more of *Hú* than the name of *Hú*?

From attribute and name what comes to birth? Phantasy; and that phantasy shows the way to union with Him.

3455 Hast thou ever seen a subject that shows without (the existence of) an object that is shown: unless there is the road, there can never be the ghoul (which entices travellers to stray from the road).

Hast thou ever seen a name without the reality (denoted by the name)? Or hast thou plucked a rose (*gul*) from the (letters) *gáf* and *lám* of (the word) *gul*?

Thou hast pronounced the name: go, seek the thing named. Know that the moon is on high, not in the water of the stream.

If thou wouldst pass beyond name and letter, oh, make thyself wholly purged of self.

Like (polished) iron, lose the ferruginous colour; become in thy ascetic discipline (like) a mirror without rust.

3460 Make thyself pure from the attributes of self, that thou mayst behold thine own pure untarnished essence,

And behold within thy heart (all) the sciences of the prophets, without book and without preceptor and master.

The Prophet said, "Amongst my people are some who are one with me in nature and aspiration:

Their spirits behold me by the same light by which I am beholding them."

Without the two *Ṣaḥíḥs*[1] and Traditions and Traditionists; nay, (they behold him) in the place where they drink the Water of Life.

3465 Know the secret of "In the evening I was a Kurd"; read the mystery of "In the morning I was an Arab."

And if you desire a parable of the hidden knowledge, relate the story of the Greeks and the Chinese.

[1] The title *Ṣaḥíḥ* is given to two works, by Bukhárí and Muslim, which contain well-authenticated Traditions of the Prophet.

The story of the contention between the Greeks and the Chinese in the art of painting and picturing.

The Chinese said, "We are the better artists"; the Greeks said, "The (superiority in) power and excellence belongs to us."

"I will put you to the test in this matter," said the Sultan, "(and see) which of you are approved in your claim."

The Chinese and the Greeks began to debate: the Greeks retired from the debate.

(Then) the Chinese said, "Hand over to us a particular room, and (let there be) one for you (as well)."

There were two rooms with door facing door: the Chinese took one, the Greeks the other.

The Chinese requested the King to give them a hundred colours: the King opened his treasury that they might receive that (which they sought).

Every morning, by (his) bounty, the colours were dispensed from the treasury to the Chinese.

The Greeks said, "No tints and colours are proper for our work, (nothing is needed) except to remove the rust."

They shut the door and went on burnishing: they became clear and pure like the sky.

There is a way from many-colouredness to colourlessness: colour is like the clouds, and colourlessness is a moon.

Whatsoever light and splendour you see in the clouds, know that it comes from the stars and the moon and the sun.

When the Chinese had finished their work, they were beating drums for joy.

The King entered and saw the pictures there: that (sight), as he encountered it, was robbing him of his wits.

After that, he came towards the Greeks: they removed the intervening curtain.

The reflexion of those (Chinese) pictures and works (of art) struck upon these walls which had been made pure (from stain).

All that he had seen there (in the Chinese room) seemed more beautiful here: 'twas snatching the eye from the socket.

The Greeks, O father, are the Ṣúfís: (they are) without (independent of) study and books and erudition,

But they have burnished their breasts (and made them) pure from greed and cupidity and avarice and hatreds.

That purity of the mirror is, beyond doubt, the heart which receives images innumerable.

That Moses (the perfect saint) holds in his bosom the formless infinite form of the Unseen (reflected) from the mirror of his heart.

Although that form is not contained in Heaven, nor in the

empyrean nor in the sphere of the stars, nor (in the earth which rests) on the Fish,

Because (all) those are bounded and numbered—(yet is it contained in the heart): know that the mirror of the heart hath no bound.

Here the understanding becomes silent or (else) it leads into error, because the heart is with Him (God), or indeed the heart is He.

3490 The reflexion of every image shines unto everlasting from the heart alone, both with plurality and without.

Unto everlasting every new image that falls on it (the heart) is appearing therein without any imperfection.

They that burnish (their hearts) have escaped from (mere) scent and colour: they behold Beauty at every moment without tarrying.

They have relinquished the form and husk of knowledge, they have raised the banner of the eye of certainty[1].

Thought is gone, and they have gained light: they have gained the throat (core and essence) and the sea (ultimate source) of gnosis.

3495 Death, of which all these (others) are sore afraid, this people (the perfect Ṣúfís) are holding in derision.

None gains the victory over their hearts: the hurt falls on the oyster-shell, not on the pearl.

Though they have let go grammar (*naḥw*) and jurisprudence (*fiqh*), yet they have taken up (instead) mystical self-effacement (*maḥw*) and spiritual poverty (*faqr*).

Ever since the forms of the Eight Paradises have shone forth, they have found the tablets of their (the Ṣúfís') hearts receptive.

(They receive) a hundred impressions from the empyrean and the starry sphere and the void: what impressions? Nay, 'tis the very sight of God.

How the Prophet, on whom be peace, asked Zayd, "How art thou to-day and in what state hast thou risen?" and how Zayd answered him, saying, "This morning I am a true believer, O Messenger of Allah."

3500 One morning the Prophet said to Zayd, "How art thou this morning, O sincere Companion?"

He replied, "(This morning I am) a faithful servant of God." Again he (the Prophet) said to him, "Where is thy token from the garden of Faith, if it has bloomed?"

He said, "I have been athirst in the daytime, at night I have not slept because of love and burning griefs,

[1] *I.e.* mystical intuition.

So that I passed through (and beyond) day and night, as the point of the spear passes through the shield;

For beyond (the realm of contraries) nativity and continued growth are one: hundreds of thousands of years are the same as a single hour.

Everlastingness and eternity are unified (yonder): the under- 3505
standing hath no way thither by means of inquiry."

The Prophet said, "Where is the traveller's gift (that thou hast brought home) from this journey? Produce it. Where is the token of sincerity (that thou hast brought) from yon fair land?"

Zayd said, "When (other) people see the sky, I behold the Empyrean with those who dwell there.

The Eight Paradises and the Seven Hells are as visible to me as the idol to the idolater.

I am distinguishing the people (here), one by one, like wheat from barley in the mill,

So that who is for Paradise and who shall be a stranger (to 3510
Paradise) is as clear to me as (the difference between) snake and fish."

The day of birth for Anatolians and Ethiopians and every race (of mankind) is *the Day when faces shall become white or black*[1].

Before this (birth), however sinful the spirit was, it was in the womb (of the body) and was hidden from the people.

The damned are they that are damned in the mother's womb: all of them are known by the marks of God.

The body, like a mother, is big with the spirit-child: death is the pangs and throes of birth.

All the spirits that have passed over (to the next life) are 3515
waiting to see in what state that proud spirit shall be born.

The Ethiopians (the damned spirits) say, "It belongs to us": the Anatolians (the blessed spirits) say, "Nay, it is comely."

As soon as it is born into the world of spirit and (Divine) grace, there is no further difference (of opinion) between the whites (the blessed) and the blacks (the damned).

If it is an Ethiopian (a damned spirit), the Ethiopians carry it off; and if it is an Anatolian (a blessed spirit), the Anatolians lead it away.

Until it is born (into the next life), it is a riddle for (all) the world: few are they that know (the destiny of) the unborn.

Such a one surely is seeing by the light of God, for he has 3520
the way (the means of knowing what is hidden) within the skin.

Principium aquae seminis candidum est et pulchrum, but the reflexion of the spirit, (whether the spirit be) Anatolian or Ethiopian,

[1] The Day of Resurrection.

Is giving colour (glory) to *those* (the Anatolians) *who are most excellent in their* (*original*) *constitution*, (while) it is bearing this (other) half (*i.e.* the Ethiopians) down to the lowest depth.

This discourse hath no end. Hasten back, that we may not be left behind by the caravan's file of camels.

On the Day when faces shall become white or black, by whom shall reverence still be paid to Turk and Hindoo (alike)?

In the womb (of this world) Hindoo and Turk are not distinguishable, (but) when each is born (into the next world) he (the seer) sees that each is miserable or glorious (according to his spiritual nature).

"I am seeing them all plainly, as (they shall be) on the Day of Resurrection, like (multitudes of) people, men and women.

Hark, shall I tell or shall I stop my breath (keep silence)?" Muṣṭafá (Mohammed) bit his (Zayd's) lip, as though to say, "Enough!"

"O Messenger of Allah, shall I tell the mystery of the Gathering (on the Day of Judgement), shall I make the Resurrection manifest in the world to-day?

Let me be, that I may rend the curtains asunder, that my (spiritual) substance may shine forth like a sun;

That the sun may be eclipsed by me, that I may show (the difference between) the (fruitful) date-palm and the (barren) willow.

I will show forth the mystery of Resurrection, the sterling coin and the coin mixed with alloy,

The people of the left[1] with their hands cut off; I will show forth the colour of infidelity and the colour of the (Prophet's) folk.

I will lay bare the seven rifts (sins) of hypocrisy in the light of the moon that suffers no eclipse or waning.

I will display the woollen frocks of the damned, I will cause the drums and kettle-drums of the prophets to be heard.

Hell and the Gardens (of Paradise) and the intermediate state I will bring clearly before the eyes of the infidels.

I will display the pond of Kawthar heaving (with waves), which dashes water on their (the blessed ones') faces, (while) its sound (rings) in their ears;

And those who are running athirst round Kawthar I will name one by one (and tell) who they are:

Their shoulders are rubbing against my shoulder, their cries are piercing my ears.

Before my eyes the people of Paradise, from free choice, clasp each other to their bosoms,

Visiting one another's high places of honour and snatching kisses from the lips (of the houris).

[1] The damned.

This ear of mine has become deafened by the cries of 'Alas, Alas!' (uttered) by the vile wretches (in Hell) and by the screams of 'O sorrow!'

These are (only) hints. I would speak from the depth (of my knowledge), but I fear to offend the Messenger (of Allah)."

He was speaking in this wise, intoxicated and distraught: the Prophet twitched his collar

And said, "Beware! Draw (rein), for thy horse has become hot. (When) the reflexion of *God is not ashamed* (*to speak the truth*) strikes (on the heart), shame is gone.

Thy mirror has shot out of the case: how shall mirror and 3545
balance speak falsehood?

How shall mirror and balance stop their breath (suppress the truth) for fear of hurting and shaming any one?

Mirror and balance are noble touchstones: if thou do service (sue) to them for two hundred years,

Saying, 'Conceal the truth for my sake, display the surplus and do not display the deficiency,'

They will say to thee, 'Do not laugh at thy beard and moustache: mirror and balance, and then deceit and trickery![1]

Since God has raised us up in order that by means of us it 3550
may be possible to know the truth,

If this do not happen (if we fail to display the truth), what worth have we, O young man? How shall we become a standard for the face of the fair?'

But (said the Prophet) slip the mirror (back) into the cloth, if (Divine) illumination has made thy breast a Sinai."

He (Zayd) said, "Why, shall the Sun of the Truth and the Sun of Eternity be contained any wise under the armpit?

It bursts asunder both armpit (*baghal*) and imposture (*daghal*); in its presence neither madness nor (soundness of) understanding remains."

He (the Prophet) said, "When thou layest one finger on an 3555
eye, thou seest the world empty of the sun.

One finger-tip becomes a veil over the moon—and this is a symbol of God's covering—

So that the (whole) world may be covered (hidden from view) by a single point, and the sun be eclipsed by a splinter."

Close thy lips and gaze on the depth of the sea (within thee): God made the sea subject to man,

Even as the fountains of Salsabíl and Zanjabíl are under the control of the exalted ones of Paradise.

The four rivers of Paradise are under our control; this is not 3560
(by) our might, 'tis (by) the command of God:

We keep them flowing wheresoever we will, like magic (which takes its course) according to the desire of the magicians,

[1] *I.e.* "The idea that mirror and balance should deceive is absurd."

Just as these two flowing eye-fountains (the two eyes) are under the control of the heart and subject to the command of the spirit.

If it (the heart) will, they turn towards poison and the snake, and if it will, they turn to (edifying) consideration.

If it will, they turn to sensuous things, and if it will, they turn to things clothed (in the forms of thought and phantasy).

3565 If it will, they advance towards universals, and if it will, they remain turned towards particulars.

Similarly all the five senses are passing (in movement) according to the will and command of the heart, like the spool (in the hand of a weaver).

All the five senses are moving and trailing their skirts (sweeping along) in whatever direction the heart indicates to them.

Hand and foot are plainly under command of the heart, like the staff in the hand of Moses.

If the heart will, at once the foot begins to dance, or flees from defect towards increase.

3570 If the heart will, the hand comes to terms with the fingers to write a book.

The hand remains in (the grasp of) a hidden hand: it (the hidden hand) within has set the body outside (as its instrument).

If it (the hidden hand) will, it (the external hand) becomes a snake to the enemy; and if it will, it becomes a helper to the friend;

And if it will, a spoon in food; and if it will, a mace weighing ten maunds.

I wonder what the heart is saying to them (the members of the body). 'Tis a marvellous connexion, a marvellous hidden link.

3575 Surely the heart has gotten the seal of Solomon, so that it has pulled the reins of (exerted control over) the five senses.

Five external senses are easy for it to manage, five internal senses (faculties) are under its command.

There are ten senses and seven limbs (of the body) *et cetera*: count over (to yourself) what is not mentioned (here).

O heart, since thou art a Solomon in empire, cast thy seal-ring (powerful spell) upon peri and demon.

If in this kingdom thou art free from deceit, the three demons will not take the seal out of thy hand;

3580 After that, thy name will conquer the world: the two worlds (will be) ruled by thee like thy body.

And if the demon take the seal off thy hand, thy kingdom is past, thy fortune is dead;

After that, O servants (of God), "O sorrow!" is your inevitable doom till the day when ye are gathered together (for Judgement).

And if thou art denying thy deceit, how wilt thou save thy soul from the scales and the mirror?

How suspicion was thrown upon Luqmán by the slaves and fellow-servants who said that he had eaten the fresh fruit which they were bringing (to their master).

In the eyes of his master, amongst (in comparison with) the (other) slaves, Luqmán was despicable on account of his body (outward aspect).

He (the master) used to send the slaves to the garden, that 3585
fruit might come (be brought to him) for his pleasure.

Amongst the slaves Luqmán was (despised) like a parasite; (he was) full of (spiritual) ideas, dark-complexioned as night.

Those slaves, being impelled by greed, ate the whole of the fruit with enjoyment,

And told their master that Luqmán had eaten it, (whereupon) the master became bitter and sorely displeased with Luqmán.

When Luqmán inquired (and ascertained) the cause (of this), he opened his lips to reproach his master.

"O sire," said Luqmán, "an unfaithful servant is not ap- 3590
proved in the sight of God.

Put us all to the test, O noble sir: give us our fill of hot water (to drink),

And afterwards make us run into a great plain, thou being mounted and we on foot.

Then behold the evil-doer, (behold) the things that are done by Him who revealeth mysteries!"

The master gave the servants hot water to drink, and they drank it in fear (of him).

Afterwards he was driving them into the plains, and they 3595
were running amidst the cornfields.

From distress they began to vomit: the (hot) water was bringing up the fruit from them.

When Luqmán began to vomit from his navel (belly), there was coming up from within him (only) the pure water.

Inasmuch as Luqmán's wisdom can show forth this, then what must be the wisdom of the Lord of existence!

On the day when all the inmost thoughts shall be searched out, there will appear from you something latent, (the appearance of) which is not desired.

When *they shall be given hot water to drink*, all the veils will 3600
be cut asunder (torn off) from that which is abhorred.

The fire (of Hell) is made the torment of the infidels because fire is the (proper) test for stones.

How oft, how oft, have we spoken gently to our stony hearts, and they would not accept the counsel!

For a bad wound the vein gets (requires) a bad (severe) remedy: the teeth of the dog are suitable for the donkey's head.

The wicked women to the wicked men is wisdom: the ugly is the mate and fitting (consort) for the ugly.

Whatever, then, you wish to mate with, go, become absorbed in the loved (object), and assume its shape and qualities.

If you wish for the light, make yourself ready to receive the light; if you wish to be far (from God), become self-conceited and far;

And if you wish (to find) a way out of this ruined prison, do not turn your head away from the Beloved, *but bow in worship and draw nigh.*

The remainder of the story of Zayd (and what he said) in answer to the Prophet, on whom be peace.

This discourse hath no end. "Arise, O Zayd, and tie a shackle on the Buráq (steed) of thy rational spirit.

Since the rational spirit exposes faults, it is rending the curtains of concealment.

Concealment is desired by God for awhile. Drive away this drummer, bar the road!

Do not gallop, draw rein, 'tis better it (thy spirit) should be veiled; 'tis better that every one should be gladdened by his own fancy.

God is wishing that even His despairing ones should not avert their faces (refrain) from this worship (of Him).

Even on the ground of a hope they become ennobled: for a few days (a short time) they are running at its stirrup (following Divine worship).

He wishes that that mercy should shine upon all, on the evil and the good, because of the universality of His mercy.

God is wishing that every prince and captive should be hopeful and fearful and afraid.

This hope and fear are in the veil (separating the seen from the unseen), that they may be fostered behind this veil.

When thou hast rent the veil, where are fear and hope? Might and majesty and (the power to inflict) probation belong to the unseen."

A young man on the bank of a river thought (to himself), "Our fisherman (here) is Solomon.

(But) if this is he, why is he alone and disguised? And if not, why has he the aspect of Solomon?"

Thus thinking, he remained in two minds until Solomon (once more) became king and absolute ruler.

The demon departed and fled from his (Solomon's) kingdom and throne: the sword of his fortune shed that devil's blood.

He put the ring upon his finger, the hosts of demons and peris assembled.

The men came to look, amongst them he who had the fancy (that the fisherman was Solomon in disguise).

When he opened his (Solomon's) hand and saw the ring, his pondering and seeking (to decide rightly) vanished all at once.

Anxiety occurs (only) at the time when that (object of desire) is hidden: this searching is after the unseen.

Whilst he was absent, fancy waxed strong in his breast: as soon as he was present, his fancy departed.

If the radiant sky is not without rain, neither is the dark earth without vegetation.

(God said), "I want (what is signified by the words) *they believe in the unseen*: on that account I have shut the window of the fleeting world.

If I open its window as on the day of the (last) trump, how should I say, '*Dost thou see any clefts therein?*'"

In order that in this darkness they may make endeavours (to find the way), they are turning, every one, their faces in some direction.

For awhile things are reversed: the thief brings the magistrate to the gallows,

So that many a sultan and man of lofty spirit becomes the slave of his own slave for awhile.

Service (performed) in absence (through faith in the unseen) is fair and comely; when service is demanded (by God from us), 'tis pleasing (to Him) that the absent should be remembered (that we should remember to perform what is due to Him, though He is unseen).

Where (in what position) is one that praises the king in his presence, compared with one that is shamefaced in absence (from him)?

The governor of a fortress who, on the border of the kingdom, far from the sultan and the shadow (protection) of the sultanate,

Guards the fortress from enemies and will not sell it for boundless riches,

Who, though absent from the king on the outskirt of the frontiers, keeps faith (with him) like one who is present—

He in the king's sight is better than the rest who are serving in his presence and ready to devote their lives.

Therefore half an atom of regard to one's duty in absence is better than a hundred-thousandfold observance thereof in presence.

Obedience (to God) and faith are praiseworthy now; after death, when all is plainly shown, they will be spurned.

"Inasmuch as the unseen and the absent and the veil are better, close thy mouth: 'tis better for us to be silent.

O brother, refrain[1] from speech: God himself will make

[1] Literally, "withhold thy hand."

manifest the knowledge that is with Him (in His possession).

Witness enough for the sun is its face: what thing is the greatest witness (of all)? God."

"Nay, speak I will, since both God and the angels and the men of learning are allied in setting forth (this truth).

3645 God and the angels and those learned in the sciences (of divinity) bear witness that there is no Lord except Him who endureth for ever."

Since God hath given testimony, who are the angels, that they should be associated in the testimony?

(They are associated) because unsound (weak) eyes and hearts cannot support the radiance and (clear) testimony of the Sun,

Like a bat, which cannot bear the glow of the sun and abandons hope.

Know, then, that the angels, as we also, are helpers (co-witnesses)—displayers of the sun in heaven—

3650 Who say, "We have derived (our) light from a Sun, we have shone upon the weak, like vicegerents (of a mighty King)."

(Whether they be like) the new moon or the moon seven days old or the full moon, every angel has his (particular) rank in respect of light and (spiritual) worth.

Every angel, according to their (different) degrees, has (a portion of) that radiance, consisting of three or four (pairs of) luminous wings,

Just as the wings of human intellects, amongst which there is great difference (in quality).

Hence the associate of every human being in good and evil is that angel whose dignity is corresponding to his or hers.

3655 The stars shine, for the sake of guidance, upon the dim-sighted man who cannot bear even (the light of) the moon.

How the Prophet, on whom be peace, said to Zayd, "Do not tell this mystery more plainly than this, and take care to comply (with the religious law)."

The Prophet said, "My Companions are (like) the stars, a candle to travellers (on the Way), and meteors to be cast at the devils."

If every one had the eye and the strength to receive light from the sun of heaven,

No moon and stars would be needed to serve as witnesses to (the existence of) a sun.

The Moon (the Prophet) is saying to earth and cloud and shadow, "I am a man, I am *one like you*, (*but*) *it is revealed to me* (*that your God is one God*).

Like you, I was dark in my nature: the Sun's revelation gave 3660
me such a light as this.

I have a certain darkness in comparison with the (spiritual) suns, (but) I have light for the darknesses of (human) souls.

I am faint (less bright than the Sun) in order that thou mayst be able to bear (my beams), for thou art not the man for (a man who can bear) the most radiant Sun.

I was woven (mingled) together, like honey and vinegar, that I might find the way to (cure) sickness of heart[1].

Since thou hast recovered from thine illness, O thou (that wert) in thrall (to it), leave the vinegar and continue to eat the honey."

(If) the throne of the heart has become restored to soundness 3665
and purged of sensuality, thereon *the Merciful God is seated on His Throne*.

After this, God controls the heart without intermediary, since the heart has attained to this relation (with Him).

This discourse hath no end. Where is Zayd, that I may counsel him not to seek notoriety?

The (author's) return to the story of Zayd.

You will not find Zayd now, for he has fled: he has darted away from the shoe-row and dropped his shoes.

Who are you (that you should hope to find him)? Zayd cannot even find himself, (he has vanished) like the star on which the sun shone.

You will find neither mark nor trace of him, you will not find 3670
a straw (star) in the straw-strewn Way (the Milky Way).

Our senses and finite speech (reason) are obliterated in the knowledge and wisdom of our (Divine) King.

Their (the God-intoxicated mystics') senses and understandings within (them) are (tossed), wave on wave, in (the sea of) *they are assembled before Us*.

When night comes, 'tis again the time of (bearing) the burden: the stars, which had become hidden, go (again) to work.

God gives back to the senseless ones their (lost) senses: (they return to consciousness) troop after troop, with rings (of mystic knowledge) in their ears,

Dancing, waving their hands in praise (of God), triumphing 3675
(and crying), "O Lord, Thou hast brought us to life."

Those crumbled skins and bones have become (like) horsemen and have raised the dust:

At Resurrection both the thankful and the ungrateful rush along from non-existence towards existence.

Why do you turn away your head and pretend not to see?

[1] Literally, "liver."

Did you not turn away your head at first, (when you were) in non-existence (and disbelieved that you would ever come into existence)?

You had planted your foot (firmly) in non-existence, saying, "Who will uproot me from my place?"

3680 Are not you beholding the action of your Lord[1], who dragged you (into existence) by the forelock,

Until He drew you into (all) these various states (of being), which were not in your thought or fancy?

That non-existence is always His slave: work (in His service), O demon! Solomon is living.

The demon is making *large bowls like watering-troughs*: he dare not say a word in refusal or in retort.

Look at yourself, how you are trembling with fear (of non-existence): know that non-existence also is constantly trembling (lest God should bring it into existence).

3685 And if you are grasping at (worldly) dignities, 'tis from fear too that you are suffering agony of spirit.

Except love of the most beauteous God everything, though (outwardly) it is (pleasant like) eating sugar, is (in truth) agony of spirit.

What is agony of spirit? To advance towards death and not grasp the Water of Life.

People fix both their eyes on earth and death: they have a hundred doubts concerning the Water of Life.

Strive that the hundred doubts may become ninety (may decrease): go (towards God) in the night (of this world), for if you slumber, the night will go (from you).

3690 In the dark night seek that (shining) Day: put in front (follow) the darkness-consuming Reason.

In the evil-coloured night there is much good: the Water of Life is the mate of darkness.

How is it possible to lift up the head from slumber, whilst you are sowing a hundred such seeds of slothfulness?

Dead (heavy) slumber and dead (unlawful) food became friends[2]: the merchant fell asleep and the night-thief got to work.

Do you not know who your enemies are? Those made of fire[3] are enemies to the existence of those made of earth[4]

3695 Fire is the enemy of water and its children, even as water is an enemy to the life of fire.

Water kills fire because it is the enemy and foe of the children of water.

[1] Literally, "the Divine action in regard to you."
[2] *I.e.* spiritual lethargy is closely allied with sin.
[3] The devils.
[4] Mankind.

To proceed[1], this fire is the fire of lust, wherein is the root of sin and error.

The external fire may be quenched by some water, (but) the fire of lust is bringing (you) to Hell.

The fire of lust is not allayed by water, because it has the (insatiable) nature of Hell in respect of (inflicting) torment.

What is the remedy for the fire of lust? The light of the Religion: your (the Moslems') light is the (means of) extinguishing the fire of the infidels.

What kills this fire? The Light of God. Make the light of Abraham your teacher,

That this body of yours, which resembles wood (faggots), may be delivered from the fire of the Nimrod-like flesh (*nafs*).

Fiery lust is not diminished by indulging it: it is diminished, without any escape (inevitably), by leaving it (ungratified).

So long as thou art laying faggots on a fire, how will the fire be extinguished by a carrier of faggots[2]?

When thou withholdest the faggots, the fire dies out, because fear of God carries (as it were) water to the fire.

How should the fire blacken the beauteous face (of a soul) which lays (on itself) rose-colour (derived) from the fear of God that is in (men's) hearts?

How a conflagration occurred in the city (*Medina*) *in the days of 'Umar, may God be well-pleased with him.*

A conflagration occurred in the time of 'Umar: it was devouring stones as though they were dry wood.

It fell upon buildings and houses, until (at last) it darted at the wings and nests of birds.

Half the city caught fire from the flames: water was afraid of it (the fire) and amazed.

Some intelligent persons were throwing skins of water and vinegar on the fire,

(But) out of spite (obstinacy) the fire was increasing: aid was coming to it from One who is infinite[3].

The people came in haste to 'Umar, saying, "Our fire will not be quenched at all by water."

He said, "That fire is one of God's signs: 'tis a flame from the fire of your wickedness.

Discard water and deal out bread (in charity), discard avarice if ye are my people (followers)."

The folk said to him, "We have opened our doors, we have been bountiful and devoted to generosity."

[1] Literally, "after that."
[2] Or, with incorrect rhyme, "by carrying faggots."
[3] Or, with incorrect rhyme, "from (the realm of) infinity."

He replied, "Ye have given bread by rule and habit, ye have not opened your hands for the sake of God—

(Only) for glory and for ostentation and for pride, not because of fear and piety and supplication."

Wealth is seed, and do not lay it in every salty ground: do not put a sword in the hand of every highwayman.

Distinguish the friends of the Religion (*ahl-i Dín*) from the enemies of God (*ahl-i kín*): seek the man that sits with God, and sit with him.

3720 Every one shows favour to his own folk: the fool (who shows favour to the foolish) thinks he has really done (good and religious) work.

How an enemy spat in the face of the Prince of the Faithful, 'Alí, may God honour his person, and how 'Alí dropped the sword from his hand.

Learn how to act sincerely[1] from 'Alí: know that the Lion of God ('Alí) was purged of (all) deceit.

In fighting against the infidels he got the upper hand of (vanquished) a certain knight, and quickly drew a sword and made haste (to slay him).

He spat on the face of 'Alí, the pride of every prophet and every saint;

He spat on the countenance before which the face of the moon bows low in the place of worship.

3725 'Alí at once threw his sword away and relaxed (his efforts) in fighting him.

That champion was astounded by this act and by his showing forgiveness and mercy without occasion.

He said, "You lifted your keen sword against me: why have you flung it aside and spared me?

What did you see that was better than combat with me, so that you have become slack in hunting me down?

What did you see, so that such anger as yours abated, and so that such a lightning flashed and (then) recoiled?

3730 What did you see, that from seeing (only) the reflexion thereof a flame appeared in my heart and soul?

What did you see, beyond (material) existence and space, that was better than life?—and (so) you gave me life.

In bravery you are the Lion of the Lord: in generosity who indeed knows who (what) you are?

In generosity you are (like) Moses' cloud in the desert, whence came the dishes of food and bread incomparable."

The clouds give wheat which man with toil makes cooked (easy to digest) and sweet as honey.

3735 (But) Moses' cloud spread the wings of mercy and gave

[1] *I.e.* to act for God's sake alone, without any regard to self-interest.

cooked and sweet food that was (ready to be eaten) without trouble.

For the sake of those (beggars) who partook of its bounty, its (the cloud's) mercy raised a banner (displayed itself) in the world.

During forty years that ration and largesse did not fail the hopeful people (of Israel) for a single day,

Until they too, because of their vileness, arose and demanded leeks and green herbs and lettuce.

O people of Aḥmad (Mohammed), who are of the noble, (for you) that food is continuing till the Resurrection.

When (the Prophet's saying), "I pass the night with my Lord," was uttered, (the words) "He gives (me) food" and "He gives (me) drink" referred metaphorically to (spiritual) food (and drink).

Accept this (saying) without any (perverse) interpretation, that it may come into your throat (as agreeably) as honey and milk.

Because interpretation (alteration of the meaning) is a rejection of the gift, since he (the interpreter) regards that real (original) meaning as faulty.

The view that it is faulty arises from the weakness of his understanding: Universal Reason is the kernel, and our reason is like the rind.

Alter yourself, not the Traditions (of the Prophet): abuse your (dull) brain, not the rose-garden (the true sense which you cannot apprehend).

"O 'Alí, thou who art all mind and eye, relate a little of that which thou hast seen!

The sword of thy forbearance hath rent my soul, the water of thy knowledge hath purified my earth.

Tell it forth! I know that these are His (God's) mysteries, because 'tis His work (way) to kill without sword.

He that works without tools and without limbs, He that bestows these profitable gifts,

Causes the intelligence to taste myriads of wines in such wise that eyes and ears are unaware.

Tell it forth, O falcon of the empyrean that findest goodly prey, that (I may know) what thou hast seen at this time from the Maker.

Thine eye has learned to perceive the Unseen, (while) the eyes of bystanders are sealed."

One man is beholding a moon plainly, while another sees the world dark,

And another beholds three moons together. These three persons (beholders) are seated in one place, yea (verily).

The eyes of all three are open, and the ears of all three are sharp (attentive); (they are) fastened on thee and in flight from me.

3755 Is this an enchantment of the eye? (Or) is it a marvellous hidden grace? On thee is the form of the wolf, and on me is the quality (beauty) of Joseph.

If the worlds are eighteen thousand and more, these eighteen (thousand) are not subject (accessible) to every eye.

"Reveal the mystery, O 'Alí, thou who art approved (by God), O thou who art good fate after evil fate.

Either do thou declare that which thy reason hath found, or I will tell that which hath shone forth on me.

From thee it shone forth on me: how shouldst thou hide it? Without tongue thou art darting rays of light, like the moon.

3760 But if the moon's orb come to speech, it more quickly leads the night-travellers into the (right) way.

They become safe from error and heedlessness: the voice of the moon prevails over the voice of the ghoul.

Inasmuch as the moon (even) without speech is showing the way, when it speaks it becomes light upon light.

Since thou art the gate of the city of Knowledge, since thou art the beams of the sun of Clemency,

Be open, O Gate, to him that seeks the gate, so that by means of thee the husks may reach the core.

3765 Be open unto everlasting, O Gate of Mercy, O Entrance-hall to *None is like unto Him*."

Every air and mote is indeed a place for vision (of God), (but so long as it is) unopened, who says "Yonder is a door"?

Unless the Watcher open a door, this idea never stirs within.

When a door is opened, he (on whom this idea has dawned) becomes amazed, grows wings, and begins to fly on (the wings of) the idea.

A careless man suddenly found the treasure in the ruin: after that, he was hastening to (search in) every ruin.

3770 Till you gain the pearl from one dervish, how should you seek the pearl from another dervish?

Though opinion run with its own feet for (many) years, it will not pass beyond the cleft of its own nostrils.

Say, are you seeing aught except your nose? Say, how will you see if you turn up your nose (in self-conceit)?

How that infidel asked 'Alí, may God honour his person, saying, "Since thou wert victorious over such a man as I am, how didst thou drop the sword from thy hand?"

He said, "Speak, O Prince of the Faithful, that my soul may stir within my body, like the embryo."

How hath the embryo the means (of stirring) during the period when it is ruled (by the stars)? It comes (turns) from the stars towards the sun.

When the time comes for the embryo to receive the (vital) spirit, at that time the sun becomes its helper.

This embryo is brought into movement by the sun, for the sun is quickly endowing it with spirit.

From the other stars this embryo received only an impression, until the sun shone upon it.

By which way did it become connected in the womb with the beauteous sun?

By the hidden way that is remote from our sense-perception. The sun in heaven hath many ways:

The way whereby gold receives nourishment, and the way whereby the (common) stone is made a jacinth,

And the way whereby it makes the ruby red, and the way whereby it gives the lightning-flash to the (iron) horse-shoe,

And the way whereby it ripens the fruit, and the way whereby it gives heart to one distraught (with fear).

"Say it forth, O falcon with shining wings who hast learned (to be familiar) with the King and with his fore-arm.

Say it forth, O royal falcon that dost catch the 'Anqá, O thou that dost vanquish an army by thyself, not with (the aid of) an army.

Thou alone art the (whole) community, thou art one and a hundred thousand. Say it forth, O thou to whose falcon thy slave has fallen a prey.

Wherefore this mercy in the place of vengeance? Whose way is it to give the hand to a dragon?"

How the Prince of the Faithful made answer (and explained) what was the reason of his dropping the sword from his hand on that occasion.

He said, "I am wielding the sword for God's sake, I am the servant of God, I am not under the command of the body.

I am the Lion of God, I am not the lion of passion: my deed bears witness to my religion.

In war I am (manifesting the truth of) *thou didst not throw when thou threwest*: I am (but) as the sword, and the wielder is the (Divine) Sun.

I have removed the baggage of self out of the way, I have deemed (what is) other than God to be non-existence.

I am a shadow, the Sun is my lord; I am the chamberlain, I am not the curtain (which prevents approach) to Him.

I am filled with the pearls of union, like a (jewelled) sword: in battle I make (men) living, not slain.

Blood does not cover the sheen of my sword: how should the wind sweep away my clouds?

I am not a straw, I am a mountain of forbearance and patience and justice: how should the fierce wind carry off the mountain?"

3795 That which is removed from its place by a wind is rubbish, for indeed the contrary winds are many.

The wind of anger and the wind of lust and the wind of greed swept away him that performed not the (ritual) prayers.

"I am a mountain, and my being is His building; and if I become like a straw, my wind (the wind that moves me) is His wind.

My longing is not stirred save by His wind; my captain is naught but love of the One.

Anger is king over kings, and to me it is a slave: even anger I have bound under the bridle.

3800 The sword of my forbearance hath smitten the neck of my anger; the anger of God hath come on me like mercy.

I am plunged in light although my roof is ruined; I have become a garden although I am (styled) Bú Turáb (the father of dust).

Since (the thought of something) other than God has intervened, it behoves (me) to sheathe my sword,

That my name may be *he loves for God's sake*, that my desire may be *he hates for God's sake*,

That my generosity may be *he gives for God's sake*, that my being may be *he withholds for God's sake*.

3805 My stinginess is for God's sake, my bounty is for God's sake alone: I belong entirely to God, I do not belong to any one (else);

And that which I am doing for God's sake is not (done in) conformity, it is not fancy and opinion, it is naught but intuition.

I have been freed from effort and search, I have tied my sleeve to the skirt of God.

If I am flying, I behold the place to which I soar; and if I am circling, I behold the axis on which I revolve;

And if I am dragging a burden, I know whither: I am the moon, and the Sun is in front of me as the guide."

3810 There is no means (possibility) of communicating more than this to the people: in the river there is no room for the Sea.

I speak low according to the measure of (their) understandings: 'tis no fault, this is the practice of the Prophet.

"I am free from self-interest: hear the testimony of a freeman, for the testimony of slaves is not worth two barleycorns."

In the religious law the testimony of a slave has no value at (the time of) litigation and judgement.

(Even) if thousands of slaves bear witness on thy behalf, the law does not accept their testimony as worth a straw.

3815 In God's sight the slave of lust is worse than menials and slaves brought into servitude,

For the latter becomes free at a single word from his master, while the former lives sweet but dies sour and bitter.

The slave of lust hath no (means of) release at all except through the grace of God and His special favour.

He has fallen into a pit that has no bottom, and that is his (own) sin: it is not (Divine) compulsion and injustice.

He has cast himself into such a pit that I find no rope capable of (reaching) its bottom.

I will make an end. If this discourse go further, not only hearts but rocks will bleed[1].

(If) these hearts[2] have not bled, 'tis not because of (their) hardness, 'tis (because of) perplexity and preoccupation and ill-fatedness.

They will bleed one day when blood is no use to them: do thou bleed at a time when (thy) blood is not rejected.

Inasmuch as the testimony of slaves is not accepted, the approved witness is he that is not the slave of the ghoul (of sensuality).

(The words) *We have sent thee as a witness* came in the Warning (the Qur'án), because he (the Prophet) was entirely free[3] from (creaturely) existence.

"Since I am free, how should anger bind me? Nothing is here but Divine qualities. Come in!

Come in, for the grace of God hath made thee free, because His mercy had the precedence over His wrath.

Come in now, for thou hast escaped from the peril: thou wert a (common) stone, the Elixir hath made thee a jewel.

Thou hast been delivered from unbelief and its thorn-thicket: blossom like a rose in the cypress-garden of *Hú* (God).

Thou art I and I am thou, O illustrious one: thou wert 'Alí—how should I kill 'Alí?

Thou hast committed a sin better than any act of piety, thou hast traversed Heaven in a single moment."

Very fortunate (was) the sin which the man committed: do not rose-leaves spring from a thorn?

Was not the sin of 'Umar and his attempt on (the life of) the Prophet leading him to the gate of acceptance?

Was not Pharaoh because of the magic of the magicians drawing them (to himself), and did not (spiritual) fortune come to their aid?

Had it not been for their magic and denial (of Moses), who would have brought them to rebellious Pharaoh?

How would they have seen the rod and the miracles? Disobedience (to God) became obedience, O disobedient people[4].

[1] Literally, "what of the liver? for the hard rock will become blood."
[2] Literally, "livers."
[3] Literally, "free, the son of the free."
[4] *I.e.* the sin of the magicians ultimately led them to faith in God.

God hath smitten the neck of despair, inasmuch as sin and disobedience have become obedience.

Since He changes evil acts (into good), He makes it (the disobedience) an act of obedience in despite of slanderers (devils).

By this (mercy of God) the stoned (accursed) Devil is driven away and bursts with envy and is cloven asunder.

He strives to foster a sin (in us) and by means of that sin bring us into a pit;

3840 When he sees that the sin has become an act of obedience (to God), there comes round for him an unblest hour.

"Come in! I open the door to thee. Thou spattest (on me) and I give thee a present.

Such things I am giving to the doer of iniquity: (thou seest) in what fashion I lay my head before the left foot[1].

What then do I bestow on the doer of righteousness? Know thou, (I bestow) treasures and kingdoms everlasting.

How the Prophet, on whom be peace, said in the ear of the stirrup-holder of the Prince of the Faithful ('Alí), may God honour his person, "I tell thee, 'Alí will be slain by thy hand."

I am such a man that the honey of my kindness did not become poison in wrath (even) against my murderer.

3845 The Prophet said in the ear of my servant that one day he would sever this head of mine from my neck.

The Prophet by (Divine) inspiration informed my friend that in the end my destruction would be (wrought) by his hand.

He (my friend) says, 'Kill me first, in order that this hateful crime may not proceed from me.'

I say, 'Since my death is (to come) from thee, how can I seek to evade the destiny (of God)?'

He falls before me, saying, 'O generous man, for God's sake cleave me in twain,

3850 That this evil end may not come upon me, and that my soul may not burn (with grief) for (thee who art) its (very) life.'

I say, 'Go: the Pen (of Divine ordainment) is dry[2]; by that Pen many a (lofty) landmark[3] is overthrown.

There is no hatred of thee in my soul, because I do not regard this (act) as (proceeding) from thee.

Thou art God's instrument, God's hand is the (real) agent: how should I assail and oppose God's instrument?'"

He (the knight) said, "For what reason, then, is retaliation (sanctioned)?" "'Tis from God, too," said 'Alí, "and that is a hidden mystery.

[1] *I.e.* "I expose myself to contumely from the wicked."
[2] *I.e.* the Divine decree is written and unalterably fixed.
[3] Or, "many a man of mark."

If He takes offence at His own act, (yet) He causes gardens 3855
(of good) to grow from that taking offence.

It beseems Him to take offence at His own act, inasmuch as in vengeance and mercy He is One.

In this city of phenomena He is the Prince; in (all) the realms (of the world) He is the Ruler.

If He breaks His own instrument, He mends that which has become broken."

Recognise, O noble sir, the indication of (the text), (*Whatever*) *verse We shall cancel or cause to be forgotten*, followed by *We shall bring a better*.

Every (religious) law that He (God) has cancelled—He has 3860
taken away grass and brought roses in exchange.

Night cancels the business of day: behold an inanimateness (inertia) that enlightens the intellect!

Again, night is cancelled by the light of day, so that the inanimateness is consumed by that fire-kindling one.

Although that sleep and rest are darkness, is not the Water of Life within the darkness?

Did not minds become refreshed in that darkness? Did not a pause (in recitation) become the source of (increased beauty in) the voice?

For contraries are manifested by means of contraries: in the 3865
black core (of the heart) He (God) created the everlasting light (of love).

The wars of the Prophet became the pivot (determining cause) of peace: the peace of this latter age was (produced) from those wars.

That heart-ravisher cut off hundreds of thousands of heads, in order that the heads of the (whole) world's people might win security.

The gardener lops the harmful bough, in order that the date-palm may gain (tallness of) stature and goodness.

The expert (gardener) digs up the weeds from the garden, in order that his garden and fruit may look flourishing.

The physician extracts bad teeth, in order that the beloved 3870
(patient) may be saved from pain and sickness.

Many advantages are (concealed) within defects: for martyrs there is life in death.

When the (martyr's) throat has been cut that swallowed the daily bread, (the spiritual blessings implied in the text) *receiving the (Divine) bounty, rejoicing*, shall be delicious (to him).

When the throat of an animal is cut duly (in the manner prescribed by law), there grows (from it) the throat of man[1], and its excellence is increased (thereby).

[1] Because the slaughtered animal is eaten and assimilated by man.

When a (martyred) man's throat is cut, come, consider what the result will be! Judge of this (case) by the analogy of that (case).

3875 A third throat will be born, and care of it will be (taken by) the sherbet of God and His lights.

The throat that has been cut drinks (the Divine) sherbet, but (only) the throat that has been delivered from Nay and has died in Yea.

Make an end, O pusillanimous short-fingered (infirm) one! How long will the life of thy spirit be (sustained) by bread?

Like the willow, thou hast no fruit, because thou hast lost thine honour for the sake of white bread.

If the sensual soul cannot refrain from this bread, take the elixir and turn thy copper into gold.

3880 Wouldst thou wash thy garment (clean), O so-and-so, do not avert thy face from the bleachers' quarter.

Although the bread has broken thy fast, cling to Him that binds what is broken, and ascend!

Inasmuch as His hand binds what is broken, it follows that His breaking is assuredly mending.

If thou break it, He will say to thee, "Come, make it whole (again)"; and thou hast neither hand nor foot (thou art helpless).

Therefore He (alone) has the right to break, for He (alone) can mend what has been broken.

3885 He that knows how to sew (together) knows how to tear (asunder); whatsoever He sells, He buys (something) better (in exchange).

He lays the house in ruins, upside down; then in one moment He makes it more habitable (than it was before).

If He sever one head from the body, He at once raises up hundreds of thousands of heads (for the beheaded person).

If He had not ordained a retaliation upon the guilty, or if He had not said, "*In retaliation there is* (*for you*) *a life*,"

Who would have the stomach (would dare) of himself (on his own responsibility) to wield (draw) a sword against him that is a thrall to the decree of God?—

3890 Because every one whose eyes He (God) hath opened would know that the slayer was constrained (to slay) by (Divine) predestination.

Any one on whom that predestination became a collar (any one subjected to it) would strike a sword-blow even at the head of his (own) child.

Go, fear (God) and do not rail at the wicked: know thine own impotence before the snare of the (Divine) decree.

How Adam, on whom be peace, marvelled at the perdition of Iblís and showed vanity.

One day Adam looked with contempt and scorn on Iblís who is damned.

He behaved with self-conceit and became self-approving: he laughed at the plight of accursed Iblís.

The jealousy of God cried out (against him)—"O chosen one, thou art ignorant of the hidden mysteries (of His providence).

If He should turn the fur inside out[1], He would tear up from root and bottom (even) the (firmest) mountain (of faith);

At that instant He would rend the veil of (put to shame) a hundred Adams and bring (to light) a hundred Devils newly converted to Islam."

Adam said, "I repent of this look; I will not think so disrespectfully again."

O Help of them that call for help, lead us (aright)! There is no (cause for) pride in knowledge or riches.

Do not let a heart stray that Thou hast guided by Thy grace, and avert the evil which the Pen has written.

Let the evil of Thy ordainment pass from our souls: do not cut us off from those who are well-pleased[2] (with Thee).

There is naught more bitter than separation from Thee: without Thy protection there is naught but perplexity.

Our (worldly) goods waylay (and plunder) our (spiritual) goods: our bodies tear the garment (of spirituality) from our souls.

Inasmuch as (the evil wrought by) our hand devours (the good towards which we move) our foot, how shall any one save his soul without Thy security?

And (even) if (unaided) he save his soul from these awful dangers, he will (only) have saved a stock of misfortune and fear,

Because the soul, when it is not united with the Beloved, is blind and blue (miserable) with itself for ever.

When Thou wilt not give him admission (to Thy presence) —even suppose he has saved his soul, regard as dead the soul that would live without Thee.

If Thou art upbraiding Thy slaves, that is suitable to Thee, O Thou whose every wish is fulfilled.

And if Thou say that the sun and moon are scum, and if Thou say that the (straight) stature of the cypress is (bent) double,

And if Thou call the empyrean and the sky contemptible, and if Thou say that the mine and the sea are poor—

[1] *I.e.* "if God were to manifest His wrath instead of His mercy or His mercy instead of His wrath."

[2] Literally, "the brethren of acquiescence."

That is proper in reference to Thy perfection: Thine is the power of perfecting (all) mortalities,

For Thou art holy (and free) from danger and from non-existence: Thou art He that brings the non-existent ones into being and endows (them with existence).

He that made to grow can burn (destroy), because when He has torn, He can sew (mend).

Every autumn He burns (withers) the garden; (then) He makes to grow again the rose that dyes (the garden)[1],

Saying, "O thou who wert withered, come forth, be fresh, once more be fair and of fair renown!"

The eye of the narcissus became blind: He restored it; the throat of the reed was cut: He himself fostered it[2] again (and revived it).

Since we are made (by God) and are not makers, we are not (entitled to be anything) but humble and content.

We all are of the flesh and busy with fleshliness: if Thou call us not (to Thyself), we all are Ahrimans (Devils).

(If) we have been delivered from Ahriman, (it is only) because Thou hast redeemed our souls from blindness.

Thou art the Guide of every one that hath life: who (of what account) is the blind man without staff and guide?

Excepting Thee (alone), whatsoever is sweet or unsweet is man-destroying[3] and the essence of fire.

Any one to whom fire is a refuge and support becomes both a Magian and a Zoroaster.

Everything except Allah is vain: verily the grace of Allah is a cloud pouring abundantly and continually.

Returning to the story of the Prince of the Faithful, 'Alí—may God honour his person!—and how generously he behaved to his murderer.

Go back to 'Alí and his murderer, and the kindness he showed to the murderer, and his superiority (moral and spiritual excellence).

He said, "Day and night I see the murderer with my eyes, (but) I have no anger against him,

Because death has become sweet as manna to me: my death has laid fast hold of resurrection[4]."

The death of deathlessness is lawful to us, the provision of unprovidedness is a bounty to us.

'Tis death outwardly but life inwardly: apparently 'tis a

[1] *I.e.* "fills the garden with colour."

[2] Or, "played on it (and breathed life into it)," *i.e.* He cut the reed and made it a flute.

[3] Literally, "man-burning."

[4] *I.e.* "my death holds and possesses (as its real nature) resurrection."

cutting-off (decease)[1], in secret (in reality) 'tis permanence (life without end).

To the embryo in the womb birth is a going (to another state of existence): in the world it (the embryo) blossoms anew[2].

"Since I have intense love and longing for death, the prohibition *do not cast yourselves* (*into destruction*) is (meant) for me,

Because (only) the sweet berry is prohibited; (for) how should it become necessary to prohibit the sour one?

The berry that has a sour kernel and rind—its very sourness and disagreeableness are (serve as) a prohibition of it.

To me the berry of dying has become sweet: (the text) *nay, they are living* has come (from God) on my account.

Slay me, my trusty friends, slay me, vile as I am: verily, in my being slain is my life for evermore.

Verily, in my death is my life, O youth—how long shall I be parted from my home? Until when?

If there were not in my staying (in this world) my separation (from God), He would not have said, '*Verily, we are returning to Him.*'"

The returning one is he that comes back to his (native) city, and (fleeing) from the revolution of Time approaches the Unity.

How the stirrup-holder of 'Alí, may God honour his person, came (*to him*), *saying, "For God's sake, kill me and deliver me from this doom."*

"He came back, saying, 'O 'Alí, kill me quickly, that I may not see that bitter moment and hour.

Shed my blood, I make it lawful to thee, so that my eye may not behold that resurrection'[3].

I said, 'If every atom should become a murderer and, dagger in hand, go to attack thee,

None (of them) could cut from thee the tip of a single hair, since the Pen has written against thee such a line (of doom).

But do not grieve: I am intercessor for thee: I am the spirit's master, I am not the body's slave.

This body hath no value in my sight: without my body I am the noble (in spirit), the son of the noble.

Dagger and sword have become my sweet basil: my death has become my banquet and narcissus-plot.'"

He that hamstrings (mortifies) his body in this fashion, how should he covet the Princedom and the Caliphate?

[1] Literally, "its outward (aspect) is cut short."

[2] And, by the same analogy, death opens a new world to the spirit.

[3] *I.e.* "do not let me be raised from the dead with this crime to answer for."

Outwardly he strives after power and authority, (but only) that he may show to princes the (right) way and judgement;

That he may give another spirit to the Princedom; that he may give fruit to the palm-tree of the Caliphate.

Explaining that the motive of the Prophet, on whom be peace, in seeking to conquer Mecca and other (places) than Mecca was not love of worldly dominion, inasmuch as he has said "This world is a carcase," but that on the contrary it was by the command (of God).

Likewise the Prophet's struggle to conquer Mecca—how can he be suspected of (being inspired by) love of this world?

He who on the day of trial shut his eyes and heart to the treasury of the Seven Heavens,

3950 (When) the horizons of all the Seven Heavens were full of houris and genies (who had come) to gaze upon him,

Having arrayed themselves for his sake—how indeed should he care for anything except the Beloved?

He had become so filled with magnification of God, that even those nearest to God would find no way (of intruding) there.

"In Us (in Our unity) is no room for a prophet sent as an apostle, nor yet for the Angels or the Spirit. Do ye, therefore, understand!"

He (also) said, "We are *má zágh* (that is, *Our eye did not rove*), we are not (looking for carrion) like crows (*zágh*); We are intoxicated with (enraptured by) the Dyer, we are not intoxicated with the garden (of flowers with their many dyes)."

3955 Inasmuch as to the eye of the Prophet the treasuries of the celestial spheres and intelligences seemed (worthless) as a straw,

What, then, would Mecca and Syria and 'Iráq be (worth to him), that he should show fight and longing (to gain possession of them)?

That thought and opinion (of his motive) is the hypocrite's, who judges (the Prophet) from the analogy of his own wicked soul.

When you make yellow glass a veil (between your eyes and the sun), you see all the sunlight yellow.

Break those blue and yellow glasses, in order that you may know (distinguish) the dust and the man (who is concealed by it).

3960 The dust (of the body) has lifted up its head (risen) around the (spiritual) horseman: you have fancied the dust to be the man of God.

Iblís saw (only) the dust, and said, "How should this offspring of clay (Adam) be superior to me of the fiery brow?"

So long as thou art regarding the holy (prophets and saints) as men, know that that view is an inheritance from Iblís.

If thou art not the child of Iblís, O contumacious one, then how has the inheritance of that cur come to thee?

"I am not a cur, I am the Lion of God, a worshipper of God: the lion of God is he that has escaped from (phenomenal) form.

The lion of this world seeks a prey and provision; the lion of the Lord seeks freedom and death.

Inasmuch as in death he sees a hundred existences, like the moth he burns away (his own) existence."

Desire for death became the badge[1] of the sincere, for this word (declaration) was (made) a test for the Jews.

He (God) said in the Qur'án, "O people of the Jews, death is treasure and gain to the sincere.

Even as there is desire for profit (in the hearts of the worldly), the desire to win death is better than that (in the eyes of the sincere).

O Jews, for the sake of (being held in) honour by men of worth, let this wish be uttered on your tongues."

Not a single Jew had so much courage (as to respond), when Mohammed raised this banner (gave this challenge).

He said, "If they should utter this on their tongues, truly not one Jew would be left in the world."

Then the Jews brought the property (tribute in kind) and land-tax, saying, "Do not put us to shame, O Lamp (of the world)."

"There is no end in sight to this discourse: give me thy hand[2], since thine eye hath seen the Friend."

How the Prince of the Faithful, 'Alí—may God honour his person!—said to his antagonist, "When thou didst spit in my face, my fleshly self was aroused and I could no longer act with entire sincerity (towards God)[3]: that hindered me from slaying thee."

The Prince of the Faithful said to that youth, "In the hour of battle, O knight,

When thou didst spit in my face, my fleshly self was aroused and my (good) disposition was corrupted.

Half (of my fighting) came to be for God's sake, and half (for) idle passion: in God's affair partnership[4] is not allowable.

Thou art limned by the hand of the Lord: thou art God's (work), thou art not made by me.

[1] Literally, "collar."
[2] These words are addressed by 'Alí to the infidel knight.
[3] Literally, "acting sincerely (towards God) was no more."
[4] *I.e.* to associate the worship and service of God with any other object.

Break God's image, (but only) by God's command; cast (a stone) at the Beloved's glass, (but only) the Beloved's stone."

3980 The fire-worshipper heard this, and a light appeared in his heart, so that he cut a girdle[1].

He said, "I was sowing the seed of wrong: I fancied thee (to be) otherwise (than thou art).

Thou hast (really) been the balance (endued) with the (just) nature of the One (God); nay, thou hast been the tongue of every balance.

Thou hast been my race and stock and kin, thou hast been the radiance of the candle of my religion.

I am the (devoted) slave of that eye-seeking Lamp from which thy lamp received splendour.

3985 I am the slave of the billow of that Sea of Light which brings a pearl like this into view.

Offer me the profession of the (Moslem) Faith, for I regard thee as the exalted one of the time."

Near fifty persons of his kindred and tribe lovingly turned their faces towards the Religion (of Islam).

By the sword of clemency he ('Alí) redeemed so many throats of such a multitude from the sword.

The sword of clemency is sharper than the sword of iron; nay, it is more productive of victory than a hundred armies.

3990 Oh, alas, two mouthfuls were eaten, and thereby the ferment of thought was frozen up.

A grain of wheat eclipsed the sun of Adam, as the descending node is (the cause of) eclipse to the brilliance of the full-moon.

Behold the beauty of the heart, how its moon scatters the Pleiades (how its light is broken and disordered) by a single handful of clay.

When the bread was spirit, it was beneficial; since it became form, it rouses disbelief.

As (for example) the green thistles which a camel eats, and gains from eating them a hundred benefits and pleasures:

3995 When the camel from the desert eats those same thistles, after their greenness is gone and they have become dry,

They rend his palate and cheek—oh, alas that such a nourishing rose became a sword!

When the bread was spirit, it was (like) the green thistles; since it became form, it is now dry and gross.

According as thou hadst formerly been in the habit of eating it, O gracious being,

In the same hope thou (still) art eating this dry stuff, after the spirit has become mingled with clay.

[1] *I.e.* the sacred thread (*kushtí*) which Zoroastrians wear on their waists.

It has become mixed with earth and dry and flesh-cutting: 4000
abstain now from that herbage, O camel!

The words are coming (forth) very earth-soiled; the water has become turbid: stop up the mouth of the well,

That God may again make it pure and sweet, that He who made it turbid may likewise make it pure.

Patience brings the object of desire, not haste. Have patience—and God knoweth best what is right.

[illegible]

[illegible] of the Fire [illegible], and thou hast been the [illegible]

Every [illegible] safe and sound and lit, thou hast been the moth of the candle of my religion.

I am the (devoted) slave of that ever-waking Lamp from which thy lamp received splendour.

3995 I am the slave of the billow of that Sea of Light which brings a pearl like thee into view.

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4000 Alas, that two mouthfuls were eaten, and thereby the fervour of thought was frozen up.

A grain of wheat eclipsed the sun of Adam, as the Dragon's-tail made a (the cause of) eclipse in the brilliance of the full moon.

Behold the beauty of the heart, how its moon scatters [illegible] Pleiades (how its light is broken and dissipated) by a single handful of clay.

When the bread was spirit, it was beneficial; since it became form, it renders (us) sinful.

As (for example) the green thistles which a camel eats, and gains from eating them a hundred benefits and pleasures.

4005 When the camel from the desert eats those same thistles after their greenness is gone and they have become dry,

They tear his palate and cheek—alas, alas that such a nourishing rose has become a thorn!

When the bread was spirit, it was (like) the green thistles; since it became form, it is now dry and gross.

According to thine habit formerly taken in the [illegible] it, O gracious being,

In the same hope thou (still) art eating this dry stuff, after the spirit has become mingled with clay.

[illegible]

THE MATHNAWÍ
OF
JALÁLU'DDÍN RÚMÍ

Volume – I
Commentary

BOOK – I
Commentary

INTRODUCTION

THE TASK of writing a short commentary on the *Mathnawí*—and I consider that mine answers that description—involves questions of form, scope and method which are not easy to decide. Should it be designed for the use of specialists, or adapted to the needs of a wider circle, or should an attempt be made to reconcile these conflicting standards at the risk of doing justice to neither? In the present volume the last course has been followed. There may be good reasons for departing from it in the remainder of the work, but I felt that at least some portion of the *Mathnawí* ought to be treated in such a way as to make it better understood by many Western students of Persian mystical poetry, who, though possessing a general knowledge of the subject, still require help and guidance in detail. To a large extent this has been given by referring to other books. No doubt the ideal commentary is self-sufficient; unfortunately, like the 'Anqá, it cannot exist in a world of space and time. Although often one hardly knows what to leave out and what to put in, I have tried to balance the claims of textual criticism and interpretation against my desire to illustrate the doctrine, inner meaning, and literary history of the poem.

Not only by the author's disciples and later members of the great brotherhood of which he was the founder, but among all Persian or Persian-speaking Ṣúfis, the *Mathnawí* had been hailed as a unique revelation of esoteric truth long before Jámí called it "the *Qur'án* in Persian" (*hast Qur'án dar zabán-i Pahlawí*)[1] and said of Jalálu'ddín himself: "though he is not a Prophet, he has a Book" (*níst payghambar-walí dárad kitáb*).[2] Ṣúfism boasts many "inspired" books of this kind, but none has been so carefully studied and copiously expounded in all the principal languages of Islam (cf. Ḥájjí Khalífah, v, 375–378). Perhaps the oldest exegesis dates from the 15th century. Kamálu'ddín Ḥusayn ibn Ḥasan al-Khwárizmí al-Kubrawí (*ob.* A.H. 840 or 845), a disciple of Khwájah Abú 'l-Wafá (see *Nafaḥát*, 499 *seq.*), discussed and explained the *Mathnawí* in two works which he entitled respectively *Kunúzu 'l-ḥaqá'iq fí rumúzi 'l-daqá'iq* and *Jawáhiru 'l-asrár wa-zawáhiru 'l-anwár* (Rieu, *BMPC*, 588; Ethé, *IOPC*, No. 1098); and his example was followed by a younger contemporary, Niẓámu'ddín Maḥmúd ibnu 'l-Ḥasan al-Ḥusayní of Shíráz (Ethé, *op. cit.*, No. 1099). But though Persia led the way, the first complete and systematic commentaries were produced in Turkey. For these we are indebted to Surúrí (Muṣliḥu'ddín ibn Muṣṭafá: see art. in *EI*), who died in A.H. 969; Shem'í (*circa* A.H. 1000), and Ismá'íl Anqirawí (*ob.* A.H. 1041).

[1] Saná'í calls his own *Ḥadíqah* "the Persian Qur'án" (*Qur'án-i Pársí*).

[2] The *qiṭ'ah* to which these lines belong is quoted in Walí Muḥammad's Persian Commentary on Book I of the *Mathnawí*, p. 3, and also stands on the title-page of the Turkish Commentary by 'Ábidín Páshá.

Ismá'íl Dedeh (Rusúkhu'ddín) of Angora (see Rieu, *Cat. of Turkish MSS. in the British Museum*, 234 *seq.*) was Shaykh of the famous Mawlawí convent at Galata. To my mind, his *Fátiḥu 'l-abyát*, which includes a prose translation of the Persian text, is the best Oriental exposition of the poem. The other commentaries that I have read through or consulted occasionally are:

1. *Al-manhaju 'l-qawí li-ṭullábi 'l-Mathnawí* (Arabic), by Shaykh Yúsuf ibn Aḥmad al-Mawlawí. The author describes himself as a famulus (*khádim*) of the dervishes in the convent at Beshiktásh, a village on the Bosphorus, and tells us that the work was compiled for the benefit of Syrian and other members of the Order who found difficulty in reading the Turkish commentaries. The bulk of it is derived from the *Fátiḥu 'l-abyát*; the writer adds some interesting quotations from the *Tafsír* of Najmu'ddín Kubrá, but little else of importance.

2. *Mukáshafát-i Riḍawí (Raḍawí)*, a Persian commentary on obscure verses in the *Mathnawí*, compiled in A.H. 1084 by Mawlawí Muḥammad Riḍá and lithographed at Lucknow in 1877.

3. *Sharḥ-i Mathnawí* (Persian), begun in A.H. 1140 by Mawlawí Walí Muḥammad of Akbarábád (Ethé, *IOPC*, No. 1107). He is a severe critic of his predecessors and of Muḥammad Riḍá in particular. His own comments, though acute and ingenious, do not always justify the confidence with which he gives them out.

4. The Persian commentary of 'Abdu 'l-'Alí Muḥammad ibn Niẓámu'ddín of Lucknow (*ob.* A.H. 1225), whose learning gained for him the honorific title, Baḥru 'l-'Ulúm. See under Baḥr al-'Ulúm in *EI*. Lithographed at Lucknow (1876) and Bombay (1877).

I have also made use of three Turkish commentaries on the First Book, namely:

5. *Jawáhir-i bawáhir-i Mathnawí*, a diffuse work of 2550 pages by Ṣárí 'Abdulláh Efendi (*ob.* A.H. 1071: see art. in *EI*), comprising many dissertations on mystical questions as well as innumerable verses by Ṣúfí poets.

6. *Rúḥu 'l-Mathnawí*, by Shaykh Ismá'íl Ḥaqqí of Brusa (A.H. 1063–1137). See art. in *EI*. The commentary is incomplete: its two volumes extend only as far as the conclusion of the Story of the Jewish King and his Vizier (Book I, *v.* 738).

7. *Tarjamah ú sharḥ-i Mathnawí-yi sharíf*, by 'Ábidín Páshá, Governor of Angora (born A.H. 1259). 6 volumes. Constantinople, 1887–1888.

The above-mentioned works form part of an immense and bewildering mass of exegetical materials which no modern commentator can afford to ignore, though a great deal of it yields "none or bitter fruit", and we may well doubt whether it repays the labour of discovering and extracting what is valuable. I have not been able to utilise more than a fraction of my gleanings. In order to take full advantage of the opportunities which the *Mathnawí* provides for discussing subtle points of mystical doctrine,

it would be necessary to employ methods very unlike those adopted in the present volume. But there are compensations. It has been my aim to view the parts of this labyrinthian poem in their relation to the whole and exhibit, so far as is possible, its connexions with other Moslem literature besides the *Qur'án* and the Ḥadíth. Previous interpreters, rarely looking beyond the immediate context, have failed to see how often the best commentary on the *Mathnawí* is the *Mathnawí* itself: it abounds in passages which throw light upon one another. The *Díwán-i Shams-i Tabríz* is a valuable aid, even in the absence of a critical text which would settle the question how much or little in the existing editions may be regarded as authentic. Concerning the collection of Rúmí's sayings and discourses entitled *Fíhi má fíhi* see *JRAS*, *Centenary Supplement*, October 1924, p. 225 *sqq*. There is a close connexion between this work and the *Mathnawí*, as the passages quoted in the Notes will demonstrate. Hitherto little has been done towards investigating the poet's literary sources. I have pointed out many unacknowledged debts to Saná'í, 'Aṭṭár, Ghazálí, 'Awfí, *Kalílah wa-Dimnah*, etc. The results obtained are a long way from being exhaustive but suffice to show that if Rúmí cast his net wide, he could be trusted to put his own stamp and seal on everything he appropriated.

I have frequently consulted the excellent Notes accompanying G. Rosen's German verse-translation of Book I, 1–1371, and the English Commentary on Book II by C. E. Wilson. The latter is a solid piece of work, which may be commended to students, with the reservation that its learning runs in a somewhat narrow groove and is marred now and then by strange lapses of judgement and errors of fact. These it has been my duty to correct. I must add, however, that they do not seriously impair the value of Dr Wilson's Commentary. In many instances I have found his remarks helpful and instructive.

Oriental interpreters expound the *Mathnawí* in terms of the pantheistic system associated with Ibnu 'l-'Arabi. Being convinced that the poem was deeply influenced from that quarter, they hold that it cannot be made intelligible without reference to those ideas. So far I agree, though such a mode of explanation is apt to mislead us unless we remember that Rúmí is a poet and mystic, not a philosopher and logician. He has no system, he creates an aesthetic atmosphere which defies analysis. As a rule, we apprehend the main drift and broad sense of his words: the precise and definite meanings assigned to them are a makeshift: we can really do no more than indicate parallel lines of thought, call attention to affinities, and suggest clues. Commentators inevitably turn mystical poetry into intellectual prose. Viewed through this medium, what was a fish swimming in its native element becomes a dry dissected specimen on the laboratory table. The reader will understand that, while there is much in the *Mathnawí* that admits of direct explanation, there is much, too, that must be explained, if at all, by seeking to establish contact with its philosophical background.

Here the Eastern commentaries offer an embarrassing variety of choice. Instead of discussing rival theories, I have usually either chosen a single one or stated my own opinion. Some passages, it seems to me, receive fresh light from modern ways of studying them.

The Persian text, especially in Book I, has numerous readings different from those authorised by the great majority of MSS.; but since the latter are fully recorded in the *apparatus criticus* and appendices, only the more important have been noticed in the Commentary. For the most part, no opinion is expressed as to the superiority of one reading over another, when both are backed by ancient MSS.: on this point cf. Vol. III, Introd., p. xi, note 3. While writing the Commentary, I deemed it advisable to make some alterations in the text and also amend the Translation at several places. The following list of references (which includes some of those already published in Vol. III, Introd., pp. xxviii–xxxi and Vol. IV, pp. xiii–xiv) is nearly complete:

Book I: 1, 23, 82, 97, 159, 170, 288, 368, 397, 475, 522, 548, 628, 739, 758, 761, 776, 777, 834–835, 836, 862, 866, 879, 933, 934–935, 953, 980, 990, 1014–1015, 1046, 1109, 1188, 1215, 1245, 1348, 1406, 1477, 1543, 1593, 1605, 1670, 1864–1865, 1945, 1987, 2132, 2204, 2230, 2268, 2304, 2322, 2356, 2358, 2408, 2501, 2506, 2521, 2638, 2648, 2704, 2812, 2886, 2918, 3020 (note), 3050, 3086, 3148, 3158, 3181, 3217, 3220, 3225, 3288, 3348, 3350, 3422, 3443, 3455, 3506, 3521–3522, 3527, 3566, 3600, 3611, 3711, 3757, 3797, 3846, 3918, 3923.

Book II: 58, 165, 169, 228, 298, 332, 360, 463, 536–537, 706, 707, 825, 1059, 1114–1115, 1137, 1266, 1300, 1425, 1545, 1975, 2165, 2166, 2253, 2296, 2379, 2525, 2567, 2815, 2835, 2915, 2995, 3021, 3037, 3057, 3121, 3150, 3163, 3254, 3497, 3577, 3632, 3727, 3772, 3781.

The *Mathnawí* supplies rich material for students interested in Persian philology and lexicography, and the Notes illustrate many peculiarities of language, style and metre. This is a subject to which I intend to return later on. Excerpts from Oriental books and MSS. are given in transliteration. The system is that approved by the Royal Asiatic Society; but silent *h* (ه) is retained except when an *iḍáfat* or other suffix follows: thus *bandah*, *banda-i*. The letter ث is invariably represented by *th*, ذ by *dh*, ض by *ḍ*, and ظ by *ẓ*, whether the original text be Arabic, Persian, or Turkish. In some Persian *Díwáns* lithographed in the East the text overflows into the margins, where each verse, instead of running in a single line across the page, occupies two lines, the second half-verse being placed under the first. References to such marginal passages are by *line*, not by *verse*.

As regards the progress of the work, all that can be said now is that I hope to finish it in two more volumes: one of commentary and one comprising a general introduction and survey. To continue the commentary on the same scale and plan would necessitate a great amount of

repetition, useless save to eccentric readers who would rather begin in the middle or at the end. It is a fair conjecture that the space required for the last four Books will not largely exceed the limits within which the first two have been annotated.

I am grateful to Professor A. Fischer, Professor Louis Massignon, Dr H. Ritter, and Professor Muḥammad Shafí' for their kindness in giving information and help, and to the Staff of the Cambridge University Press for sparing no pains to produce a model of accurate and elegant printing.

REYNOLD A. NICHOLSON

CAMBRIDGE
30 *September* 1936

ABBREVIATIONS, ETC.

[For the MSS. of the *Mathnawí* designated by the letters ABCDGHKLNP, see Vol. I, Introd., pp. 5–7, and Vol. III, Introd., pp. xii–xiv. The Oriental commentaries referred to as BU, Fa, IH, Mq, Muḥammad Riḍá, Ṣárí, and WM, are included in the following list. "Browne MS." denotes one of those described in *Catalogue of the Oriental manuscripts belonging to the late E. G. Browne* (Cambridge, 1932), all of which have recently passed by bequest into possession of the University Library.]

Abú 'l-Maḥásin = Ibn Taghrí-birdí, *al-Nujúm al-záhirah*, ed. Juynboll and Matthes (Leyden, 1852–1861).

Achundow = the German tr. of Abú Manṣúr Muwaffaq ibn 'Alí al-Harawí's treatise on pharmacology by Abdul-Chalig Achundow in *Historische Studien aus dem pharmakologischen Institute der Kaiserlichen Universität Dorpat*, III (Halle, 1893).

Adhkiyá = Ibnu 'l-Jawzí, *Kitábu 'l-adhkiyá* (Cairo, A.H. 1306).

Aḥwálu 'l-qiyámah, ed. M. Wolff (Leipzig, 1872).

'Ajá'ibu 'l-makhlúqát of Qazwíní, ed. Wüstenfeld (Göttingen, 1848).

Amthál u Ḥikam, 4 volumes (Teheran, n.d.).

AQ = *Kitábu 'l-itḥáfát al-saniyyah fí 'l-Aḥádíth al-Qudsiyyah* (Ḥaydarábád, A.H. 1323).

Arabian Medicine, by E. G. Browne (Cambridge, 1921).

Arabum Proverbia = Maydání, *Amthálu 'l-'Arab*, ed. G. Freytag (Bonn, 1838).

'Ará'isu 'l-Bayán, by Ruzbihán al-Baqlí, MS. in my collection.

Aspects of Islam, by D. B. Macdonald (New York, 1911).

Asrár. See *Asráru 'l-tawḥíd*.

Asrár-námah, by Farídu'ddín 'Aṭṭár (Teheran, A.H. 1298).

Asráru 'l-tawḥíd = *Asráru 'l-tawḥíd fí maqámáti 'l-Shaykh Abí Sa'íd*, by Muḥammad ibnu 'l-Munawwar, ed. Shukovski (St Petersburg, 1899).

'Awárif = Shihábu'ddín al-Suhrawardí, *'Awárifu 'l-Ma'árif* in the margins of the *Iḥyá* of Ghazálí (Búláq, A.H. 1289).

'Awfí, *Jawámi'u 'l-Ḥikáyát*, Browne MS., X 4.

A Year amongst the Persians, by E. G. Browne. Reference is made to the re-issue (Cambridge, 1926).

Badáyi' = Sa'dí, *Badáyi'*, ed. and tr. Sir Lucas White King (Berlin, Kaviani Press, 1925–1926).

Bahāristán of Jámí, ed. and tr. Schlechta-Wssehrd (Vienna, 1846).

Bayḍáwí = *Anwáru 'l-tanzíl wa-asráru 'l-ta'wíl* by al-Bayḍáwí, ed. Fleischer (Leipzig, 1846).

Bírúní, *Chronology* = *The Chronology of Ancient Nations*, the English version by C. E. Sachau of Bírúní's *al-Áthár al-báqiyah* (London, 1879).

Bírúní, *Tafhím*, ed. and tr. R. Ramsay Wright (London, 1934).

BMPC = *Catalogue of the Persian MSS. in the British Museum*, by C. Rieu (London, 1879–1883).

Brown, *The Darvishes* = J. P. Brown, *The Dervishes or Oriental Spiritualism* (London, 1868). Reference is made to the revised edition by H. A. Rose (London, 1927).

BU = Persian Comm. on the *Mathnawí* by Baḥru 'l-'Ulúm (Muḥammad 'Abdu 'l-'Alí) (Lucknow, A.H. 1293).

Bukhárí = *Kitábu 'l-Jámi' al-Ṣaḥíḥ*, ed. Krehl and Juynboll (Leyden, 1862–1908).

Bústán of Sa'dí, ed. Graf (Vienna, 1858).

Chahár Maqálah = Niẓámí-i 'Arúḍí, *Chahár Maqála*, ed. Mírzá Muḥammad of Qazwín, Gibb Memorial Series XI (London and Leyden, 1910).

Chahár Maqálah, Eng. = Revised translation of the *Chahár Maqála* of Niẓámí-i 'Arúḍí by E. G. Browne, Gibb Memorial Series, XI, 2 (London, 1921).

Contes persans en langue populaire, by A. Christensen = *Det Kgl. Danske Videnskabernes Selskab, historisk-filologiske Meddelelser*, I, 3 (Copenhagen, 1918).

Development. *See* Macdonald, *Development*.

Dictionary of technical terms = Tahánawí, *Kashsháfu iṣṭiláḥáti 'l-funún* (Calcutta, 1854–1862).

Díwán of Abú 'l-'Atáhiyah (Beyrout, 1886).

Díwán of Aḥmad-i Jám, MS. in my collection.

Díwán of 'Aṭṭár (Skrine MS., British Museum, 11047).

Díwán of Bábá Kúhí, British Museum MS. Or. 3588.

Díwán of Falakí. *See* Falakí.

Díwán of Ḥalláj, ed. Louis Massignon, in *Journal Asiatique*, 1931. Also published separately.

Díwán of Ibnu 'l-Fáriḍ, ed. Rushayyid al-Daḥdáḥ (Marseilles, 1853).

Díwán of Mutanabbi, ed. Dieterici (Berlin, 1861).

Díwán of Pír-i Herát ('Abdulláh Anṣárí) = ПѢСНИ ХЕРАТСКАГО СТАРЦА, ed. Shukovski (St Petersburg, 1895).

Díwán of Saná'í (Teheran, A.H. 1274).

Díwán, SP = *Selected poems from the Dīvāni Shamsi Tabrīz*, ed. and tr. R. A. Nicholson (Cambridge, 1898).

Díwán, Tab. = Jalálu'ddín Rúmí, *Díwán-i Shams-i Tabríz* (Tabríz, A.H. 1281).

Eastern poetry and prose, by R. A. Nicholson (Cambridge, 1922).

EI = *Encyclopaedia of Islam* (Leyden, 1913–).

ERE = *Encyclopaedia of Religion and Ethics*, ed. J. Hastings (Edinburgh, 1908–1921).

Fa = *Fátiḥu 'l-abyát*, Turkish Comm. on the *Mathnawí* by Ismá'íl Anqirawí, 6 volumes (Constantinople, A.H. 1289).

Falakí = *Díwán of Falakí-i Shirwání*, ed. Hádí Ḥasan (London, 1929).

Fíhi má fíhi (*Malfúẓát-i Jalálu'ddín Rúmí*), ed. 'Abdu 'l-Májid (A'ẓamgarh, 1929).

Firdawsu 'l-Ḥikmát (*fí 'l-ṭibb*), by 'Alí ibn Rabban al-Ṭabarí, ed. M. Z. Ṣiddíqí (Berlin, 1928).

Fiṣal = Ibn Ḥazm, *Kitábu 'l-Fiṣal fí 'l-milal wa-'l-ahwá wa-'l-niḥal* (Cairo, A.H. 1321).

Fuṣúṣ = Ibnu 'l-'Arabí, *Fuṣúṣu 'l-Ḥikam*, with the commentary of 'Abdu 'l-Razzáq al-Káshání (Cairo, A.H. 1321).

Ghazálí, *Munqidh* (*min al-ḍalál*) (Cairo, A.H. 1309).

Gibb, H. A. R., *Selections* = *Ibn Baṭṭuṭa, Travels in Asia and Africa*, tr. and selected by H. A. R. Gibb (London, 1929).

Goldziher, *MSt.* = *Muhammedanische Studien* by Ignaz Goldziher (Halle, 1888–1890).

Goldziher, *Richtungen* = *Die Richtungen der islamischen Koranauslegung*, by Ignaz Goldziher (Leyden, 1920).

Goldziher, *Vorlesungen* (*über den Islam*) (Heidelberg, 1910).

GR = *Gulshan-i Ráz* of Maḥmúd Shabistarí, ed. and tr. E. H. Whinfield (London, 1880).

Gruner = *The Canon of Medicine of Avicenna*, by O. C. Gruner (London, 1930).

Gulistán = Sa'dí, *Gulistán*, ed. J. Platts (London, 1874).

Ḥadíqah of Saná'í, Browne MS., V 6.

Ḥadíqah (Stephenson). *See* Saná'í.

Handbook = A. J. Wensinck, *A Handbook of early Muhammadan Tradition* (Leyden, 1927).

Hartmann, *Darstellung* = Richard Hartmann, *Al-Kuschairîs Darstellung des Ṣûfîtums* (Berlin, 1914).

Ḥayawán = Jáḥiẓ, *Kitábu 'l-ḥayawán* (Cairo, A.H. 1325).

Hierotheos = *The Book of the holy Hierotheos*, ed. and tr. F. S. Marsh (London, 1927).

Ḥilyah = Abú Nu'aym al-Iṣfahání, *Ḥilyatu 'l-awliyá*, Leyden MS.

Horten, *Systeme* = M. Horten, *Die philosophischen Systeme der spekulativen Theologen im Islam* (Bonn, 1912).

Ibáḥah = Ghazálí, *Kitáb yudhkaru fíhi ḥamáqatu ahli 'l-ibáḥah* (*Die Streitschrift des Ġazālī gegen die Ibāḥīja*), Persian text ed. and tr. by Otto Pretzl in *Sitzungsberichte der Bayerischen Akademie der Wissenschaften, Phil.-Hist. Abteilung*, Heft 7 (Munich, 1933).

Ibn Abí 'Uṣaybi'ah = *Kitábu 'Uyúni 'l-anbá fí ṭabaqáti 'l-aṭibbá*, ed. A. Müller (Königsberg, 1884).

Ibn Baṭṭúṭah = *Tuḥfatu 'l-nuẓẓár*, ed. and tr. by Defrémery and Sanguinetti (Paris, 1853–1858).

Ibn Bayṭár = *Kitábu 'l-Jámi' li-mufradáti 'l-adwiyah wa-'l-aghdhiyah*, tr. J. von Sontheimer (Stuttgart, 1840–1842).

Ibnu 'l-'Arabí, *Tafsír* (Cairo, A.H. 1317).

IH = Ismá'íl Ḥaqqí, *Rúḥu 'l-Mathnawí*, Turkish Comm. on part of Book I (Constantinople, A.H. 1287).

Iḥyá = Ghazálí, *Iḥyá'u 'ulúmi 'l-dín* (Búláq, A.H. 1289).

IK = 'Abdu 'l-Karím al-Jílí, *al-Insán al-kámil* (Cairo, A.H. 1300).

IOPC = *Catalogue of Persian MSS. in the Library of the India Office*, by H. Ethé (London, 1903).

IP = R. A. Nicholson, *The Idea of personality in Ṣúfism* (Cambridge, 1923).

Iṣṭiláḥát = 'Abdu 'l-Razzáq al-Káshání's *Dictionary of the technical terms of the Ṣúfís*, ed. Sprenger (Calcutta, 1845).

Itḥáf = al-Sayyid al-Murtaḍá, *Itḥáfu 'l-sádati 'l-muttaqín* (Cairo, A.H. 1311).

Jahán-gushá = *Ta'ríkh-i Jahán-gushá* of Juwayní, ed. Mírzá Muḥammad, Gibb Memorial Series, XVI (London and Leyden, 1912).

Jámí, *Naf.* = *Nafaḥátu 'l-Uns*, ed. Nassau Lees (Calcutta, 1859).

Jámí, *Yúsuf ú Zalikhá*, ed. and tr. Von Rosenzweig (Vienna, 1824).

JRAS = *Journal of the Royal Asiatic Society.*

Kámil = Ibnu 'l-Athír, *Kitábu 'l-Kámil fi 'l-ta'ríkh*, ed. Tornberg (Leyden, 1851–1876).

Kámil of al-Mubarrad, ed. W. Wright (Leipzig, 1864–1892).

Káshání. See *Fuṣúṣ* and *Iṣṭiláḥát*.

Kashf = al-Hujwírí, *Kashfu 'l-Maḥjúb*, ed. Shukovski (Leningrad, 1926).

Kashf, Eng. = abridged translation of the *Kashfu 'l-Maḥjúb* by R. A. Nicholson, Gibb Memorial Series, XVII (London, 1911; re-issued, 1936).

Kitábu 'l- shi'r wa-'l-shu'ará of Ibn Qutaybah, ed. M. J. de Goeje (Leyden, 1904).

Kleinere Schriften = H. S. Nyberg, *Kleinere Schriften des Ibn al-'Arabī* (Leyden, 1919).

Laṭá'if = *Laṭá'ifu 'l-lughát* by 'Abdu 'l-Laṭíf 'Abbásí (Lucknow, 1905).

Lawá'iḥ = Jámí, *Lawá'iḥ*, ed. and tr. Whinfield and Mírzá Muḥammad Ḳazvíní, Oriental Translation Fund, New Series, XVI (London, 1906).

Legacy of Greece, ed. R. W. Livingstone (Oxford, 1924).

Legacy of Islam, ed. Arnold and Guillaume (Oxford, 1931).

LHA = R. A. Nicholson, *A Literary History of the Arabs* (London, 1907; 2nd ed., Cambridge, 1930).

LHP = E. G. Browne, *A Literary History of Persia* (London and Cambridge, 1902–1924).

Lisán = *Lisánu 'l-'Arab* (Búláq, A.H. 1300).
Lubáb = *Lubábu 'l-albáb* of 'Awfí, ed. E. G. Browne (Leyden, 1903–1906).
Luma' = *Kitábu 'l-Luma' fí 'l-taṣawwuf* by Abú Naṣr al-Sarráj, ed. R. A. Nicholson, Gibb Memorial Series, XXII (London and Leyden, 1914).
Luzúmiyyát = Abú 'l-'Alá al-Ma'arrí, *Luzúmu má lá yalzam* (Cairo, 1891).

Macdonald, *Development* = Duncan B. Macdonald, *Development of Muslim theology, jurisprudence, and constitutional theory* (London, 1903).
Makhzan = Niẓámí, *Makhzanu 'l-Asrár*, ed. N. Bland (London, 1844).
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Zeit. al. Zeitschrift für Assyriologie.

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COMMENTARY ON BOOK I

PREFACE

It may be noted that while the Prefaces to Books I, III, IV are written in Arabic, those to Books II, V, VI are in Persian.

P. ۱, l. ۱ كتاب المثنوى. In III, Pref., p. ۲, l. ۱۲, the poem is called *al-Kitábu 'l-mathnawí*. Elsewhere the author always refers to it simply as *Mathnawí*. The title *Mathnawí-yi ma'nawí*, by which it is often described, may have been suggested by such phrases as *Mathnawí u Tibyán-i ma'nawí* (V, Pref., l. ۱). Cf. also VI 68: *Mathnawí-rá ma'nawí bíní u bas*.

أصول أصول أصول الدين. The third أصول is added in G by another hand. الدين, "the (true) Religion", *i.e.* Islam: see *Qur.* III 17. The term *uṣúlu 'l-dín*, "the roots of the Faith", commonly denotes scholastic and dogmatic theology (*'ilmu 'l-kalám*). Thus the words used by Rúmí assert emphatically that the deepest and innermost "roots of the Faith" are contained, not in the formalism and intellectualism of the orthodox divines, but in the mysticism of the Ṣúfís—and pre-eminently, of course, in the *Mathnawí*. The mention of *fiqh* (l. ۲) shows that an allusion to the technical meaning of *uṣúlu 'l-dín* is intended.

l. ۲ اليقين, the mystic's intuitive certainty, "the evidence of things not seen".

فقه الله الأكبر. The word *fiqh*, originally meaning "insight", came to signify religious knowledge, canon law, dogmatic or speculative theology, and jurisprudence. While jurisprudence was called "the lesser *fiqh*" (*al-fiqhu 'l-aṣghar*), "the greater *fiqh*" (*al-fiqhu 'l-akbar*) was identified with theology: *al-Fiqhu 'l-Akbar* is the title of two early creeds, erroneously attributed to Abú Ḥanífah, which have been translated and explained by Wensinck (*The Muslim Creed*, 102 *sqq.*, 188 *sqq.*). The substitution of *fiqh Alláh* for *al-fiqh* implies that the supreme religious science is Ṣúfism (*'ilmu 'l-taṣawwuf*), and that the doctrine of the *Mathnawí* has its source in Divine inspiration.

l. ۳ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ. A bold application of the famous "Light-verse" (*Qur.* XXIV 35), in which the Light of God is compared to a lamp (not "candle", as I have inadvertently translated *miṣbáḥ*) set in a niche. The "light" of the *Mathnawí* is the illuminating spiritual truth contained in it. Since Rúmí regards this truth, emanating from God, as the essence (*ma'ná*) of the *Qur'án*, he can describe the *Mathnawí* in terms taken *verbatim* from God's description of His own uncreated Word (see ll. ۹–۱۱). Many passages in the poem indicate his belief that it is nothing less than an inspired exposition of the esoteric content of the *Qur'án*. From that point of view the Word of God is but milk of

which the *Mathnawí* is the cream and the butter: cf. an anecdote related by Aflákí (Redhouse, *Mesnevī*, No. 51), where the poet makes this remark concerning the *Iláhí-námah* (*Ḥadíqah*) of his predecessor Saná'í.

l. ٤ تُسَمَّى...سَلْسَبِيلًا. The words *tusammá Salsabílan* occur in *Qur.* LXXVI 18. Salsabíl is the name of a fountain in Paradise. Rúmí (VI 3502; *Díwán*, *Tab.* 44, 2) alludes to the fanciful derivation from *sal sabílan*, "ask a way (means of union with God)". Cf. Bayḍáwí on *Qur. loc. cit.*

ابناء هذا السبيل, Ṣúfís who are still travelling (*sálik*) on the way to God and have not yet attained to perfection. We may suppose, with Fa, that the poet is thinking of Mawlawí dervishes.

l. ٥ اصحاب المقامات والكرامات, the adepts who have traversed all the stages of the mystic Way and been endowed with miraculous gifts. For the *maqámát* (virtues gradually acquired by ascetic and ethical discipline), see *MI*, 28 *sqq.*; *Kashf*, *Eng.* 180 *sqq.*, 370 *sqq.*; *Luma'*, 41–54; *Qút*, I 178 *sqq.*; Qush. 53 *sqq.*; and for the *karámát* (χαρίσματα), or miracles of the Moslem saints, *Kashf*, *Eng.* 218 *sqq.*; Goldziher, *MSt*, II 373 *sqq.*

خَيْرٌ...مَقِيلًا, *Qur.* XXV 26, with مُسْتَقَرًّا for مَقَامًا, and XIX 74, with نَدِيًّا for مَقِيلًا.

l. ٧ كنيل مصر...والكافرين. Among the plagues sent upon the people of Pharaoh (*Qur.* VII 130) was the plague of blood, so that whenever an Egyptian would drink water, it turned to blood in his mouth. The story is handled characteristically by Rúmí in Book IV, 3431 foll.

l. ٨ يُضِلُّ به الخ, *Qur.* II 24. به refers to the parables which occur in the *Qur'án*. So, as the poet says explicitly (VI 655 *sqq.*), much of the *Mathnawí* will lead into error those who cannot apprehend its mystical sense.

شفآء الصُّدور. The *Qur'án* (X 58) is described as *shifá'un li-má fí 'l-ṣudúr*.

l. ٩ بأيدى...بررة, *Qur.* LXXX 15, referring to the Angels who copy the Divine original of the *Qur'án* preserved in Heaven.

l. ١٠ لا يَمَسُّهُ إِلَّا ٱلْمُطَهَّرُونَ, *Qur.* LVI 78. Fa and GK add LVI 79: "a Revelation from the Lord of the Worlds".

لا يأتيه...من خلفه, *Qur.* XLI 42.

l. ١١ خَيْرٌ...الرّاحمين, *Qur.* XII 64.

l. ١٢ ألقاب أخر. Where are these "other honorific titles" to be found? No doubt, in the *Qur'án*, with which (as the preceding passage has made clear) the *Mathnawí* is regarded as being *essentially* one.

l. ١٣ يقول الخ. The poet now begins to speak of himself and his work in the ordinary fashion of uninspired Moslem authors. He describes its contents and literary style, and states that it was composed at the request of his bosom-friend, Ḥusámu'ddín, whom he extols as the unique hierophant of the age. The contrast with the first part of the Preface, though very striking, does not involve any real contradiction: it only shows that Rúmí's theory of inspiration left room for conscious and free exercise of the poetic faculty. Here he is thinking of his poem (المنظوم المثنوى, l. ١٥) and of the labour it had cost him. References to the pathology of Prophetic inspiration (Fa I 13, 18 *sqq.*) seem to me irrelevant.

P. ٢, l. ٢ مكان الروح من جسدى. We shall see that Ḥusámu'ddín is repeatedly invoked by Rúmí as the inspiring genius of the *Mathnawí*. Their spiritual intimacy—"mystical union" is the fittest phrase to describe its nature—exactly resembles that which existed at an earlier date between the poet and Shamsu'ddín of Tabríz. Just as Rúmí entitled his collection of odes *Díwán-i Shams-i Tabríz*, so he calls his great didactic poem *Ḥusámí-námah*, "the Book of Ḥusám" (VI 2). Both Shamsu'ddín and Ḥusámu'ddín are "Perfect Men", in whom he sees the Divine consciousness made manifest, so that, by losing himself in them, he realises his essential unity with God.

> "That is because we are the spirit of One, though we dwell by turns in two bodies—a marvellous thing!
> Like a single person with two names: thou canst not miss by whichever name thou callest him."
>
> (Jílí, *IK*, I 51, I *seq.*)

l. ٣ يومى وغدى, *i.e.* "in this world and in the world to come".

l. ٤ مغيث الورى. Ḥusámu'ddín is here described as the Ghawth or Quṭb, the head of the mystic hierarchy on which the preservation of the world depends.

وديعة الله. The Perfect Man is "deposited" by God in order that he may display the Divine attributes to mankind. See *SIM*, 106 *seq.* The words beginning with وديعة الله and ending with خبایاه عند صفيّه occur in *Ta'arruf*, 4, 6 *seq.*, where ودائع takes the place of وديعة.

l. ٥ وصاياه لنبيّه الخ, *i.e.* God charged the Prophet (=the Logos) to cherish Ḥusámu'ddín as his spiritual heir, to whom all the mysteries of the universe should be revealed.

l. ٦ حسام الحقّ والدّين. According to Aflákí (Redhouse, *Mesnevī*, p. 113) Chelebi Ḥusámu'ddín succeeded Jalálu'ddín Rúmí as Head of the Mawlawí Order in A.H. 672, having acted as his deputy for ten years previously. He died in A.H. 683.

l. v اخی ترك. Semi-religious brotherhoods of tradesmen, based on the doctrine of *futuwwah* (which is the highest ethical ideal of the Şúfís) were a marked feature of social life in Asia Minor during the 13th and 14th centuries. The members (*fityán*) of these guilds lived in hospices under the rule of a superior who bore the title of *Akhí*. The hospice was maintained by the earnings of its inmates, and the *Akhís* entertained visitors lavishly (cf. Ibn Baṭṭúṭah, II 260 *sqq.* = H. A. R. Gibb, *Selections*, 125 *sqq.*). An excellent and fully documented historical study of the subject is given by F. Taeschner in his article "Die islamischen Futuwwabünde", *ZDMG* (1933), 6 *sqq.* (for the *Akhís* in Asia Minor, see especially pp. 40–44).

ابو يزيد. Abú Yazíd (Báyazíd) of Bisṭám, a famous Persian Şúfí, died in A.H. 260/A.D. 874. See *EI*, Suppl. under al-Bisṭāmī; Massignon, *Essai*, 243 *sqq.* For his *mi'ráj* (ascent to Heaven), see the Arabic text published, with English translation by the present writer, in *Islamica*, II, fasc. 3, p. 402 *sqq.*

جنيد. Junayd of Baghdád, an eminent mystic of the more orthodox school, died in A.H. 297/A.D. 909. See *EI*, I 1063; Massignon, *Essai*, 273 *sqq.*

l. ۸ صدّيق, a term applied to holy men whose relation to God is one of absolute sincerity in word and deed.

ابن الصدّيق, *i.e.* Akhí Turk, Ḥusámu'ddín's great-grandfather, as the following عنهم (not عنهما) indicates. G and Fa read ابن صدّيق.

ارموى الاصل, "originally of Urmiyah", a town and district in Ádharbáyján.

l. ۹ الشيخ المكرّم الخ. Fa explains *mukarram* as I have rendered it, but perhaps we should rather translate: "the Shaykh who was endowed with miraculous grace (*karámah*), inasmuch as he said", etc. This anonymous personage (there is another reference to him, I 3465) is identified (Fa, I 18, 11) with Abú 'l-Wafá of Baghdád. His name is said to have been Kákísh (*Safínatu 'l-Awliyá*, No. 313). IH (II 556, 13) calls him Abú 'l-Wafá ibn 'Aqíl (or 'Uqayl) al-Kurdí and says he was the author of a work entitled *al-Fuṣúl*. According to Sha'rání (*Ṭab.* I 179) Abú 'l-Wafá was a Kurdish saint contemporary with 'Abdu 'l-Qádir al-Jílí (A.H. 470–561). He was a disciple of Abú Muḥammad al-Shanbakí (Sha'rání, *ibid.* 177) and highly venerated by the Shaykhs of the Baṭá'iḥ (the fenland between Baṣrah and Wásiṭ): none before him had received the title of *Táju 'l-'árifín* ("Crown of the Gnostics") in 'Iráq. 'Abdu 'l-Qádir is reported to have said, "At the Divine Court (*Bábu 'l-Ḥaqq*) there is no Kurd like Abú 'l-Wafá." Saná'í (*Díwán*, 80, 6) refers to him in the verse:

qarn-há báyad kih tá az pusht-i Adam nutfa-í
Bú 'l-Wafá-yi Kurd gardad yá shavad Ways-i Qaran

أمسيتُ كُرديًّا الخ. Neither this saying nor the story attached to it in Fa is mentioned by Sha'rání. Fa explains the overnight transformation of an illiterate Kurd into an eloquent speaker of Arabic by relating that Abú 'l-Wafá, being jocularly invited to preach a sermon, replied, "If God will"; that after he had spent part of the night in prayer, the Prophet appeared to him in a dream, bidding him discourse concerning the mysteries of the *Qur'án*; and that on the morrow Abú 'l-Wafá mounted the pulpit and addressed those who had come to hear him preach with the words *amsaytu Kurdiyy^an wa-aṣbaḥtu 'Arabiyy^an*. Jámí (*Naf.* No. 384) ascribes this saying to Abú 'Abdalláh Bábúní of Shíráz and gives a similar account of its origin, though the details in his version are different. A miracle of the same type is related by 'Aṭṭár in the biography of Abú Ḥafṣ al-Ḥaddád (*TA*, I 326, 6 *sqq.*).

l. ۱۳ الرَّبّانيّين, "the men of God", θεῖοι ἄνθρωποι. Qush. (125, 6 fr. foot) describes them as *'ulamá'a ḥukamá'a mutakhalliqína bi-akhláqi 'l-Ḥaqq*. Their hearts are "on the hearts of the prophets" and their qualities are beyond description (*Qút*, I 143, 14).

l. ۱۴ السكوت النظّار...انوار الدلائل. This passage is found almost *verbatim* in *Ta'arruf*, 4, 4 *seq.*

الغُيَّب الحُضّار, *i.e.* they are so rapt in contemplation of God that they retain no consciousness of themselves and created things. Cf. *Kashf*, *Eng.* 248.

l. ۱۵ الملوك تحت الأطمار. Cf. *Díwán*, *SP*, VIII 3, and note; *LHA*, 297 *seq.* Fa (I 20, 7 fr. foot) quotes two Arabic verses:

"God bless a party veiled in abasement! He hid them in the garb of poverty that He might exalt them.

Clad in lowly threadbare raiment, they are sultans who trail their skirts over the blue sky."

l. ۱۶ The words وهذا دعاءٌ...لأصناف البريّة شامل are verse (*tawíl*) and should have been printed in a separate line. See Introd. to Vol. III, p. xx.

l. ۱۷ والحمد لله. This doxology is remarkable both for its brevity and its position at the end of the Preface. Considering that the poem itself begins abruptly without any praise of God (*ḥamd*) or laudation of the Prophet (*thaná*) and even, as will appear presently, without the *basmalah*, we might have expected to find in the forefront of the Preface full compensation for these singular and (in a work of this kind) unprecedented omissions. For the traditional practice see art. ḥamdala in *EI*. So far as I am aware, all the larger Persian mystical *mathnawís* open with praise of God, and all but one (the *Ḥadíqah* of Saná'í) with an encomium on the Prophet, while among the shorter only a very few break this rule,

which claims Prophetic authority (*Itḥáf*, I 53, 5 fr. foot and *sqq.*). By ignoring it Rúmí emphasises the uniqueness of the *Mathnawí* in the most striking manner, and presumably he kept back the *ḥamd* and *ṣalát* till the last sentence of the Preface with the intention that they should serve as a formal introduction to the poem and thus enable him to appeal immediately to the enthusiasm of his readers. The *basmalah*, which stands on p. ٣ of my text, is rightly omitted in GK and also in Fa, where the commentator endeavours to show (I 22, I *sqq.*) that the ب of بشنو takes its place, just as in *Qur.* IX the absence of the *basmalah* is to be explained by the fact that this Súrah begins with the word برآءة.

1 The original form of the opening verse is preserved in the 13th-century MSS. (GHN) and also in K. It runs as follows:

بشنو این نی چون شکایت می‌کند * از جداییها حکایت می‌کند

"Listen to this reed how it complains: it is telling a tale of separations."

Most editions give the verse in the form in which it appears in the text; and so Jámí in his *Nay-námah*. Fa, Mq and Ṣárí have این نی instead of از نی, but all except IH and Ṣárí read حکایت in the first *miṣrá'* and شکایت in the second. Cf., on the other hand, I 1781: *man niyam shákí: riwáyat mí-kunam;* The point is that while self-conscious lovers complain of separation from the beloved one, and reproach her for her cruelty, the mystic's complaint (*shikáyat*) is really no more than the tale (*ḥikáyat*) of his infinite longing for God—a tale which God inspires him to tell. Cf. also *Badáyi'*, LXIV penult.,

"'Tis the law of Love that they must not complain (*shikáyat*) of the Beloved;

But longing causes the tale (*ḥikáyat*) to be uttered on their tongues."

Ṭayyibát, C 4,

"If I complain of the Beloved, my words are not sincere:

One who is conscious of himself hath no consciousness (knowledge) of the Beloved."

For the doctrine that weeping and wailing (*zárí*) is incompatible with true self-abandonment, see *infra*, *v.* ٢١٩٩ *sqq.*

این نی. The *nay* or reed-flute was the poet's favourite musical instrument (cf. *Díwán*, *Tab.* 336, 4 *sqq.*) and has always been associated with the religious services of the Mawlawí Order, in which music and dancing are prominent features [see especially H. Ritter, "Der Reigen der 'tanzenden Derwische'" in *Zeitschrift für vergleichende Musikwissenschaft*, No. 2 (1933), 28–40]. A great deal—much of it, I think, fantastic—has been written about the meaning of *nay* in this and the following verses. There can be no doubt that it symbolises generally the soul of the Saint or Perfect Man lamenting its severance from "the reed-bed" (the spiritual world where it dwelt in the state of pre-existence) and

waking in others the same longing for their true home; and that, in particular, it is used here as an emblem either of Ḥusámu'ddín (with whom the poet is mystically one) or of the poet himself, filled with the Divine spirit which he pours forth in song. How could the mouthpiece of this inspiration be described more fitly? The metaphor occurs again and again both in the *Díwán* and the *Mathnawí*, *e.g.* *Díwán*, *Tab.* 231, 3: "I am the flute and Thou the flute-player"; 293, 12: "My heart said, 'I am His flute, I am caused to wail by His breaths'"; and the beautiful lines (*Math.* VI 2001 *sqq.*) where the relation between Rúmí and Ḥusámu'ddín is similarly depicted. Ḥusámu'ddín is invoked by name at the beginning of all the other Books of the poem, and there is an implicit reference to him in the mention of "this reed-flute" in the opening verse of the present Book; for "the *Mathnawí* is only the wailful music which he has uttered" (VI 2001). It may be added that 'Abdu 'l-Bahá in his *Mufáwaḍát* interprets "a reed like unto a rod" (*Revelation of St John the Divine* xi 1) as "a perfect man whose heart is emptied of all but God" (J. R. Richards, *The religion of the Bahá'ís*, 177). As regards the view of some commentators that *nay* may denote either the reed-pen (*qalam*), *i.e.* the gnostic whom God controls like a pen in His hand, or "the Most Exalted Pen" = Mohammed as the Logos, I will merely point out that the whole context refutes that interpretation. Those who shut their eyes to significant facts can easily convince themselves that *nay* means the Prophet and that the song of the reed is the *Qur'án* (Khaja Khan, *Studies in Tasawwuf*, 192). From what has been said above, it will be clear that, in my opinion, *nay* represents the poet singing the song of the Divine Musician, from whom Ḥusámu'ddín, the "deified" Perfect Man, is hardly distinguishable. Nowhere does the author suggest that he would be likely to celebrate the Prophet as the source whence the mysteries of the *Qur'án*, as revealed in the *Mathnawí*, were imparted to him. Cf. the notes on *vv.* ۱۷۲۰۷–۱۷۲۳ *infra*.

۲ کز نیستان الخ, referring to the descent of the soul from the sphere of Pure Being and Absolute Unity, to which it belongs and would fain return.

۳–۶ The Perfect Man (prophet or saint) is a stranger in the world, unable to communicate his sorrows or share his mystic knowledge except with one of his own kind; he converses with all sorts of people, worldly and spiritual (بدحالان و خوش حالان) alike, but cannot win from them the heartfelt sympathy and real understanding which he craves. This is the obvious sense of the passage, and adequate so far as it goes, but behind it lies a far-reaching doctrine concerning the spiritual "Descent of Man". Many Ṣúfís have conceived the universe in Neo-platonic fashion as a series of emanations from God, the One Real Being, each successive plane reflecting the one immediately above

it and gradually becoming more and more remote from Reality. The whole series of planes forms the so-called "Circle of Existence", which begins in God and ends in God and is traversed by the soul in its downward journey through the Intelligences, the Spheres, and the Elements and then upward again, stage by stage—mineral, vegetable, animal, and man—till as Perfect Man it completes its evolution and is re-united with the Divine Soul of the world. Why does the soul undergo this experience? Because God desires to be known and behold Himself objectively in the mirror of the sublimated human soul that makes manifest all His attributes. The soul, in virtue of its microcosmic nature, combines the active (necessary) and passive (contingent) aspects of Being; these, which according to Oriental commentators, are denoted by مرد و زن (۲. ۲), may be said to "lament" in passing from a higher plane of Reality to a lower. The Perfect Man, glorified in the *Díwán*, remains the central figure in the *Mathnawí*, and some acquaintance with the theory of the subject is indispensable for students of Persian mystical poetry. To the references given in *EI*, art. al-insān al-kāmil, add the following: *SIM*, 77–142 (based on Jílí's *IK*, which develops the doctrine in classical form); Andrae, *Die Person Muhammeds*, 290–357; Nyberg, *Kleinere Schriften des Ibn al-'Arabí*, 90–120; E. J. W. Gibb, *History of Ottoman Poetry*, I 41–64.

٧-٨ As the vital spirit, though united with the body, is invisible (cf. II 3253), so the inmost ground of words issuing from an inspired saint cannot be perceived by the physical senses.

٩-١٠ Cf. *Díwán*, *Tab.* 336, 10:

átash futád dar nay u 'álam girift dúd
zírá nidá-yi 'ishq zi-nay bast átashí.

"The flute is all afire and the world is wrapped in smoke;
For fiery is the call of Love that issues from the flute."

"The *Mathnawí* is not mere words; its inspiration comes from God, whose essence is Love. May those yet untouched by the Divine flame be naughted, *i.e.* die to self!" نیست باد should not be taken as an imprecation; the poet, I think, prays that by Divine grace his hearers may be enraptured and lose themselves in God. The repetition of a pair of words (*níst bád*), each word bearing a different signification on its second occurrence, is an example of the rhetorical figure known as *tajnís-i támm* (Browne, *LHP*, II 48).

جوشش عشقست الخ, *i.e.* Love kindles rapture in the heart and makes it like a cup of foaming wine. For the mystical sense of می see *GR*, 805 *sqq.*

11 The saint, *i.e.* Ḥusámu'ddín, regarded as the inspirer of the *Mathnawí*, is the true comrade and comforter of those who have sacrificed every worldly attachment in order to seek God. His words expose and help

us to remove the sensual and spiritual "veils" that come between us and the object of our quest.

۱۲ He is a bane to the wicked and a blessing to the righteous (cf. v 4232); a touchstone for good and evil (II 2966 *sqq.*); and his enemies are accurst. ترياق = θηριακή.

۱۳ راه پر خون, the thorny path of Love, strown (*Díwán*, *SP*, XLIV, 6) with "thousands slain of desire who manfully yielded up their lives"; for Love "consumes everything else but the Beloved" (*Math.* v 588).

مجنون, the mad lover of Laylá: in Ṣúfí literature, a type of mystical self-abandonment. See *EI*, art. Madjnūn. In this and the two preceding verses *nay* is virtually synonymous with the *Mathnawí* itself.

۱۴ اين هوش, the spiritual or universal reason (*'aql-i ma'ád*) and transcendental consciousness of those who have escaped from the bondage of the carnal or discursive reason (*'aql-i ma'ásh*).

مر زبان‌را الخ, *i.e.* every one desires to hear what is suitable to his understanding; hence the mysteries of Divine Love cannot be communicated to the vulgar.

۱۵-۱۶ در عشق ما = در غم ما. The meaning is: "What matter though our lives pass away in the tribulation of love, so long as the Beloved remains?"

۱۷ هرکه جز ماهی الخ. The infinite Divine grace is to the gnostic what water is to the fish, but his thirst can never be quenched. Cf. the story of Yaḥyá b. Mu'ádh and Báyazíd (Qush. 173, 5 *sqq.*; *Kashf*, *Eng.* 187; Massignon, *Essai*, 240 *seq.*; note on II 926–927 *infra*).

هرکه بی روزيست الخ, alluding to the proverb, *harkih bí-sír-ast rúz-ash dír-ast*. Mystics are endowed with greater or less capacity for loving God; sensual men, on whom He has bestowed no portion of love, suffer torment here and hereafter.

۱۹ In his Exordium the poet has touched on the mystical experience of adepts (حال پخته). He now turns to the novice (خام) and, speaking as a spiritual director, bids him learn the first lesson of the Ṣúfí Path (*Ṭaríqah*). Cf. Qush. 214, 10 fr. foot: "Let him (the *muríd*) endeavour to do away with (worldly) attachments and preoccupations; for this Path is founded on purging the heart (of all such things). When Ḥuṣrí was a beginner (his Shaykh) Shiblí used to say to him, 'If any thought but of God occur to your mind between this Friday and next Friday, when you come to me again, I forbid you to enter my presence.' The first attachment to be broken is the desire for worldly possessions (*mál*)."

ای پسر, an appropriate form of address, since the novice is the spiritual son (*walad-i ma'nawí*) of his Shaykh. Cf. *'Awárif*, I 230, 4 *sqq.*: "Because of the Divinely established concord between the disciple (*ṣáḥib*) and the master (*maṣḥúb*), the *muríd* becomes part of the Shaykh even as the son is part of the father in natural generation; and this birth

(*wilâdah*) becomes a spiritual birth, as it is related that Jesus said—God bless him!—'Except a man be born twice, he shall not enter into the kingdom of Heaven'" (cf. St John iii 3). The period of discipleship (*suḥbat*) is compared (*ibid.* 275, 1 *sqq.*) to that of suckling (*irtiḍá'*). Among the Bektáshís, the *muríd* on being initiated kisses the hand of the Shaykh, who replies, "If you now accept me as your father, I accept you as my son" (Brown, *The Darvishes*, 209).

۲۰ None can get more or less than the portion of "daily bread" (*rizq*) allotted to him by God; therefore contentment is true wisdom.

۲۱ تا صدف الخ. The origin of pearls is described as follows in the (unpublished) translation by the late Sir A. Houtum-Schindler of a Persian treatise on precious stones (*tansúq-námah*). "Aristotle says: 'During the great storms at the end of winter the shells rise from the bottom of the sea like bubbles and float on the surface, and during the rains in spring they keep their shells open and receive a drop (or several drops) of rain, which being retained for some time in the stomach solidifies and becomes a pearl.' Others say that the origin of a pearl is a particle of sea-water which has become separated from the waves and been thrown into the mouth of the mollusc by the strong north-winds at the end of winter. After swallowing the drop of sea-water, or maybe rain, the animal sinks for a few days to the bottom of the sea and after that comes to the surface for a few days, each day from sunrise to sunset with the exception of a few hours during the middle of the day when the heat of the sun is very great. At sunset the shell returns to the bottom of the sea and remains there until sunrise. Having passed a few days in this manner, it settles altogether at the bottom of the sea and grows roots (spins the byssus), and the watery substance which it received, as explained before, solidifies and ripens into a pearl. Thus it is that by the power of the Almighty a drop of liquid becomes a precious pearl; wherefore blessed be God, the most excellent Creator!"

The writer proceeds to criticise this theory on the ground that it does not explain the fact of the pearl's consisting of different layers; moreover, "the treasury of Yamínu 'l-Dawlah contained the stone of a date and that of an olive, both transformed to the extent of one half into pearls of fine water; whence it follows that other things than drops of water can produce pearls when retained in the shells". The legend is related on the authority of Ibn 'Abbás (Ṭabarí, Comm. xxvii 69, 9 fr. foot and *sqq.*).

In Persian poetry we find many allegories drawn from the rain-drop that is transmuted into a royal pearl. Cf., for example, *Bústán*, iv 5 *sqq.* (ed. Graf, p. 230); *GR*, 568 *sqq.* Here the "contentment" of the oyster refers to the closing of the shell after a few drops of rain have been absorbed.

۲۲ *I.e.* only the rapture of Divine Love can purify the soul that is enveloped

in selfishness. The ی of عشقی is the *yá-yi ta'ẓím* (Ranking, 34, note). According to IH "the ancient and correct" MSS. read جملهٔ عیبی (the ی being superfluous) as in the text. G and Fa read عیب کلّی, taking *kulli* as equivalent to *bi-'l-kulliyyah*.

٢٣ عشق خوش سودای ما, "our sweet-thoughted Love". I believe that *sawdá* in this epithet (and also in *bad-sawdá*, I 2918) is nearly synonymous with *fikr* (see note on *v.* ١١٠٩ *infra*), and that *khwash-sawdá* does not mean "one with whom it is pleasant or profitable to have dealings", though Naḥifí in his metrical Turkish translation renders the word by *shírín-kár*. The explanation given by the Turkish commentators, that *khwash-sawdá* is equivalent to Shakespeare's "in a fine frenzy", can only be admitted if we refer *'ishq* here to the *'áshiq* exclusively. But *'ishq* often stands for *ma'shúq* (cf. Káshání on *Fuṣúṣ*, 246, 10 *sqq.*). "Love" personified and invoked in this passage is rather the overwhelming grace of the Divine Beloved, of which the lover's frenzy is an effect.

٢٤ ناموس ما. Cf. *Díwán*, *SP*, I 1–2, and notes *ad loc.* For Plato as a type of the spiritual physician cf. *Ṭayyibát*, CCXXIV, 12:

"Though a Plato by his medical art (*hakímí*) may conceal the malady of love (for awhile), in the end its hidden secret will be revealed."

Arabian and Persian medicine is permeated by Greek philosophy, so that the standard Moslem biographical dictionary of famous physicians naturally includes, by way of introduction, articles on Pythagoras, Socrates, Plato, and other philosophers as well as on Hippocrates and Galen. Plato's own theory of love makes the mention of him here specially appropriate; if further authority for linking him with Galen were needed, we might quote Ibn Abí Uṣaybi'ah, I 49 penult., where it is stated that he wrote "a book on medicine, which he sent to his disciple Timaeus".

٢٥–٢٦ جسم خاك الخ, alluding to Jesus (*Qur.* IV 156) and Mohammed (*Qur.* XVII 1).

کوه در رقص آمد. Cf. VI 2429 *sqq.* This *miṣrá'* and the following verse give a mystical turn to the well-known passage which describes the epiphany (*tajallí*) of God on Mt Sinai (*Qur.* VII 139): "And when Moses came at Our appointed time and his Lord spake unto him, he said, 'O Lord, show me (Thy glory), that I may behold Thee.' God answered, 'Thou shalt in no wise behold Me; but look towards the mountain, and if it stand firm in its place, then shalt thou behold Me.' But when his Lord appeared in glory to the mountain, He shattered it to pieces. And Moses fell down in a swoon." Mystics cannot experience the ecstasy of the Beatific Vision until the "mountain" of their bodily nature has been demolished, *i.e.* entirely spiritualised by Divine Love. Cf. GR, 192 *sqq.*

٢٧–٢٨ See notes on *vv.* ٣ and ١٤. گفتنیها, *dicenda*, as opposed to *tacenda*. The Present Conditional (as جفتمی) is common in Rúmí, *e.g. Díwán*,

Tab. 32, 4; 115, 9; 120 marg., 12; 251 marg., 6 fr. foot; 303, 11; and often in *Math*.

٣٠ The lover's illusion of self-existence is a "veil" which separates him from the Divine Beloved. In mystical union this illusion vanishes and the absolute Unity of God is realised. Cf. I 1785 *sqq.*, III 3669 *sqq.*, IV 2614 *sqq.*, V 4137 *sqq.*, VI 2297 *sqq.*

٣١ The Turkish commentators explain the first *miṣrá‘* as meaning "when he (the lover) has no desire for Love", which is dubious grammar and worse sense. Love of God originates in God, by whose favour it is inspired (cf. *Qút*, II 52); when He "does not care" for His lovers, He withholds His favour, and consequently they have no power to escape from themselves. Notice the *tajnís-i murakkab* (Browne, *LHP*, II 50) in the rhyme-words.

٣٢ Here the poet declares that the source of all spiritual perception is the "inner light". Cf. a saying ascribed to Mohammed, "Beware of the discernment (*firásah*) of the true believer, for he sees by the Light of Allah", and *MI*, 50 *seq.*

٣٣-٣٤ With these verses cf. IV 2469 *sqq.* Love bids the poet proclaim the mysteries revealed to him which are reflected by the pure heart as by a steel mirror. Why does the mirror of the heart fail to reflect the Divine attributes and ideas contained in it? Because it is soiled with the rust of sin, worldliness, self-regard, etc. (see Macdonald, *Religious attitude*, 241 *sqq.*), and needs to be polished by "recollection" of God (*dhikr*) under the guidance of a saintly Pír, as is set forth in the following allegory.

غمّاز, properly "one given to winking", "tell-tale". Cf. *Díwán*, *SP*, XIII 16.

ممتاز. So تمیز in the *miṣrá‘* (*ibid.* XIII 15): *chún rúy-i ábaní zi-tamíz in ṣafá biyáft*.

٣٥ حقیقت, used adverbially here and in several other passages (*e.g.* II 293).

نقد حال ماست, *i.e.* de nobis fabula narratur. Cf. *infra*, *v.* ٢٩٠٠ *sqq.* and notes *ad loc.*, III 971 *sqq.*, 1251 *sqq.* In the oldest MSS. this verse comes after the Heading.

P. ٥, Heading. This Story, which describes allegorically the purification of the soul by love, recalls the *Salámán u Absál* of Jámí (Browne, *LHP*, III 523); and the *Mathnawí* itself supplies a fairly close parallel in the anecdote of the Prince and the Witch of Kábul (IV 3085 *sqq.*). While most of the details seem to be due to the poet's invention, one feature—the diagnosis of lovesickness by feeling the pulse—is borrowed directly or indirectly from a passage in the *Qánún* of Ibn Síná. See note on *v.* ١٤٩ *infra*.

The King represents the spirit or reasonable soul (*rúḥ*); the Hand-

maiden is the sensible or animal soul (*nafs*), whose passion for the Goldsmith (worldly pleasure) is discovered and cured by the Divine Physician, *i.e.* Universal Reason (*'aql-i kull*) embodied in the perfect saint and director of souls (*murshid-i kámil*), so that she turns again to the spiritual King and becomes united with the real object of her love. Cf. *Tadbírát*, 134, 9 *sqq.* = *Kleinere Schriften*, Introd. 132, where the allegory is set forth in terms which suggest that Rúmí may have borrowed it from Ibnu 'l-'Arabí.

Tholuck (*Die speculative Trinitätslehre des späteren Orients*, 52 *sqq.*) quotes from a Berlin MS. of the *Mathnawí* the following gloss written by a Persian commentator, which explains more fully the allegorical meaning of the story. I give it here in an abridged version:

"The King is the spirit (*rúh*) in Man, which loves the soul (*nafs*) and desires to purify her because by means of the (purified) soul many works of devotion are performed and much spiritual knowledge is acquired. But though she has a certain affinity with him, she is indisposed to exchange her own world for a better. This indisposition is symbolised by the illness that overtakes her and separates her from the King. Thereupon the intellect (*'aql*), which is the vizier of the spirit, intervenes in the guise of a physician (*tabíb*), but only succeeds in aggravating the soul's malady. The spirit, perceiving that intellectual remedies are of no avail, turns humbly to God, confesses its helplessness, and prays for help. God sends His Beauty (*Jamál*), which appears to the spirit in the likeness of a saint (*walí*). [The saint is the heart in which the Divine Beauty is manifested], and the spirit says to him, 'Thou art my beloved in reality; not the heart (*dil*) that claimed to be able to heal itself' (cf. *v.* ٧٦ *infra*). Then the heart, in agreement with the spirit, gives the soul (*nafs*) in marriage to her beloved, namely, sensual desire (*hawá*); but after a time the heart gradually administers to Desire the potion of gnosis (*'irfán*), so that it wastes away and becomes hateful in the eyes of the soul and finally dies. Thus doth the soul that commands to evil (*nafs-i ammárah*) attain to the blessedness of the soul at peace (*nafs-i mutma'innah*)."

٣٧ خواص, *i.e.* the spirit's faculties, speculative and practical.
از بهر شكار, *i.e.* to seek knowledge of God. Cf. the note on *vv.* ١–٣ *supra*.

٣٨ شاهراه, *i.e.* the sensible world, in which the spirit is a "traveller" (*sálik*).

٤١ According to Fa the "ass" is the body, the "pack-saddle" worldly fortune, and the "wolf" sickness or death. Most readers will prefer to regard this and the following verse as homely illustrations drawn from every-day life.

٤٣ طبيبان, *i.e.* those who claim to be spiritual guides.

۴۵ دُرّ و مرجان مرا. Cf. *Qur.* LV 22. *Marján* (μαργαρίτης) is variously explained as small or large or fine pearls, or as coral (Ṭabarí, Comm. XXVII 69, 2 *sqq.*).

۴۷ Jesus brings the dead to life by permission of Allah (*Qur.* III 43). G reads *Masíḥ-i 'álimíst*, "is a learned Messiah". Fa seems to adopt this reading, while IH and Mq translate *'álamíst*.

۴۸ The poet refers to the following passage and expounds it fully in Book VI, 3663 *sqq.*

۴۹ استثنا, the "exception", *i.e.* the formula *in shá' Alláh*, "if God will". Cf. *Qur.* XVIII 23: "Do not say of anything, 'Lo, I will do that to-morrow', *except* (it so be) that God will." For the psychological and social significance of the *istithná*, see Massignon, *Passion*, 583 *sqq.*

مُرادم. Turkish commentators give an absurd variant reading مُر آدم.

قسوتیست. Cf. *Qur.* II 69. "Hardness of heart" denotes self-confidence and blind presumption.

۵۰ The mystic who loves God so selflessly that his will is lost in the Divine Will has attained to the essence of the *istithná*, whether he pronounce it or not. Such an one knows and feels that God is the only real Agent in the universe. Cf. *Fíhi má fíhi*, 108, 8 *sqq.*

۵۳ سرکنگبین, honey (*angubín*)—or sugar or grape-juice—mixed with vinegar (*sirkah*). When cooked, they form a syrup which is used as a remedy for biliousness (Achundow, 376; Ibn Bayṭár, I 380). The text of this verse is that of C; all my other MSS. and Fa have *ṣafrá fuzúd* and *khushkí mí-numúd*.

هلیله. Myrobalans, especially the yellow and black varieties (fruit of *terminalia citrina* and *terminalia chebula*), were much in favour as tonics and purgatives (cf. I 2933, IV 2352). *Al-halílaj al-aṣfar khâṣṣatuhu ishálu 'l-ṣafrá* (*Firdawsu 'l-Ḥikmat*, 417, 8). See also Ibn Bayṭár, II 572 *sqq.* and Achundow, 337.

۵۷ فنا. "The naughting of the attributes of the conscious self" (*faná'u 'l-ṣifát*), which results from intense concentration of every faculty on God in the performance of the ritual prayer, is often described by Ṣúfís. See, for example, *Kashf*, *Eng.* 300 *sqq.*; *Luma'*, 153, 4 *sqq.*, 155, 4 *sqq.*

خوش, used adverbially, as in *bi-gríst khwash*, IV 935. Translate: "he loosed his tongue with a will (vehemently)." The best MSS. read *madḥ u du'á*.

۶۰ Cf. *Qur.* XL 62: "Call unto Me and I will answer you", and *Math.* II 992 *sqq.*

۶۲ دید در خواب. For Moslem views on intercourse with the Unseen World in sleep, see Macdonald, *Religious attitude*, 70 *sqq.*

۶۶ Saná'í uses *anjum-súz* as an epithet of the sun.

۶۸ آفتابی الخ, *i.e.* a manifestation of the Divine Light in a phenomenal form.

٦٩ ماند هلال, *i.e.* like a subtle and unsubstantial apparition.

نیست بود الخ, *i.e.* no trace of the grossness of mortality was left in him. Concerning *khayál* (phantasy) see *Mishkát*, tr. Gairdner, 81 and 84 *seq.*; it is "such stuff as dreams are made on" (*SIM*, 90 *sqq.*, 118): its proper sphere is "the World of Similitudes" (*'álam-i mithál*), of which everything in the sensible world (*'álam-i shahádah*) is a reflexion and copy.

٧٠ The rational soul (*rawán*) belongs to the world of Reality, while phantasy, which records and preserves sense-data in the form of mental images, "resembles a thing of naught", being the mainspring of our illusory existence (v 319 *sqq.*, 2648 *sqq.*).

٧٢ مهرویان, *i.e.* the attributes of Absolute Beauty (*Jamál*); these are reflected as visionary forms in the heart of the saint (cf. III 3773 *sqq.*, VI 1810 *sqq.*).

٧٤ فا پیش, equivalent to فرا پیش. Cf. فا پیش نهادن (III 4264). Nearly all the Oriental editions have در پیش.

٧٥ آشنا آموخته, *i.e.* initiated in the mysteries of Divine Unity.

بی دوختن بر دوخته, *i.e.* knit together by a pre-existent spiritual affinity, according to the Hadith: *al-arwáh junúdun mujannadah fa-má ta'árafa minhá i'talafa wa-má tanákara minhá ikhtalafa.* Cf. *Asráru 'l-Tawhíd*, 399, 14 *sqq.* (transl. in *SIM*, 56) and *Mirṣád*, 183, 12 *sqq.* = 207, 5 *sqq.*

٧٦ کار از کار خیزد. In this world, God usually works by means of secondary causes (v 1543 *sqq.*). The King's passion for the Handmaiden was the cause of his suffering tribulation, which in turn was the cause of his imploring God for help, so that the Divine Sage (the organ of Universal Reason) appeared to him.

P. ٧ The Heading is omitted in the oldest MSS.

٧٨ ادب may be defined as the character, feelings, and manners which are the fruit of spiritual culture; like St Paul's ἀγάπη (I Corinthians xiii), "it doth not behave itself unseemly". The reverence shown by the King to the Sage and by 'Umar to the Prophet (*v.* ٧٧) naturally suggests this brief homily on a subject so important for novices in Ṣúfism [see *Kashf*, *Eng.* 334 *sqq.*, 341; Qush. 177, 15 *sqq.*, 214 last l. and *sqq.*; and *Luma'*, 141 *sqq.* (on the *ádábu 'l-mutaṣawwifah*)].

٨٠ This verse refers to the manna and quails which God sent down to the Israelites (*Qur.* II 54, VII 160).

٨١ کو سیر و عدس. See *Qur.* II 58.

٨٢ داسمان. We must, I think, regard مان as a pronominal suffix and translate: "there remained for us (their successors) the toil of sowing, etc." No other meaning of مان gives a tolerable sense here.

٨٣ حق خوان فرستاد, as is related in the *Súratu 'l-Má'idah* (*Qur.* V 112–115). Cf. *Qiṣaṣ*, 249, 6 *sqq.*

٨٤ It was not unusual (though considered ungentlemanly: *Qábús-námah*, 53, 5) for greedy guests to collect and carry away the food left over from a feast. Such a person was called *zallah-band*.

٨٦ حرص آوری, like دودآوری (II 3376), a very rare word, formed by means of the adjectival suffix *-áwar*. I have rendered خوان مهتری by "the table of Majesty" (not "the table of a prince") because in the *Mathnawí* the rhyming of *yá-yi ma'rúf* (í) with *yá-yi majhúl* (é) is very seldom beyond all doubt. I was mistaken in citing I 1605 as an exception to this rule (Introd. to Vol. I, p. 9, n. 3), since there *jarí* is a false reading for *jiré*.

٨٧ According to a Tradition of the Prophet they were punished by transformation (*maskh*) into apes and swine.

٨٨ The commentators quote from Traditions: *wa-lá mana'ú l-zakáta illá ḥubisa 'anhumu 'l-qaṭr* and *idhá ra'aytumú 'l-wabá'a qad fashá fa-'lamú anna 'l-ziná qad fashá*.

٩٠ رهزن مردان شد, *i.e.* his lack of self-control is the cause of calamities in which the true men (*mardán*)—those who have mastered their passions—are involved.

٩١ With the first *miṣrá'* cf. Wordsworth's lines in the *Ode to Duty*:

"Thou dost preserve the Stars from wrong;
And the most ancient Heavens, through Thee, are fresh and strong."

٩٢ زکستاخی. The poet imagines the sun's eclipse to be a chastisement which God inflicts upon it whenever it presumes to deviate from its appointed course. Cf. VI 930. Hence the first *miṣrá'* is completely parallel to the second. *Gustákhí* does not refer, as some commentators suppose, to acts of irreverence and disobedience on the part of the wicked. شد عزازیلی الخ. 'Azázíl was the name of Iblís before his fall. The story of his defiance when God commanded the angels to bow down to Adam is related in *Qur.* XXXVIII 71–79, etc.

٩٣ کنارانش. This is the only example known to me of *kanárán*, a plural formed on the analogy of *chashmán*, *labán*, and other double members of the body.

٩٦ The two oldest MSS. have ای نور حق. For الصبر الخ see *Arabum Proverbia*, I 751, No. 131; this adage occurs repeatedly in the *Mathnawí*.

٩٧ *Liqá* in Persian means (1) meeting face to face, (2) countenance (cf. III 851), as I have translated it here. In view, however, of the emphasis which Ṣúfís lay on the benefit of meeting eminent Shaykhs (*liqá'u 'l-shuyúkh*) the former meaning is to be preferred. It is believed that a Shaykh can read the thoughts and feelings of his disciples and miraculously remove every doubt and difficulty from their minds. For anecdotes illustrating this clairvoyance, see Qush. 125, 1 *sqq*.

٩٩ جاء القضا الخ. These words are taken from a saying attributed to 'Alí (Fleischer, *Ali's hundert Sprüche*, p. 89, No. 13): *idhá já'a 'l-qaḍá ḍáqa 'l-faḍá*, "when God's doom comes to pass, one is reduced to sore straits".

١٠٠ مولى القوم. See *Kashf*, *Eng.* 210 *sqq.*; *SIM*, 64 *seq.*, 78; Andrae, *Die Person Muhammeds*, 355 *seq.*

كلّا الخ, *Qur.* XCVI 15, referring to a Meccan idolater who forbade his Moslem slave to perform the ritual prayers (Nöldeke-Schwally, 83): "Verily, if he do not refrain, We will drag him by the forelock."

P. ٩ The Heading is omitted in the two oldest MSS.

١٠٣ قاروره, a phial made of clear white glass or crystal for the purpose of urinoscopy. See *Chahár Maqálah*, *Eng.* 142; Gruner, 323 *sqq.*

١٠٧ بوی هر هيزم الخ, *i.e.* the hidden nature and quality of a thing is indicated by the effects which it produces.

١١٠ اسطرلاب (ἀστρολάβος), an instrument for measuring the altitude of the stars and solving the problems of spherical astronomy. Various types are described in *EI*, art. asṭurlāb. For the metaphor cf. IV 3685.

١١١ The poet explains that what was said of love in the preceding verse bears a general application. Love, whether its immediate object be Divine or human, real or phenomenal, leads ultimately to knowledge of God and union with Him. All earthly beauty is but the reflexion of Heavenly Beauty, and as the reflexion fades away we turn our eyes towards the Light whence it came (*al-majáz qanṭaratu 'l-ḥaqíqah*). Cf. *Díwán*, *Tab.* 15 marg., 10 fr. foot and *sqq.*, where the educative value of love is illustrated by comparing it with the wooden sword which a soldier puts in the hands of his young son and with the rag-dolls given to girls; Jámí, *Yúsuf ú Zalíkhá*, 18 (transl. by E. G. Browne in *A Year amongst the Persians*, 139); Gibb, *Hist. of Ottoman Poetry*, I 20 *seq.*, 63 *sqq.*

١١٣ روشن‌گر, "polisher", "elucidator". In I 3350 it is used of the angels, who keep their hearts pure and unsoiled with sin.

عشق بی‌زبان, *i.e.* the signs of love, such as agitation, pallor, and tears, speak for themselves. Cf. the saying, *lisánu 'l-ḥál anṭaqu min lisáni 'l-maqál*, "the tongue of inward feeling is more eloquent than the tongue of discourse".

١١٤ Cf. *Díwán* of Aḥmad-i Jám, 5 *a*, 9:

khwástam sharḥ-i gham-ash-rá ba-qalam bi-nwisam;
átash andar qalam uftád kih ṭúmár bi-súkht.

١١٥ The discursive reason (*'aql-i ma'ásh*), which maintains a distinction between the subject and object of thought, cannot possibly comprehend or describe the nature of mystical union. This is a mystery that Love reveals to the lover by immediate experience (*man lam yadhuq lam yadri*).

١١٦ A famous and oft-quoted verse. "I know my Lord through my Lord" (*'araftu Rabbí bi-Rabbí*). To mystics their "inner light" is its own evidence. Cf. I 3643 and III 2719 *sqq.*; *GR*, 114, 122.

١١٧ سايه, *i.e.* the intellectual faculties and the phenomenal world in which they move; شمس, *i.e.* God or Divine Love.

۱۱۸ خواب. Mystics are awake to the presence of God; the others are asleep and oblivious of Him (cf. *SIM*, 91 *seq.*).

چون بر آید شمس الخ. When God reveals Himself and illumines the heart with the risen glory of Love, the intellect, which derives a shadowy light from Him, as the moon from the sun, is pulverised. The splitting of the moon in twain (*Qur.* LIV 1) is a portent of the Resurrection; at an early date it was explained as a miracle wrought by the Prophet, and this is the view generally taken by Moslems.

۱۱۹ The first *misrá'* refers to the physical sun (*shams-i jahán*), the second to the spiritual Sun (*shams-i ján*): the former, though unique, belongs to the world of Time, while the latter is timeless and everlasting—a contrast which the next three verses develop. In the second *misrá'*, however, GL give the reading *shams-i ján-i báqi-yí k-ash ams níst*. If this be correct, we must agree with Fa (who retains the reading in the text) that the whole verse is a description of the spiritual Sun, *i.e.* the Divine Spirit made manifest in the Perfect Man, which is contrasted with the physical sun in *vv.* ۱۲۰–۱۲۲. IH, Mq, and Ṣárí interpret the verse in the same way as I have done.

۱۲۱ اثیر, the ether (*αἰθήρ*), the outermost of the nine celestial spheres.

۱۲۳ شمس الدّین, "the Sun of the Faith", *i.e.* Shamsu'ddín of Tabríz. To him, as afterwards to Ḥusámu'ddín, the poet stood in a mystical relation that might be described in terms of Alexandrian theology as union with a personal Logos. See note on p. ۲, l. ۲; *Díwán*, *SP*, Introd. xviii–xxv; and *EI*, art. Tibrīzī. "The face of Shamsu'ddín" denotes the manifestation by the Perfect Man of all the names and attributes of the Divine Essence.

چارم آسمان. The sphere of the sun is the fourth of the "seven heavens" (*Qur.* II 27) or planetary spheres of the Ptolemaic system.

۱۲۵ جان, the poet's soul, identified by the commentators with Ḥusámu'ddín, whom in the Preface to this Book (p. ۲, l. ۲) he calls *makánu 'l-rúḥ fí jasadí*.

دامنم بر تافتست, *i.e.* "has earnestly besought me."

بوی پیراهان یوسف یافتست, *i.e.* "has been quickened by spiritual influences emanating from Shamsu'ddín or the Divine Beloved, just as Jacob smelt from afar the perfume of Joseph's vest (*Qur.* XII 94)."

۱۲۷ دیده, *i.e. oculus cordis*.

۱۲۸ فی الفنا. *Faná*, an untranslatable word, which, like other technical terms used by Ṣúfís, may bear various meanings. See Qush. 43, 13 *sqq.* = Hartmann, *Darstellung*, 89 *sqq.*; *Kashf*, *Eng.* 242 *sqq.*; *Ta'arruf*, *Eng.* 120 *sqq.*; *MI*, 60; Massignon, *Essai*, 74 *seq.*, 255, 271, 276. In its full pantheistic sense *faná* is the disappearance and extinction of the individual in the Universal; but here as in *v.* ۵۷ *supra* it signifies the mystic's "passing away" (entwerden) from his thought of God through absorption in the

Object of thought (*al-faná bi 'l-Madhkúr 'ani 'l-dhikr*). *Faná* is seldom a purely negative conception: its complement is the positive state (*baqá*), in which the "self" that has "passed away", by transmutation rather than "annihilation" of its unreal attributes (see note on *v.* ١٩٣٩ *infra*), "subsists" or "persists" in the Divine attributes with which it has become endued. Cf. II 1173 *sqq.*, III 3669 *sqq.*, IV 399 *sqq.*, V 2020 *sqq.*, 4138 *sqq.*

كَلَّتْ أفهامى. For the metrical licence see Wright, II 375 (§ 234*b*).

لا أُحصى ثنا. These words are quoted from the Tradition that when God said to the Prophet on the night of his Ascension (*mi'ráj*), "Praise Me" (*ithni 'alayya*), the Prophet answered: *lá uḥṣí thaná'an 'alayka*, *i.e.* "I cannot reckon up Thy bounties and the infinite praise and thanksgiving due to Thee from me" (*Lisán*, XVIII 201, 4).

١٢٩ المُفيق. The *mufíq* is one who has returned from the "intoxication" (*sukr*) of ecstasy to the "sobriety" (*ṣaḥw*) of a normal or supernormal state of consciousness. Cf. *Tá'iyyah*, 10 = *SIM*, 200; *IP*, 19; Qush. 45; *Kashf*, *Eng.* 184 *sqq.*

إن تَكَلُّف الخ. The Ṣúfí should be entirely unaware of any ecstatic utterances (*shaṭḥiyyát*) that may flow from his lips. Personal initiative, self-activity, and pretension are incompatible with true inspiration. Cf. the verse of Saná'í:

mard-i Ṣúfí taṣallufí na-buwad,
khwad taṣawwuf takallufí na-buwad.

١٣١ اين هجران الخ, *i.e.* the poet's mystical passion for Shams-i Tabríz, who probably died about fifteen years before these lines were written.

١٣٢ Read جايِعٌ and قاطِعٌ. With the second *miṣrá'* cf. *bádir fa-inna 'l-waqta sayfun qáṭi'un* (*Díwán* of Abú Isḥáq al-Ghazzí, cited in *Jahán-gushá*, I 197, 1: see the editor's note *ad loc.*).

فالوقت الخ. *Waqt* is used here in one of its technical senses, viz. the moment of immediate experience of being under Divine control (*taṣríf*), and this moment is compared to a sharp sword because "it cuts the root of the future and the past and obliterates care of yesterday and to-morrow from the heart" (*Kashf*, *Eng.* 369; cf. Massignon, *Passion*, 556 *seq.*), or because it comes irresistibly to execute the Divine decree (Qush. 37, 19).

١٣٣ The Ṣúfí is "the son of the moment", *i.e.* subject to and dependent on the dominant state, mood, or emotion of the "moment." Cf. III 1426 *sqq.*, VI 2714 (Heading). The former passage describes one who has not yet attained, the latter an adept who lives in the eternal Now. Shiblí said (*TA*, II 179, 10 *seq.*), "A thousand past years multiplied by a thousand years to come are present (*naqd*) to thee in this 'moment' (*waqt*) in which thou art. Try not to be deceived by appearances."

نیست فردا گفتن الخ. Cf. Qush. 219, 13 fr. foot and *sqq.*: "It is the business of the *muríd* to keep his expectation within narrow bounds (*qaṣru 'l-amal*); for the dervish is 'the son of his moment'. If he provide for the future and look eagerly for what lies beyond his actual state and hope for any object of anticipation, nothing good will come of him." See also Hartmann, *Darstellung*, 28 *seq.*; *MI*, 44; *Iḥyá*, IV 439–447.

۱۳۴ هستارا الخ. Cf. 'Umar-i Khayyám, ed. Whinfield, No. 108: *in naqd bi-gír u dast az án nasyah bi-dár*, the original of FitzGerald's "Ah, take the Cash and let the Credit go".

۱۳۵ To divulge the mysteries of gnosis is an act of irreverence: "whoever knows God is dumb" (*man 'arafa 'lláha kalla lisánuhu*). Moreover the great Ṣúfí saints and teachers, being well aware of the dangerous nature of the doctrine, emphasise that it is for the elect alone and must be discreetly veiled.

۱۳۶ The translation of *sirr-i dil-barán* by "the lovers' secret" is not strictly correct: it should be "the secret of those that are beloved". But cf. note on *vv.* ۱۷۳۶–۱۷۴۱ *infra*..

در حدیث دیگران, *i.e.* allegorically. In the preface to the *Ibtidá-námah* Sulṭán Walad quotes this verse as evidence that what Rúmí relates concerning the saints of old is really a description of the mystical experiences of himself and his intimate friends such as Shams-i Tabrízí and Ḥusámu'ddín Chelebi.

۱۳۷ برهنه و. For the elision of ه (*há-yi mukhtafí*) before و, cf. I 607, 681, 1554, 2029, IV 3042.

۱۳۸ Cf. III 1743 *sqq.*; *Díwán*, *Tab.* 180 marg. 10 fr. foot; 182, 2–5.

۱۳۹ ار عریان الخ, *i.e.* if the mystery of Absolute Unity (*sirr-i tawḥíd*) be revealed.

۱۴۱ This verse may be regarded merely as an illustration; in which case آفتابی will denote the physical sun.

۱۴۷ علاج الخ. See *Qánún*, 45 = Gruner, 204–210 (§§ 318–332), and cf. *Firdawsu 'l-Ḥikmat*, 570, 6 *sqq.*: "He (the physician) must know what food and drink and nutriment is suitable for every climate, since often those living in any (particular) country require a treatment quite different to that which is good for others. A diet that restores the former to health may make the latter ill."

۱۴۹ دست بر نبضش نهاد الخ. E. G. Browne (*Arabian Medicine*, 84–88) mentions three sources whence the poet might have derived the following episode, which ends at *v.* ۲۰۰ *infra*, with the wedding of the Handmaiden to the Goldsmith: (1) *Qánún* of Ibn Síná, 316, Section on Love (the text is quoted in the notes to *Chahár Maqálah*, 249, penult. and *sqq.*, and translated by Browne, *op. cit.* 86). (2) Sayyid Ismá'íl Jurjání, *Dhakhira-i Khwárizmsháhí*, Book VI, Guftár 1, Juz' 2, ch. 3, translated in *Chahár Maqálah*, *Eng.* 89, note 1. (3) *Chahár Maqálah*, 78,

penult. and *sqq.* = 88, 9 *sqq.* in Browne's translation. While the *Qánún* and the *Dhakhírah* explain the method of psychotherapy in general terms, the author of the *Chahár Maqálah* gives us a full account of a case in which this method was successfully applied by Ibn Síná himself to a young kinsman of Qábús ibn Washmgír who had fallen in love with a girl in Gurgán. Ibn Síná does not converse with his patient—he only observes the movements of his pulse: the naming of streets, houses, etc., is done by a third person; but otherwise the details correspond closely with the *Mathnawí* story. The difference to which I have alluded is not, of course, accidental. Rúmí takes care to eliminate every circumstance that would be derogatory to the character of a saintly physician of souls or incongruous with the intimate spiritual relation which exists between the *murshid* and the *muríd*.

جور فلك, *i.e.* the illness with which she had been stricken. For the astrological theory that caused the ninth celestial sphere to be regarded as an evil power, see Gibb, *Hist. of Ottoman Poetry*, I 44, note 3.

١٥٣ *I.e.* if the vulgar were spiritually clairvoyant, they could heal themselves.

١٥٩ In the second *misrá'* the 13th-century MSS. (GHN) have شهر و باش, which is also the reading of C. For *básh* as an abstract noun = dwelling, residence, cf. *jáy-i básh*, "dwelling-place", II 761; *bahr-i básh*, "for the purpose of staying (there)", II 3356. If MS. authority is worth anything, this must be the original reading; yet all editors and commentators ignore it and give instead either شهر و تاش or شهرتاش. *Shahr u tásh*, the reading printed in my text, is said to mean "the town and the countryside adjoining it", *tásh* being explained as a Chaghatáy (Eastern Turkish) word equivalent to *atráf-i shahr* (Fa, I 82, 22 *seq.*; Surúrí cited in IH, I 263, 7 *sqq.*). The reading *shahr-tásh*, "fellow-townsman" (cf. *khwájah-tásh*, *khayl-tásh*, *sabaq-tásh*, etc.), is more plausible, but there is no reason why we should accept it against the unanimous testimony of the oldest MSS.

١٦٥ نان و نمك, *i.e.* the hospitality which she had received and remembered with gratitude.

١٧٠ كدام اندر گذر (B) is a correction made by a copyist who wished to improve the metre of the original reading كدامست در گذر (ACGHN). The older Şúfí poets sometimes neglect the metrical *nímfathah*, especially after *-ast* or *-and*. Cf. II 2166, note, III 602; *Díwán* of Saná'í, 212 marg., 11 fr. foot (*burdah-and bar hám-i 'álam rakht az baytu 'l-haram*); *Díwán* of Pír-i Herát, XX 8; GR, 305, 347. "Ghátafar street" still exists (*Arabian Medicine*, 88, note). G has Ghátifar.

١٧٥ Cf. the Arabic proverb, *qulúbu 'l-aḥrár qubúru 'l-asrár*.

١٧٧ Perhaps referring to the Tradition, *man katama sirrahu malaka amrahu*.

١٧٨ Here Rúmí alludes to the old belief that all life and growth in the sublunary world are due to the influence of the planets. Elsewhere

(I 3780, III 705, IV 252) he says explicitly that gold is produced by the "nutrition" which rocks in the interior of the earth receive from the sun "through an invisible channel". According to the view of Moslem natural philosophers, metals are based on a substance compounded of quicksilver and sulphur which assumes various forms when subjected to heat or cold in the mine (see *RIS*, II 83 *sqq.*, 91 *seq.*, summarised in *SI*, II 388 and *EI*, art. al-kīmiyā).

۱۸۰ تاسه گیر, *i.e. kih ba-mújib-i án-há tu-rá tásab girad* (cf. II 84). This word, from *tásab*, "constriction of the throat", "difficulty of breathing", does not appear in the dictionaries.

۱۸۵ عُدُول, pl. of عدل or عادل. The combination of بس with a plural is anomalous.

۱۸۶ All my MSS. except A, as well as all the editions known to me, give this verse in another form. See *app. crit.*

۱۹۳ Cf. *Arabum Proverbia*, III¹ 1363: *sa'á bi-qadamihi ilá irâqati damihi*, "he ran with his own feet to shed his own blood".

۱۹۴ آری بری. IH takes *árí* as a verb and *barí* as a noun, *i.e.* "you will get some fruit (enjoyment)"; but this explanation involves a bad rhyme and is unacceptable on stylistic grounds.

۱۹۶ طراز, a city in Turkistán, east of the Jaxartes, famed for the beauty of its inhabitants. *Sham'* denotes a tall, beautiful, and smiling woman.

۲۰۲ شربت بساخت. The "potion" administered to the Goldsmith by the Divine Physician virtually represents the slow process of self-mortification whereby the carnal soul is purged of its sensual passions and desires under the direction of a spiritual Guide (*murshid*).

۲۰۶ کاش کآن. The pronoun refers to رنگ, *i.e.* outward beauty. WM says it refers to عشق, *i.e.* the King's love for the Handmaiden. This love, he argues, was essentially spiritual; had it been "altogether a disgrace", *i.e.* entirely sensual, the King would have ceased to care for the girl as soon as she lost her looks, and therefore would have had no motive for killing her lover. IH also makes *'ishq* the subject of *búdí*, but gives a different explanation. Neither view seems to me to express the poet's meaning. The final ی in یکسری is the *yá-yi nisbatí*, as is shown by the rhyme (cf. I 3458).

۲۰۷ دشمن جان الخ. Cf. the Arabic verse *inna 'l-ḥisána mazannatun li-'l-ḥussadi.*

۲۰۸-۲۱۱ This passage has many parallels in Persian literature. Naṣru'lláh, *Kalílah*, 112, 2 *sqq.*, quotes the following verses:

wabál-i man ámad bamah dánish-i man
chu rúbáh-rá múy u ṭá'ús-rá par;

and

shud náf-i mu'aṭṭar sabab-i kushtan-i áhú,
shud ṭab'-i muwáfiq sabab-i bastan-i guftár.

۲۱۲ ما دون من, "what is other than I", *i.e.* "my external and fleeting beauty" (cf. *v.* ۲۰۷).

می‌نداند الخ. The "Goldsmith" deems himself innocent: he does not see that as the Soul's seducer and the destroyer of her spiritual life he is justly condemned to die. Hence his warning that the King will be held responsible for his murder.

۲۱۳ Though the victim of injustice feels its first effects, its ultimate consequences fall on the wrong-doer.

۲۱۵ Cf. note on *v.* ۷۶ *supra*. The same illustration is used at II 2188.

۲۱۶ Read زعشق و رنج with Mm.

۲۱۷ عشق مردگان, *i.e.* phenomenal love (*'ishq-i majází*), which does not survive its object.

۲۱۸ عشق زنده, love for one who is spiritually alive (cf. VI 1549 *sqq.*), *i.e.* real love (*'ishq-i ḥaqíqí*).

۲۲۲–۲۰۶ Concerning the doctrine set forth in this passage, see *MI*, 71–101, 127 *sqq.*, and the references given in the note on *vv.* ۳–۶ *supra*.

۲۲۳ الهام, inspiration of a saint; وَحْی, revelation to a prophet (see *EI* and Macdonald, *Religious attitude*, 252 *sqq.*). Rúmí does not always observe the distinction (cf. *vv.* ۲۲۵ and ۱۴۶۱ *infra*).

۲۲۴ The story of Moses and Khaḍir (*Qur.* XVIII 64 *sqq.*) is frequently quoted by Ṣúfís in justification of their maxim that a holy man can do no wrong. For Khaḍir, a mysterious personage who appears in many characters, see art. in *EI*. He is not mentioned by name in the *Qur'án*, but early commentators identify him with "a servant of God whom He taught a Divine knowledge" (*'ilman min ladunná*, *Qur.* XVIII 64). Hence, though himself sometimes ranked among the prophets, in relation to Moses he stands pre-eminently for the inner light of saintship as opposed to the intellectual, legalistic, and apostolic aspects of prophecy (cf. II 3260 *sqq.* and note on *v.* ۲۳۷ *infra*). Like the Ṣúfí Pír, he claims silent and unquestioning obedience to his authority and approval of all his actions, however incomprehensible and seemingly immoral these may be (cf. I 2969 *sqq.*). Khaḍir's murder of a youth (*Qur.* XVIII 73), which excited the indignation of Moses, was justified by his knowledge that the lad would eventually have corrupted his parents and brought them to perdition (*ibid.* 79); it was in reality a Divine decree which he was commanded to execute. The parallelism of this incident with the poisoning of the Goldsmith may be illustrated by a Ṣúfí comment on *Qur.* XVIII 79: "I think the youth was handsome and had in him a splendour derived from the garment of God's beauty (*ḥusn*), so that Khaḍir was afraid lest the followers of the Real (*ahlu 'l-Ḥaqq*) should look upon him and rejoice in what they saw in him of the Light of God and be diverted from contemplation of God Himself; so God's jealousy caused Khaḍir to slay him and remove (all) intermediaries between

Himself and His friends and prophets and saints" (Rúzbihán al-Baqlí, *'Ará'isu 'l-Bayán*).

۲۲۶ نايبست الخ. The Perfect Man is the vicar (*ná'ib*) and vicegerent (*khalífah*) of God in the world (*Qur.* II 28). The Divine powers with which he is invested are exercised by God acting in and through him: *má ramayta idh ramayta wa-lákinna 'lláha ramá*, "thou didst not throw when thou threwest, but God threw" (*Qur.* VIII 17). See also *v.* ۲۹۷۲ *infra*.

۲۲۷ Cf. III 4174 *sqq.* and see *Qur.* XXXVII 100 *sqq.* = Genesis xxii. The *Qur'án* does not name Isḥáq (Isaac) in connexion with the sacrifice, but he is mentioned just afterwards (*v.* 112), and some early Moslem interpreters of the passage agree with the O.T. in making him the victim, while others decide in favour of Ismá'íl (Ishmael). Cf. Goldziher, *Richtungen*, 79 *sqq.* Moslems generally have embraced the latter view. Ibnu 'l-'Arabí is an exception (*Fuṣúṣ*, 80 *sqq.*).

۲۲۸ احمد (*laudatissimus*), a name of the Prophet (*Qur.* VI 61) nearly equivalent to محمّد (*valde laudatus* or *laudandus*). Both names are pre-Islamic. See A. Fischer, *Ber. d. Sächsischen Akad. d. Wissenschaften* (*phil.-hist. Klasse*), Vol. LXXXIV, Pt. 3, p. 1 *sqq.*

For the mystical significance of the second *miṣrá'*, cf. *GR*, 19–20:

Aḥad dar mím-i Aḥmad gashtah ẓáhir:
dar-ín dawr ámad awwal 'ayn-i ákhir.

The letter *mím*, having the numerical value of 40, symbolises the forty grades of Divine emanation, from Universal Reason to Man; and the first emanation becomes identical with the last in the sense that the Perfect Man, of whom the Prophet Mohammed is the supreme type, is the essence of Universal Reason.

az Aḥmad tá Aḥad yak mím farq-ast,
jahání andar án yak mím gharq-ast.

"The only difference between Aḥmad and Aḥad is a single *mím*", *i.e.* the Perfect Man, though eternal and Divine in his essence, is not God absolutely, but God *as manifested in a phenomenal form*. Cf. *Passion*, 833. The following verses of 'Aṭṭár, describing the unitive experience of the Prophet (*Qur.* LIII 9), are quoted by Ṣárí (V 443, 2 *sqq.*):

nami-gunjíd án-já mím-i Aḥmad:
Aḥad shud dar ẓamán bí khwud Muḥammad.
Muḥammad maḥw shud tá mánd Alláh:
kujá mánad kasí ín-jáy ágáh?

On the Spirit (*Rúḥ*) or Reality (*Ḥaqíqah*) of Mohammed see *SIM*, 108 *sqq.*

۲۲۹ كُشند, *i.e.* by causing them to "pass away" (*faná*) from themselves. In this verse the reading of B is supported by the two oldest MSS.

۲۳۱ در صفا. *Ṣafá* or *ṣafwat* is defined as "to be pure from all existing things" and as "the essence of *faná*": it is "one of the names of perfection" (*Kashf*, *Eng.* 58). The *ṣáfí* is superior to the Ṣúfí (III 1426 *sqq.*). For غَش read غِش; the pronunciation with *fatḥah*, however, occurs in rhyme (Ḥáfiẓ, ed. Brockhaus, No. 180, *vv.* 1 and 3).

پالودگی. Cf. II 2882.

۲۳۲ وین جفا. Cf. the repeated use of *jafá* in a similar passage, III 4008 *sqq.*

۲۳۳ تا بجوشد. Cf. III 4159 *sqq.*, 4203 *sqq.*

۲۳۶ See *Qur.* XVIII 70, 78.

۲۳۷ Many Ṣúfí authors, while asserting the superiority of the prophets as a class to the saints, believe that an individual saint may *in some respects* be superior to an individual prophet, or indeed to any prophet with the exception of Mohammed. Their theory (summarised in *SIM*, 141) is stated by Ibnu 'l-'Arabí (*Fuṣúṣ*, 168 *seq.*). Saintship (*wiláyah*), *i.e.* mystical realisation of oneness with God, is the inward aspect (*báṭin*) of prophecy (*nubuwwah*), and therefore every prophet is a saint (*walí*), though every saint is not a prophet (*nabí*). While prophecy, regarded as an institutional and apostolic office, is finite—for Mohammed has said, "there is no prophet after me" (*lá nabiyya ba'dí*)—it is infinite and everlasting in so far as it rests on the basis of a saintship derived immediately from God or from the Spirit of Mohammed (the Logos). *Wiláyah* being the general term in which *nubuwwah* and *risálah* are comprised as particular modes, it may be said that the prophet *quâ* saint is superior to the prophet *quâ* apostle (*rasúl*) and lawgiver (*musharri'*). Khaḍir typifies the esoteric side of prophecy; he possessed a knowledge that was denied to Moses, for "sometimes God withholds from the apostle knowledge of the mystery of the Divine decree (*sirru 'l-qadar*), because, if he knew it, he might fail in his duty, viz. delivery of the Message with which God has entrusted him" (*Fuṣúṣ*, 257).

تو بی پر مپر, *i.e.* "do not you, who are devoid of mystical knowledge, faith, and inspiration, presume to understand or criticise the actions of the saints". One of the morals which Bayḍáwí (on *Qur.* XVIII 81) draws from this narrative is that "no man should be in a hurry to condemn what he does not approve, since it may have some occult explanation unknown to him". Such advice, implying not only suspense of judgement but also confession of incapacity to judge the actions of holy men, was followed by many theologians (cf. Goldziher, *MSt*, II 291) and represents the popular attitude of Sunnite Islam.

۲۳۸ مست عقلست, *i.e.* under the sway of Universal Reason (the Logos).

۲۳۹ *Musalmán* (*musulmán*), a word of hybrid origin = *muslim*, "true believer", not necessarily a "Moslem" in the ordinary sense (cf. I 965; III 2372, 2394, and *Qur.* V 48).

۲۴۰ می بلرزد عرش الخ, referring to the Tradition: *idhá mudiḥa 'l-fásiqu ghadiba 'l-rabbu wa-'htazza li-dhálika 'l-'arsh*. Examples of things that cause the Divine Throne to tremble, either with delight or indignation, are given by Goldziher, *Richtungen*, 108, note 3.

۲۴۱ Read *shâh-i bas ágáh*, with *iḍáfat*.

۲۴۲ Cf. I 2973.

۲۴۳ آن لطف مطلق, *i.e.* the Divine Physician and Spiritual Guide by whom the attributes of God are displayed. God is absolute mercy: His wrath is really mercy in disguise (*luṭf-i khafí*). All pain and punishment that He inflicts upon us is for our good. Cf. *SIM*, 159 *sqq.*; *Math.* II 2261 *sqq.*, III 4166 *sqq.*, IV 107 *sqq.*, VI 4360 *sqq.*

۲۴۴ The ceremonies which take place in connexion with the circumcision of Moslem boys are described by Lane, *Modern Egyptians*, I 71 *sqq.*, II 244 *sqq.* For the omission of the *tashdíd* in *ḥajjám* cf. *ṣayád* for *ṣayyád* (VI 436) and *saqá* for *saqqá* (*Díwán*, *SP*, IX 19, note). The two oldest MSS. read *dam* instead of *gham*.

۲۴۵ Read نیم جان (without *iḍáfat*). For the contemptuous use of *ním* cf. I 1155, III 468, 2608, VI 3352. The "half-soul" is (the life of) the animal soul.

صد جان دهد, *i.e.* manifold spiritual regeneration. Cf. II 892, III 3835 *seq.*, IV 2963 *sqq.*, VI 4067; *Díwán*, *SP*, XVIII 1 *seq.* and notes *ad loc.*

آنك الخ. One would expect آنچ here, but cf. *v.* ۳۵۰ *infra*; the MSS. are divided. This *miṣrá'* refers to the Holy Tradition (*Ḥadíth-i qudsí*) in which God says *a'dadtu li-'ibádi 'l-ṣáliḥína má lá 'aynun ra'at wa-lá udhunun sami'at wa-lá khaṭara 'alá qalbi basharin*. Cf. I Corinthians ii 9.

۲۴۶ قیاس, as a technical term of Moslem law, denotes the use of analogical reasoning to interpret and supplement the *Qur'án* and the Sunna of the Prophet. See *EI*, art. ḳiyās. Here and in many other passages of the poem *qiyás* is the mental process by which uninspired persons form judgements concerning matters of Revelation; hence "false analogy", "mere opinion and conjecture". Cf. I 1083 *sqq.*, 3359 *sqq.*, 3396 *sqq.*, III 3583 *sqq.* In the second *miṣrá'* read دور دور (with *iḍáfat*).

P. ۱۷, Heading. This Story, of which the *Mathnawí* is the only Oriental source known to me, has found its way into Western literature and folk-lore. Many versions of it are mentioned by Clouston, *Flowers from a Persian Garden*, 115 *seq.*, and Christensen, *Contes persans en langue populaire*, 64.

۲۴۸ بر دکان. *Dukán* is the bench of stone or brick (Ar. *maṣṭabah*) in front of the shop. The grocer sits on it (*v.* ۲۵۱) and it also serves as a counter on which bottles, etc., may be placed.

۲۴۹ After this verse L, a 15th-century MS., inserts two verses (see *app. crit.*) of which the translation is as follows:

"One day the merchant had gone home, while the parrot kept watch in the shop.
Suddenly a cat sprang into the shop after a mouse: the little parrot in fear for its life"...

As is stated in a marginal note in IH, I 388, these verses do not appear in the ancient MSS. They were added by some copyist in order to explain the cause of the parrot's fright; yet, unless I am mistaken, every Oriental editor of the *Mathnawí* has retained them in his text.

۲۵۵ بودی, used here in an optative sense (cf. *v.* ۲۳۷۷ *infra* and II 403). بشکسته may be a participial adjective or the first member of a rare compound tense (pluperf. + conditional suffix). Cf. *v.* ۲۱۲۴ *infra*, II 501, III 2323; other examples are *yáftah búdí*, *TA*, I 53, 15; *na-kardah búdamí*, *ibid.* II 166, 5–6.

چون, interrogative or causal, *not* temporal. Persian for "at the time when I struck" is *án zamán kih zadam*, which is actually the reading of G.

۲۵۸ شُگُفت, instead of the usual *shigift*, occurs again, rhyming with *guft*, at I 361. The two oldest MSS. read *nihuft*, "hidden thing".

۲۵۹ جولقی (not vocalised in G) is explained by Vullers (*Lex. Persico-Latinum*, I 541) after the *Burhán-i qáṭi'* as "a monk (*qalandar*) clad in sackcloth", and according to him it is derived from *júlaq* or *jawlaq*, the Arabicised form of *júlakh*. This derivation must be rejected, because (1) Persian خ is never represented by ق in Arabic loan-words (cf. A. Siddiqi, *Studien über die Persischen Fremdwörter im klassischen Arabisch*, Göttingen [1919], 72); (2) if *jawlaq*, meaning "sackcloth", occurs in Arabic, its existence is probably due to Persian lexicographers who assume that *jawlaqí* is derived from *jawlaq* as *Ṣúfí* from *ṣúf*. What the author of the *Burhán* should have said is that *jawlaqí* comes from *juwáliqí* or *jawáliqí*, *nisbas* formed respectively from *juwáliq*, "sack" (an Arabicised word, to which Pers. *guwál*, *juwál*, are nearly related) and its anomalous plural *jawáliq*. The change of *jawáliqí* into *jawlaqí* is natural enough, in view of the fact that the plural *jawáliq* would normally presuppose a singular *jawlaq*; but the change of meaning—for *jawáliqí* in ordinary usage signifies "a maker or seller of sacks"—requires explanation. IH says (I 407) that *jawlaqí* is a "lightened" (*mukhaffaf*) form of *jawáliqí* and that in his time (*circa* A.D. 1700) the plural *jawáliq* was commonly used as a singular in the sense of *khirqah* (dervish-cloak); then he continues: "Jawáliqí, in truth, is (the name of) a class of so-called Ṣúfís (*mutaṣawwifah*) who wear cloaks made of sackcloth (*chuwál*) and shave their beards and are known as Qalandarís and Ḥaydarís." He adds that it is the custom of these dervishes to leave their heads bare and that the

Ḥaydarís carry iron rings on their necks. Maqrízí (*Khiṭaṭ*, ed. Búláq, II 433, 9) mentions a fraternity of Qalandarís, whose chief, Shaykh Ḥasan al-Jawáliqí, a Persian dervish holding the tenets of the Jawáliqís (*'alá ra'yi 'l-Jawáliqah*), founded a monastery for his followers near Cairo and died at Damascus in A.H. 622/A.D. 1225 (see art. Ḳalandarī in *EI*, where the date given in the Búláq text of Maqrízí is corrected). Shaykh Ḥasan at one time used to shave his beard and go about bare-headed, and these heretical practices, though he himself afterwards abandoned them, were kept up by his followers, who also wore a peculiar dress described as "the garb of Persians and Magians" (Maqrízí, *ibid.* 433, 25). This passage suggests that the Jawáliqís may have derived their name from the *nisbah* of their founder, Shaykh Ḥasan al-Jawáliqí (the Sack-maker or Sack-merchant), in the same way as, for example, the Khayyáṭiyyah, a Mu'tazilite sect, derived their name from Abú 'l-Ḥusayn ibn Abí 'Amr al-Khayyáṭ (Tailor); such *nisbas* and surnames of industrial origin correspond to English names like Taylor, Tanner, Mercer, etc. The Oriental derivations of Jawáliqí and Jawlaqí may perhaps reflect popular belief and usage at a time when only the name survived and its history had long been forgotten. There would seem to be no contemporary (13th-century) evidence for the use of *jawáliq* in the sense of "a garment of sackcloth"; and for this reason I hesitate to accept the explanation given by IH five centuries later. If that explanation be correct, *musúḥí* (from *misḥ*, pl. *musúḥ*), which occurs as a *nisbah* in *Ḥilyah* (Leiden MS. II 80*a*), supplies an exact parallel both in form and meaning.

با سر الخ. G. Rosen (*Mesnewi*, 33, note 92) calls attention to the picture of a "Santone or Holy man" with shaven crown and eyebrows in Rycaut's *The History of the present state of the Ottoman Empire* (London, 1668, p. 145 = London, 1682, p. 278).

٢٦٣ شیر و شیر, *i.e. shér u shír*, as shown by the rhyme. These words, though written (and now usually pronounced) alike, were formerly distinguished in pronunciation, as they still are by Indians.

٢٦٤ ابدال, pl. of *badal*. See *Kashf*, *Eng.* 214 and arts. Abdāl and Badal in *EI* and Suppl.

٢٦٦ ما بشر الخ. Cf. *Qur.* XIV 12–13, and for the second *miṣrá'*, *Qur.* XXV 8.

٢٦٨ هر دو گون زنبور, *i.e.* the hornet or wasp and the honey-bee (*zanbúr-i 'asal*).

٢٦٩ هر دو گون آهو, *i.e.* the gazelle and the musk-deer.

٢٧٠ The sugar-cane is called *nay-shakar* in Persian. In the second *miṣrá'* Fa and the oldest MSS. read *u án purr az shakar*.

٢٧٢ Cf. II 3568 *sqq.* The forcible expression *palidí*. . .*judá* is used metaphorically and is explained by the first *miṣrá'* of the following verse.

۲۷۳ The three 13th-century MSS. and Fa read *núr-i Aḥad*, which serves better to convey the idea of absolute spiritualisation.

۲۷۴ Cf. *Gulistán*, 18, last l.,

bárán kih dar laṭáfat-i ṭab'-ash khiláf níst
dar bágh lálah rúyad u dar shúrah-búm khas.

۲۷۷ The subject of *kardah* is taken from *v.* ۲۶۵ *sqq.*, *i.e.* the infidel or sceptic who disbelieves in the evidentiary miracles (*mu'jizát*) of the prophets (like the Meccans who called Mohammed a magician). While no unbeliever can work a real miracle, "extraordinary" acts resembling miracles may be performed by impostors (*Kashf*, *Eng.* 224). For Moslem views on magic see Macdonald, *Religious attitude*, 111 *sqq.*, and *EI*, art. siḥr. Rúmí couples *siḥr* with *makr* (III 1192).

۲۷۸ See *Qur.* XX 59 *sqq.*

از استیزه را. For the construction cf. *az dard-rá* (II 2688) and *azírá* (*zírá*) = *az in-rá*, "for this reason", "because".

۲۸۱ مری, *miré*, for Ar. مرآء by *imálah* (Ranking, 11, *Rem.* c.). The same contrast between holy and "apish" men occurs at VI 1828 *sqq.*

۲۸۵ موافق, "one who is in accord with the Divine command", *i.e.* entirely sincere in his profession of the Faith = *mukhliṣ*. Cf. *Passion*, 671, 714.

از پی استیزه, *i.e.* when the hypocrite takes part in public worship with the true believer, he virtually opposes and mocks him by performing the same actions without the same inward faith and yearning (*niyáz*).

۲۸۶ بُرد و مات. Vullers gives *burdan*, "to carry off (a prize)", "to win (a game)", but omits the verbal noun *burd*. *Mát*, of course, is "mate", "checkmate".

۲۸۸ هر دو باهم مروزی و رازیند. Translate: "(and though) both (in the present life) are (travelling) together (like) the man of Merv and the man of Rayy"; *i.e.* notwithstanding their temporary association with each other, they are in reality far asunder, as will become evident in the end. Verses ۲۸۸ and ۲۸۹ form a single sentence. Cf. IV 3814, VI 2379 (in which passages the dialectical form *Marghazí* is used instead of *Marwazí*); and especially *Díwán*, *SP*, XXII 8 *seq.*, and notes. N has *Marghazí* here. Similarly Baghdád and Qutú (III 1414) express spiritual antagonism in terms of spatial remoteness.

۲۸۹ مقام with *fatḥah* is the better reading; *Díwán*, *SP*, XXII 9 has *khána-i khwad báz ravad har yakí*. The hypocrite's "place" is the lowest limbo of Hell (*Qur.* IV 144).

بر وفق نام خود, *i.e.* according to his name as it exists in the eternal knowledge of God, where everything is designated by the name that corresponds to its real nature and ultimate destiny. Cf. I 1234 *sqq.*

۲۹۰ مومنش. The pronoun refers to the hypocrite, who is pleased with what *in his case* is a mere name devoid of meaning.

گویی. Cf. II 1587. The oldest and most correct MSS. of the *Mathnawí* occasionally admit the shortening of final ی before a consonant, *e.g.* G at II 3549; III 41, 1719, 3504. Here, however, GN have *tíz u* instead of *gúyí*.

۲۹۳ Translate: "If you call him (the hypocrite) hypocrite." The name stings because the qualities which it indicates are really in the hypocrite now and will become scorpions to torment him in Hell hereafter.

۲۹۶ عِنْدَهُ أُمُّ ٱلْكِتَاب, *Qur.* XIII 39: "with Him (God) is the Mother of the Book", *i.e.* the heavenly original of the Scriptures revealed to the prophets, inscribed on the "Preserved Tablet" (*al- lawḥ-al-maḥfúẓ*). But *Ummu 'l-Kitáb* is also the Book of Divine Knowledge and Foreordainment: it contains everything past, present, and future from eternity unto everlasting. Names like *múmin* and *munáfiq* derive their essential meaning from that which God has eternally known and decreed concerning the souls to which these names belong. He has made the true believer a vessel of His mercy and the hypocrite a vessel of His wrath: the one is predestined to felicity (*sa'ádah*), the other to damnation (*shaqáwah*).

۲۹۷ This verse refers to *Qur.* LV 19–20: "He (God) hath let the two seas meet; between them is a barrier which they do not seek to cross." The salt and fresh waters, *i.e.* the wicked and the righteous, meet in this world but do not mingle: a *barzakh*, *i.e.* their predetermined character and capability (*isti'dád*), keeps them spiritually apart. Cf. I 2570 *sqq.*, where the same verses of the *Qur'án* are expounded. According to Sahl b. 'Abdalláh al-Tustarí (quoted in '*Ará'isu 'l-Bayán*), "one of the two seas is the heart (*qalb*), which contains diverse jewels—faith, gnosis, and unification; and the other is the carnal soul (*nafs*), wherein abide such vices as hatred, envy, unbelief, avarice, and anger". Cf. II 1371.

۲۹۸ God, who has no like or opposite, is the ultimate source of good and evil, faith and infidelity, and all other opposites, since these are nothing more than reflexions of the Divine attributes of Beauty and Majesty, Mercy and Wrath, etc., *i.e.* aspects in which God reveals Himself to human minds. Such contradictions, though proper to the world of Appearance, are transcended and unified in the mystic's vision of Reality (cf. *Díwán*, *Tab.* 54 marg., 5 *sqq.* = *Díwán*, *SP*, 221; *MI*, 94 *seq.*; *SIM*, 100). The mystic, "seeing by the Light of God", knows that the infinite Divine perfections include all that we describe as good or evil. Rúmí bids his readers "break through to the Oneness", abandon their evil selves and the world in which evil is at war with good, and seek union with the Absolute Good.

۲۹۹ Intellect is blind to the real essences of things: only mystical knowledge and clairvoyance can discern them.

۳۰۰ Read هر یقین را with Mm and Fa.

۳۰۱–۳۰۳ Just as bodily health and worldly success depend on the life and activity of the physical senses, so the health and salvation of the

soul depend on purifying the spiritual senses by means of which the mystic attains to knowledge of God.

۳۰۴ حبیب, "the Beloved (of God)", *i.e.* the Perfect Man, the saintly healer of souls, contrasted here with the *ṭabíb* who cures diseases of the body.

۳۰۵ ویرانئ بدن, in scansion *wírání badan*: cf. *v.* ۱۱۴۸ and note on *v.* ۶۴۲ *infra*. *Takhríb-i badan*, the reading of Fa and the two oldest MSS., improves the metre and may have been a correction made for that purpose. The phrase implies self-mortification, destruction of the lusts of the flesh, and the passing away (*faná*) of attachment to bodily existence. Cf. *Díwán*, *SP*, VII 2 and 5 and notes *ad loc.*

۳۰۶ Cf. II 1442.

۳۰۷ گنج زر, *i.e.* the Divine spark, the spiritual essence of Man, which is buried in his earthly nature like a treasure beneath the floor of a house. Cf. IV 2540 *sqq.*

۳۰۸ This verse describes the purification of the heart. The first thing to do is "to cut off the water" of lust and passion and all sensuous ideas. For the analogy see *Iḥyá*, III 21, 1 *sqq.* = Macdonald, *Religious attitude*, 264.

۳۰۹ The Prophet is said to have called self-mortification (*mujáhadatu 'l-nafs*) "the greater Holy War" (*al-jihádu 'l-akbar*); hence it is appropriately compared to the extraction of a barb from a wound received in battle.

۳۱۰ Another analogy borrowed from Ghazálí (*Iḥyá*, III 7, 9 fr. foot and *sqq.* = Macdonald, *op. cit.* 235). The body is like a fortress in which God has placed the spirit or rational soul with orders to defend it against "the infidel", *i.e.* the carnal soul. When it is occupied by evil passions, the spirit must destroy it, expel the invaders, and then rebuild it and make it impregnable. Cf. II 2545 *sqq.*

۳۱۱-۳۱۲ The Divine action is *bilá kayfa*, *i.e.* it cannot be explained, defined, or limited in any way. Having illustrated one side of it so far as was necessary for his argument, the poet now adds that those who contemplate devoutly the diverse forms in which it manifests itself must fall into utter bewilderment, since in the light of reason it is incomprehensible. Cf. I 1480 *sqq.*, a passage which suggests that the two opposite modes of Divine action referred to in the first *miṣrá'* of *v.* ۳۱۲ are *hidáyat* and *iḍlál* (*Qur.* VI 125, XVI 95, etc.). Most commentators, however, explain that the attainment of union with God through *sulúk* and *mujáhadah* is contrasted with union attained through *jadhbah* and *mushábadah* (see *Kashf*, *Eng.* 200 *sqq.*).

۳۱۳ نی چنان حیران, *i.e.* the religious hypocrite, lost in a maze of ignorance and error.

بل چنین حیران, *i.e.* the gnostic, dazzled by nearness to the Divine

Light. See *TA*, I 127, 16 *sqq.*, 160, 19 *seq.*; *Tá'iyyah* 83 = *SIM*, 208; *GR*, 120 *sqq.*

٣١٤ Those who interpret the antithesis in *v.* ٣١٢ as referring to *mujáhadah* and *mushábadah* regard the present verse as a description, not of true and false "bewilderment", but of the mystic's journey towards God (*ṭaríqah*) in contrast with full realisation of oneness with Him (*ḥaqíqah*). In that case the second *miṣrá'* must be translated "while the face of the other is really His Face". The context seems to me to support the translation which I have preferred.

٣١٥ زخدمت, *i.e.* by obedience to God and the spiritual director. Ṣúfís place *khidmat* above ritual worship (*'ibádat*). Cf. Massignon, *Essai*, 96 *seq.*; *Passion*, 776.

٣١٦ In the Dervish Orders the *muríd* is called upon to take a covenant of allegiance (*bay'ah*) to the Shaykh, and "laying on of hands" (cf. *Qur.* XLVIII 10) is generally a feature of the ceremony of initiation. See, for example, Brown, *The Darvishes*, 207.

٣١٨ نیش. Cf. *Luzúmiyyát*, I 209, last l. = *Studies in Islamic Poetry*, p. 287, No. 321:

fa-lá tabkuran yawma[n] *bi-kaffika mudyat*[un]
li-tublika farkh[an] *fí mawáṭinihi dajjá.*

٣٢٠ مردان, men *par excellence*, *i.e.* holy men.

٣٢١ شیر پشمین. According to IH (I 522, 10) figures of lions, made of wool, were exhibited with others of the same kind on festal occasions for the purpose of getting money. Vullers (*Lex. Pers.* II 493, col. 1) gives a list of similar phrases beginning with *shír*: one of these (*shír-i qálí*) is applied to a braggart and impostor. Cf. *shír-i 'alam* (*v.* ٦٠٣ *infra* and note *ad loc.*). *Gad* = *gadá-yí*; see a verse quoted by Vullers, *s.v.*, where the word is an antithesis to *salṭanah*. G reads *kad* (Arabic *kadd*), "importunity".

بو مسیلم (cf. IV 1695 *seq.*) stands for Musaylimah, the prophet of the Banú Ḥanífah.

٣٢٢ Mohammed is said to have addressed his rival as "Musaylimah al-kadhdháb" in a letter which he sent to him (Ṭabarí, I 1749, 10 *sqq.*), and the epithet stuck. The Qur'ánic phrase *ulú 'l-albáb*, "men of understanding", is used here as an epithet signifying the opposite of *kadhdháb*.

٣٢٣ ختامش مشك ناب, referring to the pure wine (*raḥíq*) "sealed with musk" (*khitámuhu misk*[un]), drunk by the righteous in Paradise (*Qur.* LXXXIII 25–26). Such is the everlasting spiritual delight that ensues from drinking the wine of Divine truth and wisdom, while the wine of sensuality and worldliness ends in woe hereafter.

P. ٢١ Heading. The wiles of religious hypocrites and the deadly consequences of associating with these wolves in sheep's clothing are now illustrated by a Story which takes us back to the early days of Christianity.

In outline it runs as follows. A fanatical Jewish King resolved to extirpate the Christians. Seeing that many secret adherents of the proscribed faith eluded his vengeance, he took counsel with his Vizier, who suggested that the King should condemn him to execution on the charge of being a Christian in disguise but should finally spare his life, mutilate him, and drive him into exile; then he would flee to the Christians, win their confidence, and compass their destruction. The plot succeeded only too well. By making a show of piety and asceticism the Vizier gradually brought the whole community under his supreme rule. When the time was ripe, he summoned the twelve leaders chosen by himself as assistants and handed to each one a scroll appointing him his successor, which was alleged to contain the true gospel of Christ, though in fact the doctrines set forth were different and entirely irreconcilable. Then he killed himself, leaving the Christians a prey to bitter strife which at once broke out among the twelve claimants to the succession.

The Turkish commentators identify this Vizier with the apostle Paul, a view confirmed by a passage in a Persian *Qiṣaṣu 'l-anbiyá* (see *Descriptive Catalogue of Oriental MSS. belonging to the late E. G. Browne*, 138 *sqq.*, where the text is printed; Browne had already published the text with English translation in *Islamica*, II, fasc. 1, pp. 129–134, and described it as "a parallel to, and a possible source of, Jalálu'ddín's narrative"). Here we read (Browne's translation, p. 132): Saith God Most High: *So the sects differed amongst themselves* (*Qur.* XIX 38, XLIII 65). Historians say that after God Most High had brought Jesus into Heaven, the Christians followed a good path until Paul misled them. Now he was a man of the Jews who was evilly disposed towards Jesus and those of His Church, and was ever speaking ill of them and showing enmity towards them. Now when he was grown old he said: "I do not wish that my malice should be cut off from them." So he put out one of his eyes and asked the Christians: "Do you recognise me?" They answered: "Yes, thou art the worst of God's creatures." He replied: "Last night I saw Jesus in a dream. He struck me a blow on the eye, which blinded me, and said: 'How long wilt thou afflict my Church?' I leapt up trembling from sleep. One of my eyes was out of action. I have come to you to adopt your Faith and Church, so that Jesus may be satisfied with me, for I cannot bear His reproaches." So the Christians received him and took him into a house (of theirs), and he adopted the monastic life, fasting all day and praying all night, so that the people were charmed with him.

The remainder of the prose version may be summarised in a few words. Paul is depicted as approaching various groups of Christians, using plausible arguments to corrupt their beliefs, and sowing dissension among them. Finally he summons three leading doctors of the Faith, and having imparted to each of them in private a different doctrine concerning the nature of Christ, commits suicide. The writer absurdly

supposes that these three were Nestorius, Jacobus Baradaeus, and "Malká". Thus does he explain the origin of the principal sects of Oriental Christianity.

The rôle which the *Qiṣaṣ* explicitly and the *Mathnawí* tacitly assign to the Apostle may, in some measure, reflect hostile criticism of St Paul by Christian theologians favourable to St Peter (cf. Shahrastání, 172, last l. and *sqq.*). In the pseudo-Clementine "Apocalypse of Peter" (ed. and partly transl. by Mingana in *Bulletin of the John Rylands Library*, xv, No. 1, p. 179 *sqq.*) Paul is accused of tampering with the twelve books which contained the profession of faith of each of the twelve Apostles (p. 236). At any rate the story can hardly be, as Browne seems to think, altogether a Moslem invention. It is told in full and described as popular by Isfará'iní (*ob.* A.H. 471: Brockelmann, I 387) in his *Kitábu 'l-tabṣír fi 'l-dín* (see Friedländer, *The Heterodoxies of the Shiites*, II 17, note 4); and Ibn Ḥazm (*Fiṣal*, I 221, 13 *sqq.*) declares that in his time the Jews themselves believed that Paul was bribed by Jews to profess Christianity and foist the doctrine of Christ's divinity upon the new religion. Both Persian narratives introduce the Zopyrus *motif*, but while in the *Qiṣaṣ* this is connected with Paul's blinding vision of Christ, the mutilation of the Vizier in the *Mathnawí* lies outside of the historical setting and recalls a like act of devotion celebrated in old Arabian legend whereby Qaṣír, the trusted counsellor of Jadhímah, avenged his master whom Zabbá had put to death (*LHA*, 36 *seq.*). Although Rúmí preserves one original feature—the twelve scrolls of the twelve Amírs (Apostles)—which has disappeared in the *Qiṣaṣ*, his Ṣúfistic version is much further removed from the source. We can only say that it must have been founded on some relic of anti-Pauline tradition resembling the passage in the *Qiṣaṣ*. For its allegorical meaning see note on *v.* ۳۱۵ *infra*.

۳۲۵ Since all the prophets are Perfect Men, by whom the hidden nature of God is revealed, they are essentially one with God and with each other (cf. *Qur.* II 130). They differ in so far as individually they manifest diverse attributes of Deity, and only from that point of view can one prophet be regarded as superior or inferior to another (cf. *Qur.* II 254). See also I 673 *sqq.*, 1106.

۳۲۶ دور راه خدا, *i.e.* he separated them, though both were prophets engaged in the same Divine mission (*da'wah*).

۳۲۷-۳۳۲ This apologue occurs in the *Marzubán-námah*, 83, 17 *sqq.* (*dástán-i pisar-i aḥwal-i mízbán*) and in the *Asrár-námah*, 100, last line (*ḥikáyat-i ustád u shágird-i aḥwal u firistádan-i u ba-jáy-í*). No doubt Rúmí, who often shows how familiar he was with the *Asrár-námah*, had the following verses in mind when he wrote:

yakí shágird-i aḥwal dásht ustád,
magar shágird-rá jáy-í firistád,

kih má-rá yak qarábah rawghan án-jást:
biyáwar zúd: án shágird bar khást.
chu án-já shud kih guft ú (او) dídah bi-gmásht;
qarábah chún du díd aḥwal 'ajab dásht.
bar-i ustád ámad: guft ay pír
du mí-bínam qarábah man: chih tadbír?
zi-khishm ustád guft-ash ay bad-akhtar,
yakí bi-shkan, dígar yak-rá biyáwar.
chu ú dar dídan-i khwad shak namí-díd,
bi-shud, ín yak shikast: án yak namí-díd.

٣٣١ In Fa and most MSS., including G, *v.* ٣٣٢ precedes *v.* ٣٣١, but there is ancient authority (CN) for the arrangement followed in the text.

٣٣٢ The faculties and affections of the lower self (*nafs*) form a distorting medium through which everything is "seen double". By destroying this illusion the mystic perceives the real unity of all existence.

٣٣٤ Whatever causes the heart to turn away from contemplation and knowledge of God is a "veil" (*ḥijáb*). Cf. *Díwán*, *SP*, 226 and 322.

٣٣٥ The heart under the sway of self-will, self-regard, etc., is as incapable of true discernment as a corrupt judge.

٣٣٨ The expression *girih bar áb* (or *bar bád*) *bastan* is used of a person who displays extraordinary skill in overcoming the greatest difficulties.

٣٤٠ *I.e.* "you cannot extirpate Christianity by the sword, since there is no means of detecting the inward faith of those who profess Judaism outwardly."

٣٤١ In the second *miṣrá'* the oldest MSS. and most of the others read *záhir-ash bá tust u báṭin bar khiláf*. So Fa, but IH and Ṣárí have the text-reading.

٣٤٤ Mm and Fa read *bíniyam bi-shkáf u lab dár ḥukm-i mur*.

٣٤٦ *Munádá-gáh* (Arabic *n. loci* + Pers. *gáh*), like *muṣallá-já* (*TA*, 1 62, 4) and *manzil-gáh*. With *chár-sú*, market and centre of traffic, cf. English carfax (from *quadrifurcus*), a word and place well known to any one who has visited Oxford.

٣٤٧ *Shahr-i dúr* may be understood allegorically as the believer's heart and its spiritual faculties which the Devil and the Flesh, typified by the King and the Vizier, seek to destroy.

٣٥٢ The second *miṣrá'* translates the Arabic proverb *min al-qalb ilá 'l-qalb rawzanat*[un].

٣٥٣ نوشم, from *núshidan*, a contracted form of *niyúshidan*.

٣٥٤ جهودانه, *i.e.* fanatically and ruthlessly. Cf. *v.* ٧٠٠ *infra*.

٣٥٩ The word *zunnár* (ζωνάριον) as applied to the early Christians is, of course, an anachronism. By the so-called ordinance of 'Umar, the second Caliph (which, however, belongs to a later period), Christians under Moslem rule were required to wear a girdle round their waists and a distinctive dress (Arnold, *The Preaching of Islam*, 57 *sqq.*).

۳۶۱ خلق اندر کار او الخ. This reading is peculiar to C. The three dated 13th-century MSS. have *khalq ḥayrán mándah z-án makr-i nihuft*. See note on *r.* ۲۵۸.

۳۶۵ Here Fa explains that in the physical world the Jewish King represents the Devil, and his Vizier the hypocrite who poses as a religious leader. In the psychical world, however, the King represents the carnal soul (*nafs*), his Vizier the vain imaginations of the intellect, Jesus the spirit, and the Christians the spiritual faculties.

۳۶۶ The *nafs* is aptly compared to a *ghúl*, the demon which can assume any shape she pleases in order to waylay travellers and lure them to destruction.

۳۶۷ HN read *k-az chih* (not *garchih*, as stated in Vol. III, Appendix I, p. 5) for *kú chih*. Fa reads *gú chih* and gives the text-reading as a variant.

۳۶۸ *I.e.* those Companions who desired to worship God with entire sincerity were devoting themselves to self-mortification and self-purification; they did not inquire curiously about the merit attaching to an exaggerated observance of their religious duties, or seek to discover how far their external acts (as opposed to their inward motives) might fall short of the highest standard. But though the reading in the text is unobjectionable, it is very poorly supported. Of my older MSS. only one (B, written in the 14th century) has *na-justandí* in both hemistichs. The authority for *na-justandí* in the first hemistich and *bi-justandí* in the second is overwhelming, and most commentators give the verse in this form. Accepting *bi-justandí kih kú*, as I think we must, I take *'ayb-i záhir* to refer to evil dispositions shown by the Companions and perceived by the Prophet, which are also "manifest" in the sense that every intelligent person is aware of their existence in himself and seeks to remove them; they are what the poet calls *sharr-i músh* (*v.* ۳۸۰ *infra*), and until they are tracked down and cleared out of the heart, no amount of pious works (*faḍl-i ṭá'at*) can save it from corruption. In my opinion the ancient MSS. are right. The fact that the reading *na-justandí* is easier and allows us to interpret *'ayb-i záhir* in the ordinary sense is not an argument for the genuineness of that reading, but rather the contrary.

۳۷۱ For the construction of *tamám* see Ranking, 70. *Taqlíd* is submission to the yoke of custom, conventional belief as opposed to real faith.

۳۷۳ دجّال, impostor. According to Moslem tradition, the advent of the Dajjál, a one-eyed Antichrist, who after reigning for forty days will be destroyed by Jesus, is one of the signs that announce the Resurrection.

۳۷۴–۴۰۶ The Vizier's success in duping the Christians prompts this discourse on the temptations and dangers which assail even the most devout believer. "We are betrayed by what is false within, and our selfish passions too often rob us of the fruits of our good works. Let

us pray God to deliver us from all thoughts of self and bring us to rest in Him. During sleep the spirit is set free for a while to wander in its own sphere; but only those who have attained to union with God enjoy perfect freedom and bliss in their waking hours. There are many such hidden saints in the world: if you were not spiritually blind and deaf, you would see them and hear God communing with them."

٣٧٥ گر باز الخ, *i.e.* even if we rise to spiritual eminence.

٣٧٧–٣٨٠. In this parable the barn is the heart, the wheat the fruit of good works, the mouse the evil suggestions of the Devil and fleshly appetite which creep into the heart and devour its stock of faith and godliness. Here Rúmí assumes, what he demonstrates by argument in many passages of the *Mathnaw*í, that men have free-will and are morally responsible. It is their duty to collect and preserve the spiritual provisions (*arzáq*) which God has bestowed upon them. Cf. *Passion*, 488 *seq.*

٣٨١ The second *miṣrá*ʻ is a metrical version of the Ḥadíth *lá ṣaláta illá bi-ḥuḍúri 'l-qalb*. G reads *tamma* which, though ungrammatical, is probably the correct reading. For *ḥuḍúr*, the presence of the heart with God, cf. *Kashf*, *Eng.* 248 *sqq.*

٣٨٤–٣٨٦ Another parable to the same effect. As a steel-and-flint fire-lighter emits sparks which cause the tinder to catch fire, even so good works done in a spirit of sincere devotion produce flashes of Divine love which would inflame the heart, were it not that the Devil, prowling like a thief in the darkness of sensuality, at once puts them out in order to prevent the heart from being filled with heavenly light. Cf. the parallel passage, VI 353–363.

٣٨٧ No sensual impressions or worldly thoughts disturb the mystic who knows and contemplates God alone. The verse which follows this one in the Oriental editions explains that *chún tu bá má-yi* means "when Thy favour abides with us". It is a fairly old interpolation, since it occurs in K, which was written about a century after the death of the poet.

٣٨٨ می‌کنی الواحرا, *i.e.* Thou makest their minds a *tabula rasa*. *Alwáḥ-rá kandan* = *nuqúsh u khawáṭir-rá az alwáḥ-i dhihn-há kandan*. IH explains *alwáḥ* as *abdán* (bodies), which are like traps constructed of wooden boards; in sleep these are destroyed, *i.e.* the bodily faculties cease to function. This, however, is more ingenious than convincing.

٣٨٩ The best MSS. have قفس, and in the second *miṣrá*ʻ Fa and all the older MSS. except C read *fárighán nah ḥákim u maḥkúm-i kas*.

٣٩٢ Cf. I 3187 *sqq.*, II 37 *sqq.*, III 3553 *sqq.*, VI 217 *sqq.*, 4463 *seq.*, where the same analogy is drawn between the mystic who, though seemingly awake to the things of this world, is really absorbed in God and uncon-

scious of his actions, and the Aṣḥábu 'l-Kahf (see art. in *EI*), *i.e.* the Seven Sleepers of Ephesus, with whose story, as related in *Qur.* XVIII 8–25, all Moslems are familiar.

وهم رقود, *Qur.* XVIII 17: "And thou wouldst have deemed them to be awake though they were asleep (*wa-hum ruqúd*[un]), and We were causing them to turn (*nuqallibuhum*) to right and left, while their dog stretched out his paws on the threshold (of the cave)." Najmu'ddín Kubrá (cited in Mq, I 112) expounds this verse as follows: "*And thou wouldst have deemed them to be awake* because of the light (of saintship) which thou sawest on their faces, *though they were asleep*, signifying that they had died (*faná*) to their existence and had been made everlasting (*ibqá*) with the life of God, *and We were causing them to turn* between being naughted (*ifná*) and being made everlasting (*ibqá*) and ascending from a lower station to a higher, *while their dog...*, *i.e.* their carnal souls were slumbering and inactive."

زین مرم, literally "do not flee from this", an allusion to the words which conclude *Qur.* XVIII 17: "hadst thou looked upon them, thou wouldst have turned from them in flight and been filled with awe of them." Here the poet warns his readers against incredulity.

۳۹۳ For *taqlíb* cf. note on the preceding verse. The second *miṣrá'* refers to the Tradition *qalbu 'l-mu'mini bayna iṣba'ayni min aṣábi'i 'l-Raḥmán*, "the true believer's heart is between two fingers of the Merciful God". The "two fingers" are the Divine attributes of Majesty (*Jalál*) and Beauty (*Jamál*). According as God reveals Himself in one or other of these aspects, the mystic's heart contracts with grief (*qabḍ*) or expands with joy (*basṭ*). See *Kashf*, *Eng.* 374 *sqq.*

۳۹۵. *I.e.* those who do not perceive that God is the mover (*muqallib*) of the mystic and the author of all his changing states suppose his feelings and actions to proceed from himself.

۳۹۶ صحرای بی‌کیف, *i.e.* the spiritual world, which is illimitable and unconditioned.

۳۹۷ صفیری. For the metaphor cf. *v.* ۳۱۷ *supra*.

در داد و در داور. Although *dar dáwar kashídan* might possibly mean "to bring before the judge" (cf. *Manṭiq*, 805), I think the correct translation is, "to justice and judgement". That *dáwar* can be used as an abstract noun = *dáwarí* is proved by V 758, where we find the compound *dáwar-kun*, "dealer of justice", "judge". See also V 3076. The dictionaries omit this meaning of *dáwar*. Here the phrase *dád u dáwar* denotes the present world regarded as a court of Divine justice in which mankind are on trial, all being subject to religious obligations (*taklíf*) and liable to penalties for disobedience.

After this verse most MSS., including GN (correct Vol. III, Appendix I, p. 5, l. 10 accordingly), insert the following verse:

chúnkih núr-i ṣubḥ-dam sar bar zanad,
kargas-i zarrín-i gardún par zanad.

"When the light of dawn shoots up (from the horizon)
(And) the golden vulture of heaven (the sun) flaps its wings."

This, notwithstanding its antiquity, looks very like an interpolation made by someone who failed to perceive that no *explicit* reference to the hour of dawn is needed, since the poet has indicated the time subtly and artistically by introducing the Qur'ánic phrase *fáliqu 'l-iṣbáḥ* in the next verse. Moreover, the fanciful diction seems to me to strike a false note and mar the effect of the passage.

۳۹۸ فالِقُ الإِصْباحِ, *Qur.* VI 96. The action of God is compared to that of the archangel Isráfíl, whose trumpet-blast at the Resurrection will give the signal for the spirits of the dead to rejoin their bodies.

۳۹۹ آبستن كند, *i.e.* through the connexion of the spirit with the body the latter is impregnated and brings forth its daily burden of religious and secular works.

۴۰۰ Although the spirit is not saddled with the body during sleep, only death releases it permanently. God "taketh the souls unto Himself" (*yatawaffá 'l-anfusa*) at death and also in sleep; those taken in sleep "He lets go again (*yursilu*) till an appointed term" (*Qur.* XXXIX 43). The comparison of the released spirit to an unsaddled horse left in free enjoyment of its pasture-ground, but tethered so that it cannot escape, is drawn from nomad life.

۴۰۱ پابند دراز, *i.e.* carnal reason (cf. *Díwán, SP*, XXXVII 13, note) and phantasy (*khayál*). Cf. *Díwán, Tab.* 349, 2:

chún mí-parí bar páy-i tu rishta-i khayálí bastah-and,
tá wá kashand-at ṣubḥ-dam tá bar na-parrí yak-sarí.

"When thou fliest, a cord of phantasy is tied to thy foot
To pull thee back at dawn, lest thou should'st soar away altogether."

۴۰۲ مَرغزار, a place abounding in grass (*margh*) for horses and cattle, used here metaphorically in the same sense as *ṣaḥrá*, *v.* ۳۹۶, note. GN write *murghzár*, which is impossible in this context.

۴۰۵ *I.e.* there are now living amongst us many saints who have found refuge in the "cave" of self-abandonment and withdrawal from all that is other than God (*al-'uzlatu 'an ghayr Alláh*).

۴۰۷–۴۰۸ An illustration of the preceding verse. One must have mystical perception in order to see things as they really are. Majnún, made clairvoyant by love, beheld in Laylá a reflexion of the Divine Beauty, while to others she appeared, as Sa'dí says (*Gulistán*, Book V, Story 18), swarthy and puny.

۴۰۹ In proportion as the mind and bodily senses are active the spirit loses its power to contemplate Reality. Self-consciousness is the greatest

of sins. To be "awake" in this sense denotes spiritual lethargy (*khwáb-i ghaflat*), *i.e.* worldliness with all its evil consequences; and, to quote Sa'dí once more (*Gulistán*, Book 1, Story 12):

> *zálimí-rá khuftah dídam nímrúz:*
> *guftam ín fitnah-ast: khwáb-ash burdah bih.*

۴۱۰ دربندان. Wálih of Herát (cited by Vullers, *Lex. Pers. s.v.*) describes the closing of shops in Ramadán as *dar-bandán*; but here it may be the plural of *dar-band*, *i.e.* "prison-bars". In IV 2445, 2809 it means "frontier-passes".

۴۱۴–۴۱۶ It is interesting to compare and contrast these verses with a passage in Lucretius (IV 1030 *sqq.*) illustrating the effects of *rerum simulacra* which strike upon the mind in sleep.

۴۱۷ The worldly man, in his ignorance of the relation between Real Being (the bird) and phenomenal being (the shadow), attributes an independent existence to the latter. For the metaphor cf. I 2808 *sqq.*

۴۲۲–۴۲۶ Deliverance from these illusions cannot be won without the help and guidance of a true saint, who will lead you to God if you shun envy and spiritual pride.

۴۲۲ سایهٔ یزدان. For the original meaning of *Zill Alláh*, "Shadow of God" (*i.e.* one who extends the protection which God provides), as a title of the temporal Caliph, see Arnold, *The Caliphate*, 50. By mystical writers this designation is applied to the Perfect Man invested with Divine attributes which he exhibits as God's vicegerent (*khalífah*) in the world. Thus the whole world is under his protection and is preserved by him (see note on *v.* ۱۰۰ *supra*).

۴۲۳ بندهٔ خدا, *par excellence* (cf. note on *v.* ۱۹۳۶ *infra*), *i.e.* he serves none other than God and loses himself in the Object of his devotion; hence the paradox (Qush. 118, 9 fr. foot) that perfect "servitude" (*'ubúdiyyah*) is the essence of freedom (*hurriyyah*). "You are not truly His slave (*'abduhu*)", said an eminent Ṣúfí, "till you become free" (*Tamhídát*, 123*a*).

۴۲۴ در دامن آخر زمان, *i.e.* at the end of the world or, allegorically, at the end of the mystic's journey to God.

۴۲۵ كَيْفَ مَدَّ ٱلظِّلَّ, *Qur.* XXV 47–48: "Hast not thou looked on (the work of) thy Lord, *how He extended the shadow*, though, had He willed, He would have made it stationary? Then We made the sun to be a guide to it; then We withdrew it gradually towards Us." The poet compares the existence of the saints to a shadow pointing the way to the sun. The universe itself is the shadow of God, and the saints, as they appear in the world, are the outward form of "the Light of the Divine Sun", by which (as the *Qur'án* indicates) they are made visible, and which they in turn reveal to successive generations of men. This

is the Light of Mohammed (*Núr-i Muḥammad*), *i.e.* the Logos. See *IP*, 57 *sqq.*; *SIM*, 87; Andrae, *Die Person Muhammeds*, 319 *sqq.*

۴۲۶ اندرین وادی, *i.e.* the Valley of Love and Tribulation through which the mystic must pass, the *ráh-i pur khún* of *v.* ۱۳ *supra.*

لا أحبّ الخ, *Qur.* VI 76. *I.e.* abandon all except God, like Abraham, who said he would not worship heavenly bodies that rise and set. According to *Qur.* IV 124, God took Abraham as a friend (*khalíl*); hence his title Khalíl Alláh or simply Khalíl.

۴۲۷ "Let a shadow (saint) lead you to a sun (the Light of Reality or the *Núr-i Muḥammad*): beseech the spiritual king, Shams-i Tabrízí (to shed his holy influence upon you)." See note on *v.* ۱۲۱ *supra.*

۴۲۸ این سور و عرس, referring to the mysteries of gnosis and mystical union. For the imagery cf. the saying of Báyazíd (Qush. 139, last line), *awliyá Alláh 'ará'is Alláh wa-lá yará 'l-'ará'isa illá 'l-muḥarramún*, "God's saints are His brides, and brides are not seen except by kinsmen whom it is unlawful for them to marry".

ضیاء الحق. In bestowing this title on Ḥusámu'ddín, the poet alludes to *Qur.* X 5: *Huwa 'lladhí ja'ala 'l-shamsa ḍiyá'an*. See Book IV 16 *sqq.*

۴۲۹–۴۳۱ These lines convey a warning which is frequently repeated in the *Mathnawí*; none knew better than Rúmí how much it was needed. His intimate friendship with Shams-i Tabrízí, Ḥusámu'ddín, and others, aroused intense jealousy amongst less favoured members of the brotherhood. Iblís showed fanaticism (*ghuluww*) in his envy of Adam, to whom the angels paid homage.

۴۳۱ For this use of *'aqbah* (properly *'aqabah*) cf. *Qur.* XC 11 *sqq.* and *TA*, I 100, 14 *sqq.*

۴۳۲ خاندان, *i.e.* the bodily senses and mental faculties which are infected by the carnal soul (*nafs*).

۴۳۳ آن جسد, *i.e.* the bodies of prophets and saints.

۴۳۴ طهّرا بیتی, the Divine command addressed to Abraham and Ishmael (*Qur.* II 119), bidding them purge His Temple (the Ka'bah) by casting out the idols. The mystical application of these words to purification of the heart is made explicit in the second *miṣrá'*. The body resembles a talisman of clay guarding a hidden treasure of light, *i.e.* the Divine spark and spiritual essence of Man. When the charm is broken, "his speech is light and his works are light and he moves in light", and God alone dwells in his heart. Cf. IV 2540 *sqq.*

۴۳۷ باد داد. The omission of prepositions is a feature of Rúmí's unconventional style. Cf. I 35, 579, 724, 898, 973, 1013, 1312, 1626, 1648, 1856, 2310, 2696, 2792, 2794.

۴۳۹ *I.e.* the envious man, while injuring others, destroys his own spiritual sense.

۴۴۰ بوی اورا الخ. The *loci classici* quoted by Ṣúfís in this connexion are *Qur.* XII 94, *inní la-ajidu ríḥa Yúsufa* and the Ḥadíth *inní la-ajidu nafasa 'l-Raḥmáni min qibali 'l-Yaman.* In Persian poetry *kú* or *kúy* often signifies the dwelling-place of the beloved.

۴۴۱ *I.e.* the case of those who lack spiritual perception is like that of a man who, having lost his sense of smell through catarrh or other disease, is virtually noseless.

۴۴۲ Mystical experience is a Divine gift, and any one who fails to thank the Giver is deprived of the capacity for receiving it. The preterites *na-kard* and *khward* are gnomic.

۴۴۳ شاکران را, *i.e.* the saints, who acknowledge that God's bounty infinitely exceeds the utmost thanks they can render.

مرده, *i.e.* entirely submissive and quiescent "like a corpse in the hands of the washer".

۴۴۴ رهزنی, a metaphor commonly applied to the action of the Devil (cf. II 2700 *sqq.*) and religious impostors who waylay the pilgrims travelling to God.

نماز, *i.e.* the humble and sincere devotion which is the essence of ritual prayer. Cf. note on *v.* ۳۸۱ *supra.*

۴۴۵ Here and at II 1148 G reads گوزینه, a sweetmeat made with walnut kernels. The expression "garlic in the almond-cake" is proverbial. Cf. *Hadíqah*, III 136*b*:

níst mihr-i zamánah bí kínah:
sír dárad miyán-i lawzínah.

"The World's affection is not devoid of malice: it has 'garlic in the almond-cake'."

See *Amthál u Ḥikam*, III 1001, under *sír dar lawzínah dáshtan = firiftan*, where many examples are cited.

۴۵۲ در گردن او طوق بود, *i.e.* they embraced his doctrine with all their hearts. For this phrase cf. *taqalladahá ṭawqa 'l-ḥamámati* (*Arabum Proverbia*, I 250, No. 131), "he wore it (a favour bestowed on him) as the ring of the ringdove", *i.e.* as something that can never be laid aside or forgotten. Further examples in Lane *s.v.* طوق.

۴۵۵ Fa explains the meaning of the second *miṣrá'* to be that the Jewish King sent comforting messages to the Vizier. I do not think the words will bear this sense; moreover, it is not the sense required. Evidently the King was becoming anxious and impatient. As the following verses state, he sought from the Vizier an assurance (which was given) that all preparations had been made for a crushing blow against his enemies.

P. ۳۰ Heading (1). The poet's division of the Christians into twelve tribes, each governed by an Amír, seems to have sprung from a combination of the twelve *asbáṭ* of the Jews (*Qur.* VII 160) with the twelve Apostles.

۴۵۸ دار و گیر. Cf. IV 727, 1096.

۴۶۰ بدنشان. Cf. *Qur.* LV 41: *yu'rafu 'l-mujrimúna bi-símáhum*. The character of the Vizier was no less hideous than his appearance. The best MSS. read *band-i*, in bondage to, for *banda-i*, enslaved to.

۴۶۳–۴۹۹ The doctrines mentioned in this passage are distinctively Moslem, though in some cases their early development was influenced by Christian theory and practice.

۴۶۵ *Tawbah ú rujú'* (see *MI*, 30 *sqq.*; *Kashf*, *Eng.* 294 *sqq.*) denote here the first stages on the way to God; *riyáḍat ú jú'* the ascetic discipline to which the novice is subjected.

۴۶۶ *Júd* is used as an antithesis to *riyáḍat*. This verse expresses the view of those Ṣúfís who felt that the externals of asceticism have no worth or meaning apart from the inner spiritual life, and that charity, generosity of soul, and self-sacrifice are the things that matter. WM quotes the Ḥadíth, *al-sakhí ḥabíb Alláh wa-law kána fásiqan*, "the generous man is beloved of God, even were he an evil-doer".

۴۶۷–۴۶۸ Acts of asceticism and generosity alike involve polytheism (*shirk*), if they are attributed to one's self, *i.e.* to an agent other than God, or done from a selfish motive, *i.e.* regard for anything except God. See *SIM*, 51 *sqq.* and, for the doctrine of trust in God (*tawakkul*), which the ancient Ṣúfís based on this principle, *MI*, 41 *sqq.*; Goldziher, *Vorlesungen*, 153 *sqq.*; *Kashf*, *Eng.* 146; *Talbís*, 296 *sqq.*

۴۶۹ *Khidmat* consists in doing obediently what God has commanded and shunning what He has forbidden (see note on *v.* ۳۱۵ *supra* and delete note 1 on p. 28 of the Translation). *Tawakkul* in its extreme form, viz. *tarku 'l-kasb wa-ta'tílu 'l-jawáriḥ 'ani 'l-amal* (*Talbís*, 300, 4 fr. foot), is incompatible with religious and social duties which no good Moslem can neglect.

۴۷۰–۴۷۱ This is the heretical doctrine of necessitarianism (*jabr*). We have no power over our actions, which are created, willed, and decreed by God. Since obedience and disobedience are determined by Him alone, the Divine commandments would be futile if they did not serve to demonstrate the fact that man is helpless and that God is Almighty.

۴۷۲–۴۷۳ Here the poet refers to an orthodox *via media* between *jabr* and *qadar* (free-will) which he explains and preaches in many parts of the *Mathnawí*, *e.g.* I 618 *sqq.*, 938 *sqq.*, 1480 *sqq.*; III 2909 *sqq.*, 3286 *sqq.*; IV 1393 *sqq.*, 2914 *sqq.*; V 625 *sqq.*, 649 *sqq.*, 2912–3250, 4103 *sqq.*; VI 200 *sqq.*, 401 *sqq.* See *Muslim Creed*, 156 *sqq.*, 212 *sqq.*

هویت. *Huwa* (*Hú*) signifies the One Real Being in respect of His hidden nature (see *SIM*, 96; *Passion*, 637). Fa on VI 3320 says that the dervish-cries *yá Hú* and *yá man Hú* mean *yá man lá huwa illá Huwa*. Cf. Goldziher, *Richtungen*, 261.

۴۷۴ Every object of sensible or intellectual perception is an "idol", unless you regard it as an aspect of Deity. Those who think of themselves either as having or not having power to act are self-conscious and therefore guilty of polytheism in their hearts (*shirk-i khafí*).

۴۷۵–۴۷۶ The physical and mental faculties of Man are means whereby he is enabled to fulfil the purpose for which he was created: without them he could never attain to perfect knowledge of God (see *Mirṣád*, 58, 6 fr. foot = 62, 3 fr. foot). Although they belong to this world and cannot accompany the mystic to his goal, yet such light as they give must not be discarded too soon; for "the phenomenal is a bridge to the Real", and one who is crossing the bridge needs the eye of worldly sense and well-directed speculation (*al-naẓar al-ṣá'ib*) to help him on his way. See Qush. 98 fr. foot and *sqq.* = Hartmann, *Darstellung*, 102. In the second *miṣrá'* of *v.* ۴۷۵ *jam'* may have the mystical meaning which I have assigned to it in the Translation; but I should now prefer to translate it literally: "For this sight (perception) is like a candle (giving light) to the assembly", *i.e.* illuminating all who possess it. *Sham'-i majlis* and *sham'-i anjuman* are common expressions, and Ḥáfiẓ (ed. Brockhaus, No. 404, *v.* 7) has: *sham'-i har jam' ma-shav war-nah bi-súzí má-rá.*

کشته باشی الخ, *i.e.* you will have brought your spiritual quest to a premature end before "the morn of blessedness hath dawned" (*Díwán*, *SP*, IX 13).

۴۷۶–۴۷۷ *I.e.* close the eye of sense and intellect, that you may be endowed with spiritual vision.

۴۷۸ لیلی‌ات الخ, your beloved will become your lover, *i.e.* if you refrain from false objects of desire, your true object of desire will be achieved.

۴۷۹ An illustration of the preceding verse. We are the masters of that which we have freely renounced. Cf. the saying of the Prophet, "O World, be a servant to them that serve me, and a mistress to them that serve thee."

۴۸۰–۴۸۱ I cannot assent to the view of most commentators that these verses refer to religious indulgences (*rukhaṣ*) which God has granted to the weaker brethren. The words *ásán kard* are the Persian equivalent of *yassara* in such passages as *Qur.* XCII 7 and 10: *fa-sa-nuyassiruhu*, "We will predispose him", *i.e.* the righteous man to good, and the wicked man to evil. Cf. the Ḥadíth (against quietism), *i'malú fa-kull*[un] *muyassar*[un] *li-má khuliqa lahu*, "Work, for every one is predisposed by God to that for which he was created", *i.e.* it is made easy for him to choose either good or evil according to God's knowledge of his destiny. Therefore the meaning seems to be, "God has given you certain predispositions which constitute your original nature and are the means by which you attain to perfection. Follow these and you cannot go wrong. Do not

struggle in vain: by acting agreeably to your God-given nature you are in reality identifying yourself with the Divine purpose in creation and worshipping Him as He wills that you should worship Him, *i.e.* by actions which (whether they be good or bad from the standpoint of the religious law) are absolutely good in so far as He brings them into existence in you to the end that His diverse attributes may be manifested" (see *SIM*, 131).

۴۸۳–۴۸۴ Here, instead of pantheistic monism, we have religious dualism. The doctrine that one's own nature should be followed is detestable; for all infidels and heretics have adopted beliefs which are the result of self-will, and every one is devoted to his own form of belief. Consequently their beliefs do not lead them to knowledge of God: this is gained only by the Faithful who take the Way of self-mortification and self-purification. It is a moot point whether *vv.* ۴۸۳–۴۸۴, and also *vv.* ۴۸۶–۴۸۹ *infra*, are comments of the poet on the doctrine or part of the doctrine itself.

۴۸۵ An alternative translation of this verse is: "In one he said, 'The *muyassar* is that (alone) which is the life of the heart (and) the food of the soul'," *i.e.* the everlasting spiritual joy bestowed by God on those whom He has predisposed to love Him and to enter the Paradise of mystical union. *Muyassar* stands for *taysíru 'l-Ḥaqq li-'l-yusrá* (cf. *Qur*. XCII 7), or for the spiritual enjoyment (*al-dhawqu 'l-báṭin*) to which, as contrasted with sensual pleasures, the righteous are predisposed.

۴۸۷ The two oldest MSS. and Fa have *písh nárad*.

۴۸۸ معسر, *i.e. muyassar* (or *taysír*) *li-'l-'usrá* (cf. *Qur*. XCII 10).

۴۹۰ استادی طلب. This is the cardinal principle by which the development of Ṣúfism as an organised system, a rule of life and a school for saints, was made possible. It is expressed with great emphasis in such *dicta* as *man lá ustádha lahu fa-ustádhuhu 'l-shayṭán*. Cf. Hartmann, *Darstellung*, 99; *Mirṣád*, 115, 5 fr. foot = 126, 3 fr. foot; *Math*. I 2943 *sqq*., 2959 *sqq*.; V 1053 *sqq*., etc.

عاقبت‌بینی, mystical second-sight. The saint, to use Rúmí's favourite illustration (II 167, V 3275, VI 2026), sees in the unpolished iron brick what others cannot see except in the steel mirror, *i.e.* he sees everything *sub specie aeternitatis*. Cf. I 3500 *sqq*., II 167, III 3371, V 3275.

۴۹۱ *I.e.* men fall into error through regarding their own form of religious belief as final.

۴۹۲ دستباف (not in the lexx.) occurs in three other verses of the *Mathnawí*. At II 915 it means literally either hand-loom or the act of weaving by hand (cf. *khún-ríz*, bloodshed, III 120); at II 2651 and VI 4016 either hand-loom or hand-woven. Here and at VI 4016 the word signifies "ready to hand", "easy to acquire", "something that one can do for one's self". The hemistich (*Díwán*, *Tab*. 223, 4 fr. foot), *salṭanat ú qahr-imán*

níst chunán dast-báf, appears to mean: "Our sovereignty and might are not so easy to handle", *i.e.* the Divine Majesty demands absolute submission and will not be put off with half-measures. 'Aṭṭár (*Asrár-námah*, 68, 3 fr. foot) has *dast-báf-i 'ankabút*, "the spider's web". Real vision of the end cannot be gained from study and intellectual speculation: it is the knowledge of the Divine Unity revealed to prophets and saints. If this were common knowledge, the truth would be evident that all religions are ultimately one. Cf. III 2124 *sqq.*, VI 3667 *sqq.*, 3755 *sqq.*; *SIM*, 130 *sqq.*, 157 *sqq.*

۴۹۳ *I.e.* "if you can recognise the true adept, you must be an adept yourself: why, then, seek his guidance and submit to his authority instead of relying upon the intelligence and spiritual capacity with which God has endowed you?"

۴۹۴ مردان. See note on *v.* ۳۲۰ *supra.*

۴۹۸ *Zahr* and *shakar* denote the realm of opposites, the phenomenal world where the Divine attributes of Majesty (*Jalál*) and Beauty (*Jamál*) appear under the form of externality. Only by transcending all the diverse aspects in which the One Essence presents itself to our perceptions can the mystic's experience of Unity be realised. The text-reading of the second *miṣrá'* is peculiar to C; my other MSS. and Fa have *kay tu az gulzár-i waḥdat bú barí.*

۴۹۹ Read *dah túmár u dú* with Mm and Fa.

۵۰۰ یك‌رنگیٔ عیسی, *i.e.* the purity and singlemindedness of the prophet Jesus, the Spirit of God (*Rúḥ Alláh*) created by the Divine Word (*Kun*). Káshání on *Fuṣúṣ*, 172, 6, says: "God purged his body of all natural grossness, for he is a spirit incorporated in an immaterial body (*badan mithálí rúḥání*), and that is why he has remained in it for more than a thousand years (*i.e.* from his birth to the present time, A.H. 781)." Hence Jesus often represents the Moslem ideal of spiritual poverty and detachment from the world. In these verses, however, he typifies the Perfect Man whose "otherness" has been sublimated and absorbed in the essential unity of the Godhead.

۵۰۱ Among the miracles which Moslems ascribe to Jesus is the following story (Tha'labí, *Qiṣaṣu 'l-anbiyá*, 244, 21 *sqq.*). When his mother took him away from school she apprenticed him to a dyer. After a while his master said to him: "Now you have learned this craft, and I am setting out on a journey. Here are some garments. I have marked on each one the colour with which it is to be dyed, and I should like you to finish the work before my return." As soon as he departed, Jesus threw all the garments together into the same dyeing-vat, saying to them, "By God's leave do ye become according to my desire!" Ten days afterwards the master returned and asked Jesus what he had done. Jesus told him. "You have ruined the garments", he exclaimed; but

Jesus bade him come and see. Then he drew the garments out of the vat, one by one, and the master saw that each was dyed a different colour, just as he had ordered. Thereupon he marvelled exceedingly. He and his pupils believed on Jesus, and they are the Apostles (*Ḥawáriyyún*).

Rosen (*Mesnewi*, 65, note 200) mentions a variant of the story (which agrees better with the present verse) that when Jesus dyed many-coloured garments in his vat they became one-coloured, *i.e.* pure and white. Cf. Saná'í, *Ḥadíqah* (Stephenson), 20, 6 *sqq*.

خُمّ صفا. Being pure itself, the heart of the Perfect Man purifies all that comes into touch with it, leaving not the least stain of phenomenal existence. See a fine passage, VI 1855 *sqq*., where the theme is developed.

چون ضيا. Fa and the best MSS. read *chún ṣabá*, "like the zephyr", *i.e.* formless.

۵۰۲–۵۰۳ Monotony is painful to the worldly; but mystics who live and move in the realm of Divine Unity feel themselves to be in their proper element, like fish in water (cf. note on *v.* ۱۷ *supra*). Spirit is their very life: consequently the world of Form, with all its manifold variety, excites in them repugnance and loathing. Cf. Augustine's saying: "anima certe, quia spiritus est, in sicco habitare non potest."

۵۰۴ An apology for using created things as symbols for the Eternal. Ṣúfí pantheists constantly depict God, the One Real Being, as an infinite ocean in which the fleeting forms of existence rise like waves, only to fall back again and disappear. Rúmí is fond of this metaphor, which occurs in the oldest Persian mystical poetry, *e.g.* *Díwán* of Bábá Kúhí, 121*b*:

tú muḥíṭí u harchih mawjúd-and
gharqah dar baḥr-i mawj-i bí-páyáb.

۵۰۶ See note on *v.* ۲۱ *supra*.

۵۱۲–۵۱۳ جمادی‌را بداد این خبرها. Cf. *Qur.* XCIX 4–5. The *Qur'án* declares that everything in the universe obeys the command of God and glorifies Him (XVII 46, XLI 10, etc.). Cf. *Ṭawásín*, 127 *seq*. "Now glorification", says Mullá Ṣadrá (*Asfár*, cited in *Maṭá'inu 'l-Ṣúfiyyah*, 108*a*), "is inconceivable without knowledge; and God's Word, *When We will a thing We only say unto it 'Be' and it is* (*Qur.* XVI 42), is a clear proof that all existent things are reasonable, and that they apprehend their Lord and know their Creator and hear His speech, since obedience to the Command depends on hearing and understanding it in proportion to the hearer's perceptiveness." The doctrine that all things, as modes of Divine being, are endowed with life (cf. Nyberg, *Kleinere Schriften*, Introd. 43) and know and worship God according to the necessity of the original nature of each, is stated by Ibnu 'l-'Arabí (*Fuṣúṣ*, 82 penult. and *sqq*.) in a characteristically paradoxical way. Minerals are the highest form of creation; after them come plants, and then animals. All these know their Creator through mystical revelation (*kashf*). Man, on the

other hand, is in bondage to intellect, thought, and religion [Rúmí, it will be observed, draws the same contrast here; cf. also I 2118, II 2370 *seq.*, III 1020 *sqq.*, IV 2819 *sqq.*]. This paradox can be deduced from the first principles of Ibnu 'l-'Arabí's philosophy. If God is the essence of all that exists, and if His attributes are identical with His essence, it follows that where existence is, there is life, perception, knowledge, reason, etc. But though God pervades with His Oneness every particle of the universe, these attributes are not *manifested* everywhere. The fact that they are *latent*, *i.e.* existent *potentially*, in minerals and plants is known only to mystics. Man, having sensation and consciousness, possesses a "self" (*nafs*) and consequently is veiled from God by his egoism and the exercise of his faculties (*taṣarruf*), whereas the mineral, and in a lesser degree the plant, in virtue of their external insensibility and unconsciousness, *implicitly* acknowledge the Divine omnipotence and glorify the Creator with the tongue of their "inward state". Hence they are superior, not indeed to the Perfect Men, but to the great majority of mankind.

عاقلان را الخ. Cf. note on *v.* ۱۱۵ *supra*; also *infra*, *v.* ۲۱۲۴ *sqq.*

۵۱۴ آن جوش. See note on *v.* ۱۰ *supra*.

۵۱۵–۵۱۶ These lines describe the marvellous transformation wrought by Divine grace, which converts knowledge derived from hearsay and tradition (*naql*) into mystical revelation (*kashf*), audition (an inferior mode of mystical perception) into intuitive vision (cf. VI 1920 *sqq.*), and causes the common stone of sensual ignorance to become a gem of spirituality.

کیمیاسازست. Translate: "He is the Maker of the elixir." For the metaphor, cf. V 780 *sqq.*; *Díwán*, *SP*, IV 7.

مُعْجِزه‌بخش است. Translate: "He is the Giver of (prophetic) miracles." For *símiyá* (σημεῖα), "white magic", see art. in *EI* and cf. note on *v.* ۲۷۷ *supra*.

۵۱۷ Real praise of God involves *al-faná bi 'l-Madhkúr 'ani 'l-dhikr* (cf. note on *v.* ۱۲۸ *supra*). One who regards himself as existing and acting individually is, in effect, denying the Divine Unity.

هستی خطاست. Cf. the verse quoted by Junayd (*Kashf*, *Eng.* 297; see also the fuller citation in Ibn Khallikán, ed. Wüstenfeld, vol. I, fasc. 2, p. 67):

idhá qultu má adhnabtu qálat mujíbat^an^,
ḥayátuka dhanb^un^ lá yuqásu bihi dhanb^u^.

"When I say, 'What sin have I committed'? she says in reply,
'Thy life is a sin with which no sin can be compared'."

Instead of *qálat* and *ḥayátuka* others read *qulti* and *wujúduka*, "thy self-existence". In this form (*wujúduka*, etc.) the second *miṣrá'* is sometimes related as a saying of Junayd. Cf. also Ibnu 'l-Fáriḍ, *Tá'iyyah*, *vv.* 98–102.

۵۱۸ Cf. *Kashf*, *Eng.* 275. The expression *kúr ú kabúd* occurs frequently in the *Mathnawí*, *e.g.* I 924 (used as noun), 3906, II 2943, 3121, 3413, IV 1099 (noun), V 2328 (noun), VI 3412 (noun). Generally it may be rendered by "miserable" or "misery". The literal meaning of *kabúd* in this phrase is the same as that of *azraq*: blind by reason of a bluish or grayish opacity (cataract) in the crystalline lens (Lane, I 1228, col. 1).

۵۱۹–۵۲۰. The world of phenomenal existence is an objectification of Divine attributes and is permeated by the Divine Essence. Hence it may be described as "ice" which is essentially "water". See Jílí, *IK*, 39, 18 *sqq.* = *SIM*, 99. So long, however, as it remains in the state of "congelation", *i.e.* conditionality and contingency, it is separated from God and ignorant of its true nature. Dark blue (*níl*) is the garb of mourning in Persia. Cf. *Manṭiq*, 972 *sqq.*

۵۲۲ بدم. The commentators take *ba-dam*, as I have done, to be synonymous with *ba-yak dam* or *ba-damí* (cf. *dar nafas* at II 2712). But I think a better translation is: "by the breath (of the Creative Word, *Kun*, *i.e.* 'Be!')". Cf. *GR*, 5 and the use of *nafasu 'l-Raḥmán* to denote the universe (*Fuṣúṣ*, 182 = *SIM*, 153).

۵۲۳ The God-illumined mystic contemplates the *malakút* and *jabarút*, the infinite realm of the Divine Attributes and Essence.

۵۲۵ صحرای شماست. See note on *v.* ۳۹۱ *supra*, and cf. I 2089 *sqq.*, IV 2081; *GR*, 843 *sqq.*

۵۲۷ This passage illustrates the omnipotence of God as exemplified by the miracles of the prophets. The subject of در شکست is آن معنی, the Divine Reality mentioned in the preceding verse. Some Oriental editions have *án Músi-yí*, but there is no good MS. authority for this reading. Moses' rod could assume the shape and qualities of a terrible dragon (III 1099 *sqq.*).

۵۲۸ عیسی و دمش. Cf. *Qur.* III 43; *Math.* II 141 *sqq.*, III 298 *sqq.*, etc.

۵۲۹ حرف امّیی, *i.e.* God's Word revealed to Mohammed, who in the *Qur'án* (VII 156, 158) is called *ummí*. The epithet is generally explained by Moslems as meaning "unable to read or write". European scholars who do not accept this view have interpreted *ummí* as "unlearned, *i.e.* unfamiliar with the ancient Scriptures" (Nöldeke-Schwally, *Gesch. des Qorāns*, 14) or "gentile" in the sense that Mohammed "was the Arabian Prophet of the gentiles, speaking to the gentiles to whom no Apostle had ever been sent before" (Wensinck, *The Muslim Creed*, 6). اش after امّیی refers to دفتر اشعار. Rúmí may have had in mind the legend that a celebrated pagan bard, Labíd b. Rabí'ah, whose *Mu'allaqah* is said to have been hung on the door of the Ka'bah, read the opening verses of the *Súratu 'l-Baqarah* and was so impressed by their eloquence that he forthwith declared Mohammed to be truly inspired and became a Moslem.

٥٣١ مرغ زيرك. Cf. *Haft Paykar* (Wilson), p. 26: "The sharp sagacious bird in search of food finds both its feet entangled in the net." Man proposes, God disposes.

٥٣٢ جز شكسته الخ, according to the Ḥadíth-i qudsi, *Ana 'inda 'l-munkasirati qulúbuhum min ajlí*, "I am with them whose hearts are broken for My sake".

٥٣٣ كُنجكاو. This compound (not given in the lexx.) occurs again at II 504, III 2512 and V 319. *Rísh-i gáv* or *rísh-gáv* denotes a fool and simpleton, *e.g.* "one who goes out of his house every morning and says to himself, 'I will find a treasure and do such and such a thing'" (*Burhán-i qáṭi'*).

٥٣۴ گاو كه بود الخ, *i.e.* "what is the carnal soul that you should be infatuated with it?" For the comparison of the *nafs* to a cow, see II 1445 *seq.*, III 2454, 3900, V 2866 *seq.* *Ḥashísh* is herbage, either green or dry.

٥٣٥ This is a reference to the story of Hárút and Márút (see art. in *EI* and Horovitz, *Koranische Untersuchungen*, 146 *sqq.*), which is partially told in the *Mathnawí* (I 3321 *sqq.*, 3414 *sqq.*, III 797 *sqq.*). When the angels in Heaven boasted of their superiority to the wicked children of Adam, God made two of their number, Hárút and Márút, subject to lust and passion and sent them down to the earth, where they fell in love with a beautiful woman and tried to seduce her. She would not, however, yield to their desire till they taught her the word of power that enabled them to ascend to Heaven. Having learned it, she ascended, and God transformed her into Zuhrah (the planet Venus). Hárút and Márút were imprisoned in a pit at Babylon, choosing to expiate their sin in this world rather than suffer everlasting torment hereafter. Further details will be found in *Qiṣaṣu 'l-anbiyá*, 32, 11 *sqq.*; *Rawḍatu 'l-Ṣafá*, tr. Rehatzek, Pt. I, Vol. I, 75 *sqq.* The term *maskh* implies degradation; it is used, for instance, of the transformation of human beings into apes or swine.

٥٣٦ *I.e.* if it is a "foul disfigurement" for a woman to be changed into a star, what must it be for a man, by the corruption and gradual extinction of his spiritual nature, virtually to be transformed into a mere clod of earth? Mm and Fa have *nah maskh-ast* for *chih báshad*.

٥٣٧ در اسفلين. Cf. *Qur.* XCV 5.

٥٣٨ زآن وجودى الخ. Adam was created in the image of God (*Passion*, 599 *sqq.*), and in the Perfect Man all the Divine attributes are united and displayed. Hence he is an object of envy to the Angelic Intelligences (*'uqúl*), who lack the universality of the human nature. Cf. *Fuṣúṣ*, 14–15; *Kashf*, Eng. 239 *sqq.*

٥۴٠ سوى اختر. Here the astronomer (*munajjim*), whose highest speculations are bounded by the stars, serves, as often in the *Mathnawí* (*e.g.* VI

90 *sqq.*), to point the contrast between materialism and mysticism, worldliness and spirituality.

آدم مسجودرا الخ. *I.e.* "you have ignored the fact that God revealed Himself (*tajallá*) in Adam, whose 'image' (*súrat*) was therefore adored by the angels before he was created". Cf. *Ṭawásín*, 129 *seq.* = *IP*, 29; *Mirṣád*, 164, 5 *sqq.* = 183, 10 *sqq.*

٥٣١–٥٣٤ As Divine Wrath can in a moment cause all worldly dominion and eminence to vanish like snow under the sun, so one spark of Divine Mercy can burn up and annul the guilt of innumerable sinners.

٥٣٥ The action of God is absolutely unconditioned. He does what He pleases (*Qur.* XI 109). He is the Causer of causes (*musabbib-i asbáb*) and the Transmuter of essences (*mubaddil-i a'yán*). Cf. III 3151 *sqq.*, V 780 *sqq.*, 1537 *sqq.*, 1699 *sqq.*, VI 1317 *seq.*

٥٣٧ Abraham, having broken the idols of his people, was cast by order of Nimrod into a fire, which God changed into a delightful rose-garden (I 790, III 1016, VI 4291). Cf. *Qur.* XXI 69.

٥٣٨ Although, as a rule, God, the Creator of all causes and effects, acts through secondary causes (*asbáb*), it depends entirely on His will whether the ordinary sequence of cause and effect is maintained or not. Whenever a "breach of custom" (*kharqu 'l-'ádat*) occurs (cf. III 2515 *sqq.*, 3150 *sqq.*), the mystic is brought face to face with the One Real Agent in the universe: his reason is bewildered, and as some Sceptics deny the real existence of anything either sensible or intelligible (*lá yuthbitúna ḥaqá'iqa 'l-ashyá*), so he, contemplating the immediate Divine action and seeing nothing but God, deems all secondary causes, *i.e.* all phenomena, to be illusions (*khayálát*) which God has created.

در خيالاتش. These words, I think, refer to the world of Appearance, in which *kár az kár khízad* (*v.* ٧٦ *supra*), and the Translation should be corrected accordingly. Phantasy (*khayál*) is the stuff of the Cosmos. Cf. notes on *vv.* ٦٩ and ٧٠ *supra*. For the views held by various schools of "Sophists", see *Kashf*, *Eng.* 15; *Muslim Creed*, 251 *seq.*; Horten, *Systeme*, 73 *sqq.*; Rosen, *Mesnewi*, 72, note 225.

٥٤٦ در خلوت نشست. Concerning the religious seclusion (*khalwat*) practised by Ṣúfís, novices and adepts alike, see Qush. 59 *sqq.* = Hartmann, *Darstellung*, 120 *sqq.*; *'Awárif*, II 176 *sqq.*; and cf. *The Modern Egyptians*, I 309.

٥٥٠ چهل پنجاه روز. It was usual for Moslem saints to keep a fast of forty days (*arba'íniyyah*, *chillah*) or longer and pass the time in solitary meditation (*muráqabah*) and recollection of God (*dhikr*). See *'Awárif*, *loc. cit.*; *Kashf*, *Eng.* 324.

٥٥٧ The commentators interpret *shaná'at* as "self-reproach". According to this view, the Vizier's disciples accuse themselves of having offended him. But from what follows it seems evident that their attitude towards

him is that of lovers complaining of the unkindness of their beloved who has capriciously withdrawn his favour. Cf. *bahánah* (*v.* ٥٥٩), *jafá* (*v.* ٥٦١), and *vv.* ٥٩٥, ٥٩٦.

٥٦١ الله الله, *i.e.* "fear God!" (*ittaqi 'lláh*) or "for God's sake!" (*az bahr-i lilláh-rá*).

٥٦٣ بی حاصلان, *i.e.* uninstructed and devoid of spiritual attainments.

٥٦٥ As GNK (correct the crit. note in Vol. III, Appendix I) have وعظ و گفتار, this reading may claim superior MS. authority. The futility of learning and study as a means of imparting real knowledge is a commonplace for mystics. Cf. a well-known passage in the *Munqidh* of Ghazálí, p. 20 = *IP*, 39 *seq.*, and two sayings of Abú Sa'íd b. Abí 'l-Khayr which are translated in *SIM*, 9 and 21; see also Macdonald, *Religious attitude*, 255 *sqq.*

٥٦٦ Another familiar maxim: "close the doors of the senses, clear the mind of images, in order that the light of Divine inspiration may flash upon the heart". Cf. I 3445 *sqq.*, III 2101 *sqq.*

چشم خود, *i.e.* the spiritual eye (*baṣar-i baṣírat*, *oculus cordis*).

٥٦٧ گوش سر. In Súfí psychology the *sirr*, as the inmost ground of the spirit, ranks higher than the heart (*qalb*) and the spirit (*rúḥ*). Cf. Qush. 53, 15 *sqq.* = Hartmann, *Darstellung*, 74 *sqq.*; *Passion*, 478, 484. Here, however, *sirr* is opposed to *sar* as "inward" to "outward".

٥٦٨ ارجعی, from *Qur.* LXXXIX 27–28: "O soul at peace, return unto thy Lord, well pleased (thyself) and the object of His pleasure."

٥٦٩ بیداری, self-consciousness. For *khwáb* see note on *v.* ۳۹۲ *supra*.

٥٧٠ سیر باطن, the *introrsum ascendere* of medieval Christian mysticism.

٥٧١ *Khushkí* is opposed to *daryá* as intellectual knowledge, phenomenal form, and multiplicity to inspiration, reality, and unity. Among the miracles of Jesus recorded by Moslem writers are several which refer to his walking on the sea. Cf. *Qiṣaṣ*, 247, 25 *sqq.*, 248, 11 *sqq.* The former passage concludes with a saying of the Prophet, that if the faith (*yaqín*) of Jesus had been greater, he would have walked on the air.

٥٧٤ آب حیوان. The legend of the Fountain of Life discovered in the Land of Darkness by Khaḍir, who drank of it and was made immortal, is a well-known feature of the Alexander Romance. See *EI*, art. Khaḍir; Gibb, *Hist. of Ottoman Poetry*, I 281 *sqq.*

٥٧٥ صحو. See Qush. 46, 15 *sqq.* = Hartmann, *Darstellung*, 89 *sqq.*

سُکر. See Qush. 45, 13 *sqq.* = Hartmann, *Darstellung*, 86 *sqq.*; *Kashf*, 230, 1 *sqq.* = *Kashf*, *Eng.* 184 *sqq.*; *IP*, 19 *seq.*

٥٧٧ چون غبار, *i.e.* speech, involving self-consciousness and self-assertion, darkens the heart in the same way as dust prevents a mirror from receiving and reflecting light. Silence, in the mystical sense of the word, denotes bewilderment (*ḥayrat*) and self-abandonment (*faná*). See

III. 1305 *sqq.*, V 2143 *sqq.*, 3240 *sqq.*, VI 4624 *sqq.*; *Díwán*, *SP*, I 18, note. Here *khámúsh* is used as a noun; cf. *khámúsh kardan*, *tacere*, I 2393, 2837.

۵۷۸ رخنه‌جو may mean "fault-finding". Other compounds, not given in the lexx., are *rakhnah-jíb* (*Díwán*, *SP*, XXXVI 11) and *rakhnah-gar* (*Makhzan*, 1806).

۵۷۹ Cf. *Qur.* II 286: *wa-lá tuḥammilná má lá ṭáqata laná bihi*.

۵۸۰ طعمهٔ هر مرغ الخ, *i.e.* not every one is capable of absorbing the highest mystical truth. The disciples try to convince the Vizier that they need his guidance in the Path and are not yet ripe for gnosis (*ma'rifah*) and pure contemplation (*mushábadah*). For the metaphor cf. I 2763, VI 760, and *Amthál ú Ḥikam*, II 1071.

۵۸۲ In the second *miṣrá'* the two oldest MSS. and Fa have *gardad dil-ash júyá-yi nán*, a reading (or emendation) which removes the difficulty of taking *nán* as the grammatical object of *ṭálib shavad*. Cf., however, II 2947, III 2133.

۵۸۶ See note on *v.* ۵۷۱ *supra*.

۵۸۷ سمك, the legendary Fish that is supposed to uphold the earth. See Gibb, *Hist. of Ottoman Poetry*, I 38 *seq.*; Ṭabarí, *Ta'ríkh*, I 49, 20 *sqq.*; *Qiṣaṣ*, 3, 22 *sqq.* Here the Vizier is addressed as the Perfect Man who is the Light of the world. Cf. *IP*, 61.

۵۸۸ با تو. These words are perhaps better translated, "(when thou art) with us". So IH, but Fa and Ṣárí interpret them as I have done.

۵۸۹ روان پاك‌را, the spirit of the Perfect Man, *i.e.* the Logos, the origin and final cause of creation, according to the Ḥadíth-i qudsí, "But for thee I would not have created the heavens" (*lawláka la-má khalaqtu 'l-afláka*).

۵۹۰ Body in relation to spirit is the name (*ism*) which veils the reality (*ma'ná*) of the object named (*musammá*).

۵۹۲ Cf. I 3909 *sqq.* Every word and action of the Perfect Man is inspired by God.

۵۹۷ طفل با دایه. Cf. V 135 *sqq.*

۵۹۸ Most commentators regard the following passage as spoken by the Vizier's disciples, who address their *murshid* in terms of "deification". This view (adopted in the Translation) is defensible, but the words *tú wujúd-i muṭlaq-í* (*v.* ۶۰۲) would naturally indicate that the poet is speaking in his own person and describing the utter dependence of the creature on the Creator. As such dependence may be held to justify an immoral necessitarianism (*jabr*), in *vv.* ۶۱۷–۶۲۱ he takes care to emphasise that it does not exclude free-will and responsibility.

۶۰۰ بُرد و مات. See note on *v.* ۲۸۶ *supra*.

۶۰۲ In so far as Man belongs to the phenomenal world, he is not-being ('*adam*), which derives from Absolute Being a transient existence no more substantial than that of a shadow. God, the One Real Being, causes

phenomena to appear, or appears in the form of phenomena (cf. IV 3047), in order that His attributes and actions may be manifested (IV 1668).

٦٠٣–٦٠٢ There is a very close parallel to these verses in Book IV, 3051 *sqq.*, where the spirit, as the mover of the body, is compared with the wind which sets in motion a lion pictured on a banner (*shír-i 'alam*). This was a sight the poet must often have witnessed during his residence at Qóniyah. Rosen (*Mesnewi*, p. 80, note 249) refers to a passage in the *Mukhtaṣaru 'l-duwal* of Abú 'l-Faraj Barhebraeus (ed. Pococke), I 487, 6 fr. foot and *sqq.*, which shows that the silver coins struck by the Seljúq Sultan of Rúm, Ghiyáthu'ddín b. 'Alá'u'ddín (A.H. 634–645), on the occasion of his marriage with the daughter of the King of Georgia, bore the device of a lion surmounted by a sun. That this monarch displayed the same device on his banners is equally certain; see Ibn Bíbí, ed. Houtsma, 174, 7: *ú shírán-i 'alam chún dil-i shaḥíḥ bar naqsh-i diram dar larzah uftádand*. Banners decorated in this way are mentioned in connexion with an earlier Seljúq prince: a *qaṣídah* addressed by the poet 'Imádí to Sultan Ṭughril II of 'Iráq (A.H. 573–590) contains the description of a battle-scene, in which we read (*Ráḥatu 'l-Ṣudúr*, 213, 15):

az dúd chunán shavad kih gúyí
shír-i 'alam-ast shír-i mijmar,

i.e. the dust of battle makes the lion on the banner like the smoke-blackened figure of a lion engraved on a chafing-dish. Saná'í (*Díwán*, 209, 11) contrasts *shír-i 'alam* with *shír-i falak*. For wind as a symbol of the infinite, unseen Power underlying all phenomenal existence and activity, see II 185, 1280 *sqq.*, 1300 *sqq.*, V 3311, VI 1459 *seq.*

٦٠٤ The two oldest MSS. and Fa have *hargiz* instead of *az má*. N reads *gum ma-bád*.

٦٠٥ باد ما و بود ما. Fa explains *bád-i má* as "the intellect and spirit by which we are moved (*muḥarrikimiz*)". But the phrase *bád u búd* (V 401; *Díwán, Tab.* 308, last line) seems rather to mean "existence fleeting and empty as wind".

٦٠٦–٦١٠ The leading ideas in this passage come from Ibnu 'l-'Arabí, though their provenance is disguised (as usual) by the poetical form in which they are presented. His system postulates a universal Being which may either be regarded as the Essence of phenomena (*al-Ḥaqq*, the Real, God, the One) or as the phenomena manifested by that Essence (*al-Khalq*, Appearance, the World, the Many). This Being is all that exists; there is nothing else. The term "not-being" (*'adam*, *nistí*, *nist*) should therefore be applied only to what is absolutely non-existent and cannot possibly exist; but Ibnu 'l-'Arabí, and Rúmí after him, frequently make use of the same term to denote things which, though non-existent in one sense, are existent in another, *e.g.* the external world, which exists as a form but not as an essence, or the intelligible world, which exists as a concept but not as a form. Cf. *Muslim Creed*, 212.

٦٠٦ Here "not-being" (*níst*) signifies "relatively non-existent" (= potentially existent), *i.e.* the world existing as an idea in God's knowledge before the latent essences of things (*a'yán-i thábitah*) were brought into actual and objective existence (*hastí*). God caused this "not-being" to love Him, *i.e.* He made every *'ayn-i thábitah* capable (= desirous) of receiving the concrete existence which He bestowed upon it. See *Fuṣúṣ*, 222 *sqq.* and note on v. ٦١٠ *infra*.

٦٠٨ Read كيت for كيست, *i.e.* "who will scrutinise Thee (and call Thee to account)?"

٦١٠ ما نبوديم الخ, *i.e.* "We did not exist (actually), nor did we (explicitly) request Thee to bring us forth from potential into actual existence."

لطف تو الخ, *i.e.* "it was through Thy grace that in response to our (implicit) prayer (cf. *Qur.* LV 29) we received actual existence and thus realised our potentialities". According to Ibnu 'l-'Arabí, there is no creation *ex nihilo*: "creation" is the emergence of the world from relative non-existence (= potential existence in God's knowledge) into concreteness and self-consciousness; and this evolution is due to the desire of the world-ideas (*a'yán*) themselves. See Nyberg, *Kleinere Schriften*, Introd. 71 *sqq.* and cf. *SIM*, 151. Existence (*wujúd*) is the gift of God, and Divine gifts are bestowed only on request (*su'ál*). The request may be either explicit (*bi-'l-lafẓ*) or implicit, *i.e.* in virtue of the state or capacity of the asker (*su'ál bi-'l-ḥál* or *su'ál bi-'l-isti'dád*), as for example the state of a parched plant is virtually a request for water, while a seed buried in the earth is virtually *asking* to grow and spring up (*Fuṣúṣ*, 29 *seq.* and comm. *ad loc.*). Hence "not-being" may be said to "love" God who endows it with being, just as the beggar loves the bountiful giver (I 2743 *sqq.*); for "everything was created at the demand of need" (III 3204 *sqq.*).

٦١٢ كارگه, the material on which a painter or embroiderer works. Cf. Ḥáfiẓ (Brockhaus), 432, 1: *khayál-i rúy-i tu bar kárgáh-i dídah kashídam*. In a context similar to that of the present passage (*Marzubán-námah*, 35, 19 *seq.*) *kárgáh* has its more usual meaning, "workshop": *naqsh-i 'álam-i ḥudúth dar kárgáh-i jabr u qadar chunín bastah-and*.

٦١٣ For *naqsh-i dív* read *naqsh-ash dív*.

٦١٤ Mm and Fa read *dar* instead of *az*.

٦١٥ ما رَمَيْتَ الخ, *Qur.* VIII 17. At the battle of Badr the Prophet threw a handful of gravel in the faces of the Quraysh, who immediately fled before the Moslem onset. The *Qur'án* declares that the gravel was really thrown by God, "that He might give the true believers a good proof of His favour". Here the text is applied generally as an illustration of the doctrine that God is the source of all action in the universe (cf. II 2530, III 3658 *sqq.*, IV 1724 *sqq.*), while in other passages (IV 2947,

VI 1523, 2246, 3197, 4579) it refers to the mystical union of the prophet or saint "whose hand is the Hand of God".

٦١٦ ما کمان, *i.e.* Man is the *locus* (*maḥall*) or instrument (*ālat*) for the operations of Divine omnipotence which are "appropriated" (*maksūb*) by him.

٦١٧ این نه جبر. For the doctrine of *jabr* and references to the poet's discussion of this question, see note on *vv.* ۱۴۷۰-۱۴۷۳ *supra.* He takes the orthodox view "that the creature does not create his own actions and is not forced, but that God creates the actions which issue from the creature, along with the creature's having a free choice (*ikhtiyár*) in them" (*Creed* of al-Faḍálí, tr. by Macdonald, *Development*, 345; cf. *ibid.* 192; *Ta'arruf, Eng.* 32 *sqq.*; Wensinck, *Muslim Creed*, 213 *seq.*). IH (II 420, 4 fr. foot) compares human action to the work of an artist's pupil in colouring a pencil-sketch of which the outlines have been drawn by his master.

ذکر جبّاری الخ. God has described Himself as *al-Jabbár*, "the Compeller" (*Qur.* LIX 23), in order to remind us that we are His slaves, entirely subject to His will, and have no resource but to throw ourselves on His mercy with humble supplication.

٦١٨ خجلت ما الخ. Cf. VI 403 *sqq.* For a similar inference from the anger a man feels against one who has offended him, see V 3039.

٦٢١ G has *jabr* without the *iḍáfat*, and in the second *miṣrá'* the oldest MSS. read: *máh-i Ḥaq pinhán kunad dar abr rú.* The Necessitarian may argue that our consciousness of freedom is due to ignorance: "God's moon", though concealed by the illusion of free-will, never for a moment ceases from shining.

٦٢٢-٦٤١ Reply to the Necessitarian. When you are ill and suffering pain, your conscience is awakened, you are stricken with remorse and pray earnestly that your sins may be forgiven. Are these the feelings and actions of an involuntary sinner? Moreover, if you are conscious of acting under compulsion, you show no signs of it. Are you humble and lowly? Do you refrain from oppressing the helpless? Not at all: you act freely in gratifying your own selfish desires and only plead "compulsion" when you are called to works of righteousness. The prophets do just the contrary of this.

٦٢٢ دین. See note on *v.* ٦١٧ *supra.*

٦٢٣ *Bimárí* in this verse may bear a double sense: (1) bodily illness, (2) heart-sickness, *i.e.* mystical love (cf. *v.* ١٠٩ *supra*). The penitent, roused from the slumber of heedlessness (*ghaflat*), is a lover of God (*Kashf, Eng.* 296).

٦٢٧ ترا in the second *miṣrá'* is superfluous.

٦٢٨ هرکرا دردست الخ, *i.e.* "every one who feels the passion of love is clairvoyant". This is the principle to which reference is made in the

first *miṣrá'* and which is stated conversely in *v.* ۶۲۹. Love and gnosis go together. *Bú burdan*, to smell, *i.e.* perceive spiritual truth. In the Translation I have regarded the second *miṣrá'* of the present verse as a parenthesis and the following verse as the first and only statement of the principle in question, but I am now convinced that this view is mistaken.

۶۲۹ The more any one is aware of God and imbued with knowledge of Divine mysteries, the more ardent his love and the greater the passion which consumes him. Hence the Necessitarian, if he were really conscious of God's compulsion, would turn to Him in awe and humility like a pale, sorrowful lover.

۶۳۰-۶۳۱ Cf. IV 1396 *sqq.*

۶۳۵-۶۳۶ Cf. IV 1401, V 3066 *sqq.*

۶۳۷-۶۴۱ All desire and seek that which is congenial to their real natures as known and determined by God. The heavenly nature of prophets must necessarily loathe the works of this world which infidels choose and strive after, while the hellish nature of infidels must abhor the works of the other world, *i.e.* spiritual actions and qualities, which the prophets choose and strive after. Elsewhere (IV 401 *sqq.*, V 3095 *sqq.*) Rúmí asserts that although the power to choose good and reject evil is not annulled by Divine omnipotence, complete freedom belongs only to the Perfect Men whose self-will has been extinguished and submerged in the will of the Beloved. Cf. *IP*, 55 *seq.*

۶۳۹ Every one is moved by his spirit and follows its lead. As birds fly to their mates, so the blessed and the damned desire what accords with their spiritual predispositions. For *písh písh* cf. I 2649, 2665, II 209, 2564.

۶۴۰ سجّین, the book in which the deeds of the wicked are recorded (*Qur.* LXXXIII 7–9) or the place in Hell where it is kept. Here the word signifies Hell itself (cf. *Nihâyah*, I 160, ۱۸) or materiality, *ṭabí'ah* (*Fuṣúṣ*, 171, 1).

سجن دنیارا. Cf. the Ḥadíth, *al-dunyá sijnu 'l-mu'min wa-jannatu 'l-káfir*, "the World is the true believer's prison and the infidel's Paradise".

۶۴۱ علّیین (*Qur.* LXXXIII 18–20), the opposite of *Sijjín*.

۶۴۲ تمامی with *fakk-i iḍáfat* (cf. *v.* ۶۹۴ *infra*). The oldest MSS. read تمام.

۶۴۵ وز وجود خویش الخ. True *khalwat* consists in being devoid (*khálí*) of egoism and self-consciousness.

۶۴۷ من مرده‌ام الخ, *i.e.* "I am dead to self, and my spirit has journeyed to Heaven in order to escape from the tribulations of the lower world."

۶۴۸ چرخ ناری, sometimes called *falaku 'l-athír*, the highest of the four sublunary "spheres", viz. earth, water, air, and fire. See Nyberg, *Kleinere Schriften*, Introd. 89, and Jílí, *IK*, II 89, 5 *sqq.*

٦۴٩ In Persian and Turkish poetry references to the Fourth Heaven (the sphere of the sun) as the abode of Jesus after his Ascension are not uncommon. Jílí also places Jesus in the Fourth Heaven with Idrís, David, Solomon and most of the other prophets (*IK*, II 85, 10 *sqq.*), while according to Ibnu 'l-'Arabí (*Futúḥát*) he dwells in the Second Heaven.

٦٥٦ Read *inak* for *in-kih*.

٦٥٩ المراد, equivalent to *wa-huwa 'l-murád* (cf. II 3690), *i.e.* "the volumes were contradictory to each other—which was just what he desired and intended". Some commentaries, including Fa, translate incorrectly: "the purport of each volume was contradictory".

٦٦٠ جملگی. See note on *v.* ٦۴٢ *supra*. The oldest MSS. have *matn-i án ṭúmár-há* in the first *miṣrá'* and *chún ḥurúf án jumlah tá yá az alif* (a more logical reading) in the second. IH reads *bá tá alif* (the first three letters of the Arabic alphabet) for *yá tá alif*, but there is no ascertainable MS. evidence for this.

٦٦١ پیش ازین. See *v.* ۴٦٣ *supra*.

٦٦٣ قیامتگاه. Concerning the terrors of the Last Judgement see Wolff, *Muhammedanische Eschatologie*, 115 *sqq.*; Ghazálí, *al-Durrat al-fákhirah*, ed. and tr. Gautier.

٦٦٥ داند شمرد. For *dánistan* with the meaning and construction of *tawánistan* cf. I 1015, 2425, 2582, etc.

٦٦٦ درمان‌جای خویش, "the place where (the means whereby) they would find relief for their pain". Violent grief is its own cure: *expletur lacrimis egeriturque dolor*.

٦٦٨ Mm have *khalq guftand ay mihán*.

نشان, *i.e.* the living sign and token of the authority bequeathed by the Vizier to his successor.

٦٦٩ امام rhyming with دهیم. B has امیم with *imálah*, but in ancient MSS. of the *Mathnawí* the long vowel *á* is frequently rhymed with *é* (*yá-yi majhúl*).

دست و دامن‌را الخ, *i.e.* "that we may lay our hands on his (take the oath of allegiance, *mubáya'ah*, to him), and put our skirts in his hand (submit to his guidance and direction)".

٦٧٠ GN read *bar maqám-ash az chirágh*, and Fa has the same reading, with *juz* instead of *az*. This is one of the cases in which it is difficult to explain the reading of C (given in the text) as a copyist's alteration. The meaning of the latter is not immediately obvious and might be expressed more clearly, but there would seem to be no reason whatever for tampering with the hemistich as it stands in GN.

٦٧٢ Rúmí, no doubt, was thinking of a well-known verse by Mutanabbi (ed. Dieterici, 301, 4 fr. foot):

fa-in yaku Sayyáru 'bnu Mukrim^in inqaḍá,
fa-innaka má'u 'l-wardi in dhahaba 'l-wardu.

"If Sayyár ibn Mukrim is deceased, still thou (his descendant) art (like) the rose-water, though the rose (itself) is gone."

Cf. another line by the same poet, *fa-inna 'l-miska ba'ḍu dami 'l-ghazáli* (*op. cit.* 394 penult.), "musk is part of the musk-deer's blood", though in this instance the idea conveyed is not "the [illegible] essence of the ancestor survives in his descendant" but "the part is more excellent than the whole".

١٧٣ The topic of spiritual succession leads to a discourse on the Divine vicegerency of the prophets and its nature. Cf. notes on *vv.* ٢٢٦ and ٣٣٥ *supra*. For the views of Ibnu 'l-'Arabí, see Andrae, *Die Person Muhammeds*, 343 *sqq.*; Nyberg, *Kleinere Schriften*, 103 *sqq.*

١٧٤–١٧٥ Since the statement that the prophet is God's vicar might be thought to imply a real difference between the *ná'ib* and the *manúb* (= *manúb 'anhu*), Rúmí, correcting himself, declares them to be essentially one notwithstanding their formal diversity. Dualism is the result of paying attention to the outward forms of things. In reality all the prophets are one with God and with each other. Cf. *Qur.* IV 82: *man yuṭi'i 'l-rasúla fa-qad aṭá'a 'lláh*, "whoso obeys the Apostle has obeyed Allah", and III 78: *qul. . . lá nufarriqu bayna aḥad^in min rusulihi*, "Say, . . . we make no distinction between any one of His Apostles". See also *Math.* IV 406 *sqq.*, VI 3214 *sqq.*

١٧٦–١٧٧ دُست, *i.e.* دو است. As the eyes are two, but their light one and indistinguishable, so the bodies of the prophets are many, but the spirit which illumines them is one and the same.

کز چشم رُست. Moslem oculists generally adopted the theory of Galen and other Greeks that vision is produced by rays of light emitted from the eyes. Cf. Ṣaláḥu'ddín al-Ḥamawí, *Kitábu núr al-'uyún wa-jámi' al-funún*, Book II, ch. 1 (tr. in *Die arabischen Augenärzte* by Hirschberg, Lippert, and Mittwoch, 206 *sqq.*), and *Legacy of Islam*, 334 *seq.* Rúmí says (I 1126) that the light of the eye is derived from the light of the heart.

١٨٢ Form, *i.e.* all that appears under the aspect of individualisation, limitation, and plurality, is repugnant to unity. Notice the word-play in *páy-i ma'ní* and *sar-kash*.

١٨٣–١٨٤ Let the mystic spare no pains to break through to the Oneness which is the hidden ground of all phenomena. Though he strive in vain, yet Divine Love will do what he cannot do by his own efforts. Cf. the Ḥadíth, *jadhbat^un min jadhabáti 'l-Raḥmán tu'ází 'amala 'l-thaqalayn*, "a single pull of the Merciful God is equivalent to the (combined) exertions of men and Jinn". In these verses the poet alludes to the *sálik-i majdhúb* and the *majdhúb-i sálik*. See note on *vv.* ٣١١–٣١٢ *supra* and *EI*, arts. sulūk and madjdhūb.

٦٨٥ God bestows on His lovers the gift of contemplation (*mushdhadah*) and thereby heals the sore wounds which they have suffered through separation from Him, *i.e.* re-unites them with Himself.

٦٨٦ يك جوهر. These words, if they bear a technical sense as the commentators suppose, probably refer to the original substance of all created things, the so-called "white Pearl or Corundum" [*al-Durrah* (or *al-Yáqútah*) *al-bayḍá*], which is often identified with the Light of Mohammed (the Logos) or Universal Reason, the spiritual essence of Man. Cf. *SIM*, 121 *seq.* and *Mirṣád*, 20, 12 *sqq.* = 21, 13 *sqq.*: "God regarded the Light of Mohammed with the eye of love, and it was overcome with shame, so that drops of sweat appeared. From these drops God created the spirits of the prophets; then from the lights of the prophetic spirits He created the spirits of the saints, and from these the spirits of the true believers, from which in turn He created the spirits of the disobedient, and from these again the spirits of infidels and religious hypocrites. Then from the lights of the human spirits He created the angelic spirits; from these the spirits of the Jinn; from these the spirits of satans and rebellious demons. From the dregs (*durd*) of the last-named spirits He created the spirits of animals; then plants and minerals, compounds and elements, and all grades of existence in the world of bodies."

٦٨٨-٦٨٩ The multitudinous forms of phenomena produced by the manifestation of the diverse attributes of the One Real Being may be compared to shadows which owe their existence to sunlight falling on a wall. Demolish the wall of selfhood and illusion: all these phantoms will disappear, and you will see nothing but the Sun of Unity.

٦٩٠ از مرى, *i.e.* "in despite of legalists and sceptics who challenge the mystical doctrine of *tawḥíd*, I would expound it fully, were I not afraid that many persons unfit to receive these mysteries and incapable of understanding them might be led into heresy". Cf. note on *vv.* ۴٧٠-۴٧١ *supra*. For مرى see *v.* ٢٨١, note. It is quite inadmissible to take the words *az miré* with the second *miṣrá'*, as IH and WM do.

٦٩١-٦٩٢ This doctrine of Unity is destructive to the faith of those who are not shielded from error by the grace of God and the guidance of a *murshid*.

٧٠٠ خشم جهود. Cf. note on *v.* ٣٥۴ *supra*.

٧٠٥ N has *kashtah* for *kishtah*. Examples of *kasht* in rhyme occur at I 1531, 2288, 3168, 3595, II 1269.

٧٠٦ For the metaphor, cf. *Mirṣád*, 177, 1 *sqq.* = 199, 5 *sqq.* "The walnut that possesses the kernel" is the body of the true Unitarian (*muwaḥḥid*). When the walnut-shell is broken, its contents are revealed; similarly, when death shatters the body of the *muwaḥḥid*, his spirit is found to be pure and immortal, since it is illumined with gnosis, faith, and love and has realised its essential oneness with God; otherwise the spirit is good-for-nothing.

۷۰۷–۷۰۹ A variation of the same metaphor.

۷۰۸ ناردانگ, also written ناردنگ, pomegranate-syrup, said to be so called because the weight is reduced to (or by) a fourth or sixth (*dáng*) in the process of boiling (IH, II 538, 2 *sqq.*).

نبود غیر بانگ, *i.e.* it is like an empty drum: its seeds rattle but its core is rotten. Cf. III 4020 *sqq.*, V 2143 *sqq.*

۷۱۰ بر تن صورت پرست, *i.e.* by means of real knowledge and faith man is enabled to rise to the state of perfection.

۷۱۱ The Ṣúfís commonly describe themselves as *ahl-i ma'ní*, *ahl-i ḥaqíqah*, and *ahl Alláh*, but the statement (*MI*, 1) that "they are fond of calling themselves *Ahl al-Ḥaqq*, 'the followers of the Real'", is perhaps rather too strongly expressed. This designation, though sometimes used by Ṣúfís (*e.g.* *ahl-i Ḥaqq* in *Kashf*, 52, 9; 68, 18; 525, 7; *Math*, II 3307; and *ahlu 'l-Ḥaqq wa-ma'rifatihi* in Baqlí, *'Ará'isu 'l-Bayán*, comm. on *Qur.* XVIII 79, translated in the note on *v.* ۲۲۴ *supra*), seems to occur comparatively seldom, the reason being, no doubt, that it was associated with various heretical sects (see Minorsky, art. Ahl-i Ḥaḳḳ in *EI*, Suppl.).

عطا, *i.e.* the spiritual gifts and graces which God bestows on the mystic.

فتا, a self-sacrificing devoted friend or lover. For *futuwwah* as a social and ethical ideal cf. note on p. ۲, l. ۷ *supra*, and for mystical definitions, Qush. 122 *sqq.* Among these are: "the true *fatá* is the man who resists his self-will (*hawáhu*)", and "*futuwwah* consists in turning one's back on the two worlds". The *fatá* would fain abandon even Divine gifts by regarding which he is "veiled" from the Giver.

۷۱۲ تیغ چوبین. The poet uses the same illustration in a passage (V 3591 *sqq.*) describing the unregenerate spirit which is engrossed with "childish things" and blind to realities. Here "the wooden sword" has throughout a secondary reference to religious hypocrites, like the Vizier in this Story, and to the trust placed in them by their deluded followers.

۷۱۳ سوختن‌را آتشست, *i.e.* such a spirit, when disembodied, is only fit for Hell-fire.

۷۱۴ *I.e.* "before going into the battle (*kár-zár*) where your fate will be decided (on the Day of Judgement), or entering upon the *jihádu 'l-akbar*, the holy war against the flesh and the Devil, see that you are armed with a real sword; else you will fare miserably". For the word-play in the rhyme cf. *v.* ۱۴۲۱ *infra*.

۷۱۶–۷۲۶ The saints alone can provide you with the needful weapons. Love and honour the men of God and become like them.

۷۱۶ کیمیاست. Those who see the saints as they really are and follow them devotedly will experience a spiritual transmutation. Cf. IV 3073 *sqq.*

۷۱۷ دانا, the gnostic (*'álim-i rabbání*) who, according to the Ṣúfí interpretation of the Ḥadíth *al-'ulamá warathatu 'l-anbiyá*, is the spiritual heir of the prophets and of the Prophet Mohammed in particular.

رحمة للعالمين. "We (God) sent thee (Mohammed) as a mercy for the people" (*Qur*. XXI 107). On the meaning of *al-'álamín* in the *Qur'án* see Snouck Hurgronje, *Mohammedanism*, 46, note; the view that the word has only a limited application, though possibly correct, is opposed to Moslem belief and tradition.

٧١٨–٧١٩ *I.e.* "if you are seeking a guide on the Way to God, attach yourself to a saint from whose lips flow the words that reveal a heart illumined with Divine love and mystic knowledge, just as the bursting (*khandah*) of a ripe pomegranate displays the seeds enveloped in its red pulp".

٧٢٠ The religious hypocrite, when unmasked, resembles a full-blown Persian tulip showing "the blackness of its heart", *i.e.* the dark centre of its calyx.

٧٢١ *I.e.* "as fruits bursting with ripeness make the orchard gay and delightful, so the spiritual feelings and qualities derived from companionship with holy men will cause the garden of your heart to bloom and rejoice".

٧٢٢ Cf. note on *v.* ٧١٦ *supra*. *Ṣáḥib-dil*, one possessed of spiritual apprehension, *i.e.* an adept in mysticism. For the "heart" (*dil*, *qalb*) in Ṣúfí psychology see *Passion*, 477 *sqq.*; Macdonald, *Religious attitude*, 221 *sqq.*

٧٢٤ To despair of God's grace is an act of infidelity (*Qur*. XII 87).

٧٢٦ *Muqbil*, one whose heart is turned towards the Truth; the opposite of *mudbir*.

P. ٤٥, Heading. The blessings which ensue from devotion to holy men are now exemplified by the legend that some early Christians, finding the prophethood of Mohammed predicted in the Gospel together with a description of his outward and inward qualities, venerated his name and believed on him; wherefore they were delivered from the temptation of the Vizier and refused to accept the Scriptures which he had fabricated. As is well known, the Prophet's theory that all Revelation is derived from a Heavenly Book led him to assert the essential identity of the *Qur'án* with the teaching of his predecessors, and to accuse the Jews and Christians of having disguised this fact by corrupting or expurgating the original text of the Torah and the Gospel.

٧٢٧ See *Qur*. LXI 6: And when Jesus the son of Mary said, "O children of Israel, verily I am sent to you by God to confirm the Torah that was before me and to give tidings of an apostle that will come after me, whose name is Aḥmad." For Aḥmad = Mohammed see note on *v.* ٢٢٨ *supra*. It is impossible to admit the view of Marracci and other European scholars that "Aḥmad" here is a translation of περικλυτός, which they imagine to have been a false reading of παράκλητος in St John xiv 26 (cf. Nöldeke-Schwally, 9, note 1). Bírúní (*Chronology*, 22 *seq.*) quotes

several passages from the O.T. which Moslems have interpreted as prophesying the advent of Mohammed. Cf. *Aspects of Islam*, 234 *sqq.*

٧٢٩ خطاب, (Divine) allocution, referring to passages of the "authentic" Gospel in which God is supposed to address Mohammed, who according to the Ḥadíth was a prophet before the creation of Adam.

٧٣٣ نور احمد. See note on *v.* ٤٢٥ *supra.*

٧٣٨ روح الامين. The Spirit of Mohammed, as the Logos to whom God has entrusted the manifestation of His attributes (cf. *SIM*, 107), is the preserver and guardian of the universe (*ibid.* 156). In the *Qur'án* (XXVI 193) the phrase *al-Rúḥu 'l-amín* is applied to Gabriel, the Angel of Revelation.

P. ٤٦, Heading. For the Qur'ánic source of this Story see note on *vv.* ٧٤٠–٧٤١, and cf. Ibn Hishám, 20 *sqq.*; Ṭabarí, I 925 *sqq.*; *Qiṣaṣu 'l-anbiyá*, 274 *seq.*

٧٣٩ All my MSS. agree with the Oriental editions in placing this verse before the Heading, and four of them (ABHN) have *andar uftád* in the second *miṣrá'*, a reading which seems to me to make no good sense unless *ba'd z-in* be rendered by "afterwards". I think it necessary to read *k-andar uftád* with G. The Heading, however, ought to have been left where it stands in the MSS.; similar instances of a *surkhí* intervening between two verses that form a single sentence will be found at III 282, 2785, 3768.

As regards the translation, I have taken *khún-ríz* to be an abstract noun, meaning "bloodshed", as at III 120; cf. also *dil-súz*, III 2350. In this case *andar uftád* must be rendered by "occurred" = *accidit.*

The commentators have understood the verse differently. They regard *khún-ríz* as an epithet and *andar uftád* as equivalent to *az pá andar uftád*, *i.e.* "lost his footing", "slipped and fell down". The translation will then run as follows:

> "After this murderous and incurable (tyrant), who fell (into evil ways) through being afflicted with that Vizier."

Although the verse in Book III shows that *khún-ríz* may be used abstractly, I now accept the view of the commentators who refer *khún-ríz* here to the bloodthirsty Jewish king. Their interpretation is supported by the words *yak shah-i digar* in the following verse and gives a more natural sense to the passage.

٧٤٠–٧٤١ See *Qur.* LXXXV 1–9, which is generally supposed to allude to the massacre of the Christians of Najrán by Dhú Nuwás, the Jewish king of Yemen, in A.D. 523 (cf. *LHA*, 26 *seq.*; Nöldeke-Schwally, 97, note 3; Nöldeke, *Sasaniden*, 185 *sqq.*; A. Moberg, *The Book of the Himyarites*), and is so explained by Moslem authorities. For another view, based on the identification of *aṣḥábu 'l-ukhdúd* (*Qur.* LXXXV 4) with the people of Hell-fire, see Horovitz, *Koranische Untersuchungen*, 92.

٧٤٣ Cf. the Ḥadíth: "Whoever establishes a good *sunnah* shall have the

reward for it, and also the reward of those who practise it; and whoever establishes an evil *sunnah* shall pay the penalty for it, and also the penalty of those who practise it."

۷۲۵ For the irresistible power of spiritual and moral homogeneity (*jinsiyyah*), cf. IV 2664 *sqq.*, 2697 *sqq.*, VI 1175 *sqq.*, 2952 *sqq.*, 2983 *sqq.*, etc.

۷۲۶ See note on *v.* ۲۹۷ *supra*.

۷۲۷ اَوْرَثْنَا الْكِتَاب, *Qur* XXXV 29: "Then We gave the Book as an inheritance to those of Our servants whom We elected." According to Bayḍáwí, the elect are the Moslem divines or the whole Moslem community; but here the poet, emphasising the words which follow *awrathná 'l-Kitáb*, refers especially to "those chosen in eternity for the gnosis and love of God, to whom He has given His Book and taught them its marvels and mysteries. Election (*iṣṭifá'iyyah*) precedes inheritance (*wiráthah*); therefore God says '*then* We gave the Book as an inheritance', *i.e.* 'in virtue of their election as gnostics We bestowed on them that in which (the mysteries of) union and intimacy are immanent' (*maḥallu 'l-qurb wa-l-inbisáṭ*)." See '*Ará'isu 'l-bayán, ad loc.*

۷۲۸–۷۵۰ The mystic's love and longing for God emanates from the pre-existent Light of Mohammed, which is the essence of all prophecy and saintship. That Light irradiates every seeker's heart and is the focus of his spiritual thoughts, feelings, and actions, as when the sun moves from east to west, its beams, moving with it, illumine all the windows of a house before returning to their source. The plural *gawharán* denotes holy men, whether prophets or saints, and the Divine attributes manifested by them.

۷۵۱–۷۵۹ While dispositions in the physical world are influenced by the planets, the fortune of the elect comes from spiritual luminaries shining eternally in the heaven of the Divine Essence.

۷۵۴ احتراق, "combust", an astronomical term (cf. I 1279) for the conjunction of one of the five planets (Venus, Mercury, Mars, Jupiter and Saturn) with the sun in the same degree of the zodiac. See Bírúní, *Tafhím*, 64.

۷۵۵ مشتهر. This reading entails either a bad rhyme (cf. *v.* ۱۴۹۹ *infra*) or a fault in grammar (*mushtahar* for *mushtahir*), which Rúmí may possibly have committed. The two oldest MSS., however, read *mu'tabar*, and Fa has *nám-war*.

۷۵۶ For the comparison of the Divine names and attributes to stars, see IV 514 *sqq.*, VI 3180. These names and attributes, in so far as they are diverse in their effects, are not inseparable; but in so far as they inhere in the Divine Essence, which is beyond all distinctions, they are identical with each other. Cf. *SIM*, 83, 90, 96, 131.

۷۵۷ GN have *z-án nujúm*. The radiant soul of the Perfect Man, acting under the direct influence of Divine grace, consumes infidelity in the

same way as shooting stars burn the devils who are pelted with them. Cf. *Qur.* LXVII 5: *wa-ja'alnâhâ rujûman li-'l-shayâṭîn.*

۷۵۸ منقلب رو, literally "going upside down", "headlong". The second part of this compound is *rav* (so BGH), from *raftan*, not *rú*. Note 1 in the Translation should be deleted.

۷۵۹ نور غالب, *i.e.* the illumined heart of the saint.

اصبعین, *i.e.* the Divine Beauty (*Jamál*) and Majesty (*Jalál*).

۷۶۰ حق فشاند الخ, according to the Ḥadíth: *inna 'lláha khalaqa 'l-khalqa fí ẓulmatin thumma rashsha 'alayhim min núrihi fa-man aṣábahu min dhálika 'l-núr ihtadá wa-man akhṭa'ahu ḍalla 'an sawá'i 'l-sabíl*, "God created the creatures in darkness, then He sprinkled some of His Light upon them. Those whom some of that Light reached took the right way, while those whom it missed wandered from the straight road."

۷۶۱ In the first *miṣrá'* read *wá yáftah* with GHN and correct Vol. III, Appendix I, p. 7, accordingly. The blessed souls received the Light in proportion to the capacity (*isti'dád*) with which they were created.

۷۶۲ The blessed are they whom God loves and who love Him (*Qur.* V 59). There is no light where the gift of Divine Love is withheld by eternal fore-ordainment. Cf. Macdonald, *Religious attitude*, 300 *seq.*

۷۶۳ Everything returns to its source: the part seeks union with its whole, the Divine spark in the mystic's heart with the Universal Light, the nightingale (lover) with the rose (beloved). Those created for damnation love only false lights, because they lack the inner light of the Truth. In the second *miṣrá'* G reads: *'ishq bá rúy-i gul-ast.*

۷۶۴–۷۶۵ If you would discriminate the righteous from the wicked, you must ignore externals and look within: all depends on the purity or foulness of the original natures as God has made them.

۷۶۶ صبغة الله, *Qur.* II 132: "God's dyeing", *i.e.* "God has imbued us, the true believers, with faith and knowledge of His Unity, in which our hearts are steeped like garments in the vat of the dyer." The metaphor has no connexion with baptism, though the antithesis of *ṣibghat* and *la'nat* may perhaps justify that rendering here. GN have *ṣibghatu* in the nominative case, which is preferable.

۷۶۷–۷۶۸ These verses illustrate *v.* ۷۶۳. All existence proceeds from, and returns to, the One Being. As the torrent ultimately rejoins the sea from which it sprang, so the spirit impelled by love is re-united with its Lord.

P. ۴۷, Heading. The idolatry which Rúmí imputes to a *Jewish* king may be explained by the fact that Dhú Nuwás was a Ḥimyarite. In the *Acta Sanctorum*, where the martyrdom of the Christians of Najrán is related (Vol. X, 721–759), the Ḥimyarites are described as "either heathens or Jews", and we are told that "perpetual wars raged between the king of the Abyssinians and the king of the Himyarites, who was his tributary,

on account of the polytheism of the Himyarites" (Moberg, *The Book of the Himyarites*, XXVI *seq.*). Moreover, in the Story of the *Aṣḥábu 'l-ukhdúd* given in the Persian *Qiṣaṣ* (Browne MS. f. 182*b*) Dhú Nuwás is represented as a pagan, not as a Jew. This episode, in short, belongs to the Christian legend, which the poet may have confused with a reminiscence of Nebuchadnezzar's golden image (Daniel iii); indeed, some Moslem authorities identify "the true believers" (*Qur.* LXXXV 7) with Daniel and the three men who were cast into the fiery furnace (Nöldeke-Schwally, 97, note 1).

٧٧١ بت نفس. Cf. *Qur.* XXV 45: *man ittakhadha iláhahu hawáhu.* Fa, Mq, and Ṣárí read *bi-dád*, *i.e.* "since he gave his carnal soul its due (by indulging its desires)", but none of my MSS. supports this reading.

بتى ديگر, for "l'appétit vient en mangeant".

٧٧٢ Cf. the saying *al-nafsu hiya ummu 'l-aṣnám*. For *már* opposed to *azhdahá*, as a small evil to a great one, see *v.* ٩١٧ *infra*, II 3472, III 782, VI 4656; Naṣru'lláh, *Kalílah*, 104, 4.

٧٧٣–٧٧٤ آهن و سنگست. Cf. *v.* ٣٨٤ *supra*. Sensual desires and sinful actions are wiped out by repentance, but these are only symptoms and will recur unless their inward source is removed. Nothing avails except self-mortification.

In the edd. *v.* ٧٧٤ is followed by four verses (see *app. crit.*) which are wanting in all my 13th- and 14th-century MSS. and are evidently spurious.

٧٧٥ The text-reading of this verse is peculiar to C. All my other MSS. have *dar kúzah nihán* and *chashmah dán*.

٧٧٦ The oldest MSS. read *sayl-i siyáh* and in the second hemistich *nafs-i butgar chashma-i bar áb-ráh*, *i.e.* "our passions and lusts are like a muddy torrent rushing along in the channel (*áb-ráh*) of the body, which is continually supplied with 'black water' by the carnal soul". Some MSS. and most edd. give *sháh-ráh* (the Way to God) for *áb-ráh*. The text-reading *pur áb wa-rá* (an emendation) is unmetrical and must be corrected.

٧٧٧ Read وآب چشمه with *iḍáfat* (so G). *Zahánidan* means here "to cause jets", practically = *zahidan*.

٧٧٨ Cf. note on *vv.* ٧٧٣–٧٧٤.

٧٧٩ The *nafs* is Hell (I 1375) or a part of Hell (I 1382); in essence it is one with the Devil (III 4053). Therefore Hell, being the nature of the *nafs-i ammárah* (the soul that commands to evil), is really within you (*Mirṣád*, 177, 8 fr. foot = 199, last line). The seven gates or limbos of Hell (*Aḥwálu 'l-qiyámah*, 88 = *Muh. Eschatologie*, 159) typify the vices which lead to perdition (*muhlikát*). According to Ṣárí on I 1376, these are pride, cupidity, lust, envy, anger, avarice, and hatred. Hell is called "a seven-headed dragon" (VI 4657).

٧٨٢ احد واحمد. Cf. note on *v.* ٢٢٨ *supra*.

بو جهل, "Father of ignorance", the nickname of Abú 'l-Ḥakam 'Amr ibn Hishám, a bitter enemy of Mohammed. Wilson (II 809) writes "Abú 'l-Ḥikam" (Father of wisdom), a meaning which the actual *kunyah* only suggests.

P. ۴۹, Heading. The Persian *Qiṣaṣu 'l-anbiyá* (Browne MS ff. 183*b*–184*a*) relates this story as follows: "The king ordered trenches to be dug, and having assembled all his courtiers and myrmidons, caused the trenches to be filled with fire, saying, 'Cast into the fire every renegade from my religion!' After a great multitude had been burned, at last a woman, carrying a little babe on her shoulder, was brought to the fire. 'Become a pagan (*káfir*),' they said, 'or we will cast thee in.' She was about to comply when the little babe cried, 'O mother, do not disbelieve in God, for that world is better for us than this.' The mother answered: 'I am becoming a pagan because I would not have thee burned.' 'Let them burn me', said the child: 'I will not disbelieve in God.' So both were cast into the fire, and a cloud of smoke arose, and there was a great darkness. Then the mother and her child came forth from the fire and were saved, and none saw them again. And some relate that when the trenches were filled with fire and the true believers were about to be burned, the fire blazed up and consumed the king with all his courtiers and myrmidons, so that the true believers were saved; but it is well-known that they were burned (*Qur.* LXXXV 10)—a verse which proves that their persecutors survived them." Cf. the *Qiṣaṣu 'l-anbiyá* of Tha'labí, 274, last line and *sqq.*, where a mother and her three children are said to have perished in the fire. In this version also the king is described as a heathen.

۷۸۵ بانگ زد آن طفل. Tha'labí (*loc. cit.* 275, 6 *sqq.*) enumerates six infants who "spoke in the cradle".

۷۸۶–۸۰۲ Here, as usual, the poet draws out the allegorical sense of the Story. The fire of martyrdom symbolises the fiery tribulation of dying to self (*faná*), which is the way to everlasting life (*baqá*). Cf. v 435 *sqq.* "When the child, Reason (*'aql*), parts from its mother, Nature (*ṭabí'ah*), and enters the fire of asceticism, it finds therein the spiritual delights enjoyed by God's elect and attains to perfect faith and calls its mother and every follower of sensuality to throw themselves into the same fire" (Fa, I 193, 12 *sqq.*).

۷۸۷ The pains of self-mortification are really a blessing in disguise: they are inflicted by Divine Love and Grace (cf. III 4164 *sqq.*); but God makes the vulgar blind to this truth (I 2064 *sqq.*, IV 3740 *sqq.*, VI 3526 *sqq.*).

۷۸۹ CEly 420 *sqq.*, 453. Spiritual poverty (*faqr*) and self-abandonment (*faná*), which resemble a consuming fire, are in reality like water, *i.e.* delicious and refreshing, while worldly pleasures are just the opposite.

۷۹۰ See note on *v.* ۵۴۷ *supra*.

۷۹۱–۷۹۳ For the comparison of the soul in the world to the embryo in the womb, see III 53 *sqq.*, 3556 *sqq.*, 3960 *sqq.*, VI 3416 *sqq.*

۷۹۴–۷۹۵ Every particle of the world of spirit is living, speaking, and hearing (V 3591 *seq.*) and brings the dead to life, like Jesus; it is a spiritual salt-mine (VI 1856 *sqq.*), pure and purifying. This real world, being formless, is non-existent in appearance; the phenomenal world exists only in appearance.

۷۹۶ The older MSS. write ماذر and ماذری with the post-vocalic ذ (see Salemann and Shukovski, *Persische Grammatik*, p. 12). From several verses in the *Mathnawí* it is evident that the poet wrote and pronounced د as ذ in cases of this kind, *e.g.* I 2172. *Mádar* and *ádhar* are rhyme-words at III 3557.

۷۹۸ Read *qudrat ú lutf* with the best MSS.

۷۹۹ نیستم پروای تو. The saint detached from natural desires and affections and intoxicated with God is moved by Divine mercy to lead other souls to salvation.

۸۰۱ For *in 'adhbí* Mm and Fa read *'adhb-i dín.*

۸۰۹ In this verse the Jewish king is identified with the Devil.

P. ۵۱, Heading (1). An anecdote illustrating the proverb "He who digs a pit for his brother will fall into it himself" and the Holy Traditions "He who hurts a friend (saint) of Mine has hurt Me", and "He who treats a saint with contumely has made war on Me".

۸۱۲ Mm read *mar Muḥammad-rá* for *nám-i Aḥmad-rá.*

۸۱۳ علم من لدن. Cf. *Qur.* XVIII 64; note on *v.* ۲۲۴ *supra*; and *Passion*, 537, 718.

۸۱۶ Cf. VI 4526. God is the Veiler of faults (*al-Sattár*) and desires them to be veiled. There is a Ḥadíth: *man 'ayyara akháhu bi-dhanbin lam yamut ḥattá ya'malahu*, "He who reviles his brother for a sin will commit it (himself) before he dies." *Kam zanad = na-zanad.*

۸۱۷ Cf. II 2770 *sqq.*, III 200 *sqq.*, VI 4217 *sqq.*, and Qush. 77 (*Bábu 'l-ḥazan*). Fuḍayl ibn 'Iyáḍ said, "When God loves one of His creatures, He bestows on him much sorrow" (*T.A*, I 81, 11).

۸۱۸ بریان اوست, *i.e.* inflamed with love for God.

۸۱۹–۸۲۰ Tears shed in heartfelt supplication are the outward sign and promise of spiritual joy. Cf. II 373 *sqq.*, 1951 *sqq.*, V 134 *sqq.*, 1595 *sqq.*, VI 1581 *sqq.*

۸۲۰ In the second *miṣrá'* the oldest MSS. have *ashk-i rawán* (a better reading).

۸۲۱ Cf. *Búslán*, III 294. نالان refers to the creaking sound of the water-wheel as it turns on its axle. For a description of the Persian *dúláb* see Browne, *A Year amongst the Persians*, 484.

۸۲۲ رحم خواهی الخ, according to the Ḥadíth: *irḥamú turḥamú.*

۸۲۵ With the first *miṣrá'* cf. *Gulistán*, Book 1, Story 16:

agar ṣad sál gabr átash furúzad
chu yak dam andar án uftad bi-súzad.

۸۲۷ In the second *miṣrá'* Mm and Fa have the standard reading: *chún na-súzánad chunín shu'la-i buland.*

۸۲۹ The two oldest MSS. have *ham-án-am ay shaman* and *bi-bíni táb-i man.* Fa gives this reading as a variant.

۸۳۰–۸۵۳ God is the only real Agent. All causes in the phenomenal world are secondary; they are created by God and subject to essential causes, viz. the Divine Names and Attributes, which determine the production or non-production of all effects whatsoever.

۸۳۱–۸۳۳ See the parallel passage (v 2940 *sqq.*), where the Devil, eager to execute the Divine decree, is compared to a Turcoman's faithful watch-dog.

۸۳۴–۸۳۵ Here the poet turns from the material fire (*nár-i ẓáhir*) to the spiritual fire (*nár-i báṭin*). Pain, *i.e.* disobedience and infidelity, and joy, *i.e.* piety, love, and faith, arise ultimately from predispositions which God has created in the soul (cf. note on *vv.* ۴۸۰–۴۸۱ *supra*).

مليك دين, the Lord of the Judgement = مالك يوم الدّين (*Qur.* I 3).

۸۳۶ The second *miṣrá'* should be translated: "(Only) by command of the Creator is pain operative", *i.e.* God can remove it. Some commentators take *kár kun* as an imperative and translate: "Pain comes at the command of the Creator: work (exert thyself in supplication to Him)."

۸۳۸ See note on *vv.* ۵۱۲–۵۱۳ *supra.*

۸۳۹ پيچان. Fa and Mq read بيجان and give *píchán* as a variant.

۸۴۱ The "steel and flint" which produce the flame of iniquity are the carnal soul (*nafs*) and sensual desire (*hawá*). One old MS. (H) and three of the 14th century read *áhan-i nafs ú hawá.*

۸۴۲–۸۴۳ God in reality creates all causes and effects, though logically every cause seems to be the effect of another cause. Steel and flint cause fire to be produced, and themselves (according to Moslem physicists) are the product of "the seven Fathers" (the planets) and "the four Mothers" (the elements). Again, the planetary influences and elementary properties have causes above them: the orthodox view is that fire does not burn or water quench thirst by their own nature, but only as instruments for manifesting the will of God. Similarly food and medicine may be causes of satiety and health in so far as the Divine Provider and Healer uses them as means to His appointed ends. Even the Devil and the fleshly soul, as causes of sin and tribulation, are His ministers through whom the eternal destinies of men are fulfilled (cf. III 2455 *sqq.*, V 2949 *sqq.*, and *Mirṣád*, 95, 10 *sqq.* = 103, 14 *sqq.*).

۸۴۴ The Divine nature is revealed to and in the prophets; hence they

know that the real causes of all existence and action are the Divine attributes of knowledge, will, power, etc.

۸۴۵ See note on *v.* ۵۴۸ *supra*.

۸۴۷–۸۵۰. The literal signification of *sabab* (secondary cause, means) is "a rope (Arabic *rasan*) by means of which a bucket is let down into a well for the purpose of drawing water". Here the poet likens the world to a well (cf. *Díwán*, *SP*, XXIV 8), and all phenomenal causation to the bucket-rope on a water-wheel: the rope appears to be moved by the rotation of the wheel, but the wheel itself is moved by the ox or ass harnessed to it. No less unreal is the supposed influence of the celestial sphere, Fortune's wheel, on human affairs. Cf. V 3584, VI 913 *seq.*

۸۵۰. مرخ, *Cynanchum pyrotechnicum*. The wood of this tree is inflammable, and it was reckoned one of the two best for making fire-sticks (*zinád*). There is a word-play in the second *miṣrá'*, since بی‌مغزی means "pithlessness" as well as "brainlessness".

۸۵۱ "Water is potentially air, and air potentially fire" (*Firdawsu 'l-Ḥikmat*, 14, 6; cf. *SI*, II 357, note 1). Rúmí here and elsewhere gives the lie direct to materialistic views concerning the transmutation of the elements into each other, etc.

خمر حق, the wine of Divine Love, with which all phenomenal forms are "intoxicated" according to their respective capacities. Cf. *GR*, 825 *sqq.*

۸۵۲ Cf. IV 2412.

۸۵۳ واقف از حق. See note on *vv.* ۵۱۲–۵۱۳ *supra*.

P. ۵۳, Heading. This is absent in the two oldest MSS. The sending of the prophet Húd to the people of 'Ád and their destruction by a roaring wind is related in the *Qur'án*, VII 63 *sqq.*, LXIX 6–8 and (more briefly) LI 41 *seq.* Cf. *LHA*, 1 *seq.* Rúmí frequently tells, or alludes to, the story in his own fashion.

۸۵۴ "We saved Húd and them that believed with him" (*Qur.* XI 61). They took refuge in an enclosure or penfold (*ḥazírah*), where they were refreshed by gentle breezes (Ṭabarí, I 239, 9 *sqq.*). The version given here, that Húd drew a "magic circle" round his followers, also occurs in the Persian *Qiṣaṣ* (Browne MS.), 34*a*.

۸۵۵ می سُکُست. About twenty examples of the archaic verb *sukustan*, meaning "to break, burst, snap", which is used both transitively and intransitively, are found in the *Mathnawí*. The edd. invariably substitute *gusistan* or *shikastan* even when the rhyme demands *sukustan* (see, *e.g.*, III 3506, 4461). In the present verse, however, the oldest MSS. have *mí-gusist*.

۸۵۶ Cf. VI 4815 *sqq.* Shaybán al-Rá'í (Abú Muḥammad) of Damascus, a friend of Sufyán al-Thawrí, was an eminent ascetic and divine. He abandoned the world and tended sheep on Mt Lebanon; hence his

surname. This miracle is recorded in the notice by Abú 'l-Maḥásin, I 424, where A.H. 158 is given as the date of his death. *Ḥilyat* (Leiden MS. I 69*a*) has a brief article, which mentions neither. Qushayrí (213, 23 *sqq.*) relates how Shaybán discomfited Aḥmad ibn Ḥanbal, who had rashly presumed on his ignorance of religious law; but if the above date is correct, the story involves a flagrant anachronism.

٨٥٧ ترك تاز is used by the poet in various senses: (1) a sudden raid or foray, such as was often made by Turcomans in quest of booty (I 1479; so *turk-tází*, II 3341); (2) rush, onrush, swift advance (VI 4123; so *turki-táz*, I 1826); (3) gambol (of a frog: VI 2666); (4) fierce in onset (VI 1968).

٨٦٠ يوسفان. Fa reads يوسف آن and gives the text-reading as a variant. See note on *v.* ١٢٥ *supra*. For the joy with which the mystic welcomes death, cf. III 3517 *sqq.*, VI 797 *sqq.*

٨٦١ See note on *v.* ٥٤٧ *supra.*

٨٦٢ نروزيد, an emendation of نروزيد (C). But the edd. and all my other MSS. have *na-súzad* which, no doubt, is the correct reading.

٨٦٣ See *Qur.* II 47.

٨٦٤ See *Qur.* XXVIII 76 and comm. *ad loc.*; *Qiṣaṣ*, 133 *sqq.*; *Math.* II 2367 *sqq.*, VI 2168 *sqq.*, etc.

٨٦٥ See *Qur.* V 110.

٨٦٦ Read زنفخ. *Nafakha*, a more forcible word than *nafaha*, is used with reference to Jesus in the Qur'ánic passage to which this verse alludes. The poet draws an analogy between the creation of living birds from lifeless clay by Jesus and the transmutation by God of a bodily effluence into a form of spiritual life and power that soars up to its own sphere; for, according to several Traditions, the praises and prayers of the Faithful become birds in Paradise. Cf. *Díwán*, *SP*, 337, Appendix I, D.

٨٦٧ از نور موسى, referring to the Divine glory by which Moses was illumined (see note on *vv.* ٢٥–٢٦ *supra*). Here also its effect upon Mt Sinai is compared to the ecstatic dance of a Ṣúfí. The best description of the dance of the Mawlawí dervishes and its musical accompaniment will be found in an article by H. Ritter (see note on *v.* ١ *supra*).

٨٦٨ *I.e.* "both Moses and the mountain were at first inanimate: God can as easily inspire the one as the other"

٨٧٣ ان جهودانرا بسوخت. The poet follows the Persian *Qiṣaṣ*, which includes the king himself among the victims of the fire (see note on *v.* ٧٨٢ *supra*). According to Tha'labí, *Qiṣaṣ*, 275, 26 *sqq.*, the king escaped.

٨٧٤ اصل ايشان الخ, *i.e.* their original nature was fiery and hellish (cf. the notes on *vv.* ٢٨٩, ٢٩٦–٢٩٨, ٧٦٣ *supra*). The oldest MSS. read *z-ibtidá*.

٨٧٦ *I.e.* "they only sought to destroy the righteous and did not burn with love: consequently they were consumed by their vile passions"

٨٧٧ *Qur.* CI 5–8: "And as for him whose scales are heavy (with good works), he shall be in a well-pleasing life. But as for him whose scales are light, his abode is the Abyss of Hell (*fa-ummuhu háwiyah*). And what will convey to thee what that is? A blazing fire!" This is the usual explanation of the words *fa-ummuhu háwiyah*, but Zamakhsharí takes the meaning to be: "his mother shall fall (into bereavement)", *i.e.* "he shall perish", correctly, according to Fischer (*Nöldeke-Festschrift*, I 46 *sqq.*), who regards *vv.* 7–8 as interpolated. The sense which Rúmí assigns to the phrase is evident from the context. "He whose mother (original nature) is Hell-fire will ultimately go into Hell-fire: he is 'a vessel of wrath' and must fulfil his eternal destiny." Cf. *Mirṣád*, 176, 9 fr. foot and foll. = 198, 14 *sqq.*

٨٧٩ كارکانیست. Translate: "for it (the wind) is an elemental spirit", *i.e.* powerful and free. The same antithesis (*arkání* and *zindání*) occurs at v 1715. For *arkání* (pl. *arákinah*) in this sense cf. Shahrastání (ed. Cureton), 213, 12. There is a variant, *k-án kániyast*, "for it (the water) belongs to the original source" (*kán* = mine), *i.e.* to the sea, whither it returns after the wind has absorbed it.

٨٨١ جانهای مارا, *i.e.* the vital spirit as well as the rational soul, *divinae particula aurae*, which is confined in the world, like water in a tank. Cf. Macdonald, *Religious attitude*, 224 *sqq.* The following verses refer to the *rúḥ* in its latter aspect (cf. note on *v.* ٨٦٦ *supra*).

٨٨٢ حتّی = تا, "so that".

اليه يصعد اطياب الكلم, a variation of *ilayhi yaṣ'adu 'l-kalimu 'l-ṭayyibu* (*Qur.* XXXV 11): "Whosoever desireth glory—glory belongs to God entirely; to Him the good words ascend, and works of righteousness uplift them." "The good words" are *lá iláha illá 'lláhu* (*Mirṣád*, 135, 8 fr. foot = 149, 10) or other expressions of praise and worship. Ghazálí (*Iḥyá*, IV 304, 18 *sqq.*) identifies *al-kalim al-ṭayyib* with gnosis (*ma'rifah*), and *al-'amal al-ṣáliḥ* with purification of the heart.

٨٨٣ بالمتّقى. The commentators explain this as equivalent to *bi-'l-naqáwati*, "with purity"; but I think it stands for *bi-'l-kalimi 'l-muntaqá*.

٨٨٥ امثالها. Some commentators refer the pronoun to *mukáfát* in the preceding verse.

٨٨٧–٨٨٨ *I.e.* God, in His infinite grace, endows us with spiritual feeling and perception (*chashish* = *dhawq*), so that we attain to real knowledge of Him in proportion to the capacities with which we were created. That which draws us to God is the Divine Love and Wisdom that brought us into existence. "The desire of the soul is for Life and the Living One, because its origin is the infinite Soul" (III 4437). All men find pleasure in what they regard as their "spiritual home" and long to return to it (cf. *v.* ٣ *supra*).

٨٨٩ See note on *v.* ٧٣٥ *supra*.

٨٩٠ قابل جنسی بود, *i.e.* by assimilation, as exemplified in the following verses. For *spiritual* assimilation cf. III 4180 *sqq.*, VI 125 *sqq.*, 2992 *sqq.*

٨٩٤ باشد عاریت, *i.e.* pleasure derived from mere resemblance, not from real affinity, is temporary, like a loan which only lasts till it is repaid.

٨٩٨ تا خیال کژ الخ. In this hemistich the poet alludes to the moral of the next Story (see *v.* ۱۳۰۴ *sqq.*).

در چه = چه. See note on *v.* ۴۳۷ *supra*.

٨٩٩ از کلیله. The Indian fable of the Lion and the Hare (*Ocean of Story*, v 49) as related in the Arabic *Kalilah wa-Dimnah* (ed. De Sacy, 103 *sqq.*; ed. Cheikho, 72 *seq.*) and in Naṣru'lláh's Persian paraphrase, 94 *sqq.*, supplies the frame for a profound discourse extending to nearly five hundred verses (۹۰۰–۱۳۸۹), of which less than fifty are directly concerned with the Story itself (۹۰۰–۹۰۳, ۹۹۴–۱۰۰۱, ۱۰۵۵–۱۰۵۶, ۱۱۵۰–۱۱۵۲, ۱۱۶۷–۱۱۸۴, ۱۲۶۳–۱۲۶۴, ۱۳۰۴–۱۳۰۷, ۱۳۳۴, ۱۳۵۳–۱۳۵۸). Among the topics discussed are trust in God and necessitarianism (۹۰۴–۹۹۷), mystical inspiration (۱۰۰۸–۱۰۲۶), the worlds of Reality and Appearance (۱۱۰۹–۱۱۴۹), Divine Wisdom and Providence (۱۱۹۴–۱۲۶۲), the nature of evil (۱۳۰۹–۱۳۳۸); and several apologues are inserted by way of illustration (۹۵۶ *sqq.*, ۱۰۸۲ *sqq.*, ۱۲۰۲ *sqq.*, ۱۲۳۴ *sqq.*).

The Lion who was lured by a hare to the mouth of a deep well where, mistaking his own reflexion for a hated rival, he sprang in and perished [cf. 'Aṭṭár's story of the fox in *Jawharu 'l-Dhát* (*Ssufismus*, 119)], is an emblem of the carnal soul and reason, while the Hare typifies the illumined reason of prophets and saints.

P. ۵۶, Heading (1). The doctrine of *tawakkul* (see notes on *vv.* ۴۶۷–۴۶۹ *supra*) involves the question how far a sincere trust in God is compatible with any personal initiative (*jahd*). In this controversy (which may be studied in *Qút*, II 2–38; Goldziher, *WZKM*, XIII 41 *sqq.*; Hartmann, *Darstellung*, 25 *sqq.*) the provision of "daily bread" (*rizq*) plays a large part. Some early Ṣúfís held that the true *mutawakkil* should not make any effort, direct or indirect, to obtain the means of subsistence, or admit the thought of providing for the morrow; he must leave all to God, eschew "acquisition" (*kasb*), and depend solely on what comes *min al-futúḥ*, *i.e.* as a gift from Heaven [cf. *ERE*, art. Asceticism (Muslim), II 103 *seq.*]. Rúmí states the arguments for and against quietism in the form of a debate between the Lion and the Beasts. His own view, given in *vv.* ۹۷۵–۹۹۱ *infra*, is that faith in Divine providence implies active exertion for spiritual ends. On the other hand, those whose work is inspired by selfishness and worldliness are punished like the Lion in the fable.

٩٠٠ The oldest MSS. read *búd-shán az shír dá'im kashmakash*.

٩٠١ Ṣárí, who remarks that the Lion sometimes represents the spirit (*rúḥ*) and sometimes the carnal soul (*nafs*), offers two explanations of the

allegory: (1) the Lion is the spirit and the Beasts are the bodily senses and faculties; through following these the spirit falls into the well of materiality (*tabí'at*); (2) the Lion is the soul that commands to evil (*nafs-i ammárah*), while the Beasts are the spiritual faculties feeding in the valley of ascetic discipline and mortification (*mujáhadah*) and always exposed to attack until their terrible enemy is destroyed. It seems to me that the Lion, though he can preach admirable doctrine when it suits his purpose, plays the villain's part all through the Story.

۹۰۴–۹۰۷ Here the Lion hypocritically takes the standpoint of a pious Moslem. In this deceitful world precautions are necessary, and most of all against one's own sensual nature.

۹۰۶ Cf. the Ḥadí<u>th</u>: *a'dá 'aduwwika nafsuka 'llatí bayna janbayka*, "thy worst enemy is thy *nafs* which is between thy sides".

۹۰۷ لا يلدغ المؤمن, an abbreviated form of the Ḥadí<u>th</u>: *lá yuldag<u>h</u>u 'l-mu'minu min juḥrⁱⁿ marratayni*, "the true believer is not bitten twice from a (snake's) hole". This was said by the Prophet to Abú 'Azzah 'Amr ibn 'Ubaydulláh (or 'Abdulláh, according to Ibn Hi<u>sh</u>ám, 611, 10) al-Jumaḥí, whom he had set free after the battle of Badr on condition that he would not fight the Moslems again or help the Quray<u>sh</u> to do so. Abú 'Azzah, however, broke his promise and marched with the Quray<u>sh</u> to Uḥud. When he was captured by the Moslems soon afterwards, the Prophet refused to spare his life, saying *lá yuldag<u>h</u>u*, etc. (Ibnu 'l-A<u>th</u>ír, *Kámil*, II 127, 10 *sqq.*). Maydání (*Arabum Proverbia*, II 488, No. 287) explains these words as meaning that a true believer will not repeat an offence which he has once committed and thereby incur a double punishment; but obviously they are applied here, in the sense of "once bitten, twice shy" and "a burnt child dreads the fire", to a person who has learnt wisdom by painful experience.

۹۰۸ الحذر دع الخ, a metrical version of the Ḥadí<u>th</u>: *da'i 'l-ḥa<u>dh</u>ar fa-inna 'l-ḥa<u>dh</u>ar lá yug<u>h</u>ní 'ani 'l-qadar*.

۹۱۰ *Qaḍá* is "the universal, general and eternal decree (of God), and *qadar* the individual development or application of that in time" (Macdonald, art. ḳaḍā' in *EI*).

۹۱۱ ربّ الفلق, *Qur.* CXIII 1. The first *miṣrá'* alludes to a well-known saying of Sahl ibn 'Abdulláh al-Tustarí, "The first stage in *tawakkul* is that one should be in God's hands like a corpse in the hands of the washer, which he turns to and fro as he wills without any movement or volition on its part" (Qu<u>sh</u>. 90, 11 *sqq.*; cf. Goldziher, *Vorlesungen*, 153, 190 *seq.*).

۹۱۲–۹۱۳ To make use of means (*asbáb*), *i.e.* to depend on anything except immediate Divine agency, might be regarded as a breach of *tawakkul* (see *MI*, 42; *Darstellung*, 27 *sqq.*). Opponents of this extreme view quoted the Prophet's advice to some one who asked whether he should leave his camel to God's care: *i'qil ba'iraka thumma tawakkal* or *i'qilhá*

(=*i'qil náqataka*) *wa-tawakkal* (cf. Cromwell's "trust in God and keep your powder dry").

٩١٤ الكاسب حبيب الله. Cf. *inna 'lláha yuḥibbu 'l-'abda 'l-muḥtarifa*, "God loves the man who has a handicraft and earns his livelihood." There are many Traditions to this effect, *e.g.* "If one of you takes his axe and goes to the mountain and gathers firewood and eats and gives alms, that is better for him than begging" (*Qút*, II 16, 12; cf. Bukhárí, I 374, I *sqq.*). Though trust in God is of the essence of faith (*ímán*) and unification (*tawḥíd*) and was the inward state (*ḥál*) of the Prophet, yet "earning" (*kasb*, *takassub*, *iktisáb*) is justified by his practice (*sunnah*). But while the vulgar think only of earning daily bread (*rizq*) or procuring worldly advantage, the *kasb* of the elect consists, above all, in religious and spiritual works. The Prophet said, "Every prophet has a handicraft, and I have two, namely, poverty of spirit (*faqr*) and the (spiritual) holy war (*jihád*)." In a wider sense the term *kasb* denotes the creature's "acquisition" or "appropriation" of the actions which God creates in him, and thus includes every form of human activity, whether good or evil. Hence the poet associates *kasb* with *qudrat* (power of action) and *ikhtiyár* (free-will), and identifies pure *tawakkul* with *jabr* (necessitarianism); cf. *vv.* ٩٣٠, ٩٣٨ *sqq.*

٩١٥ *I.e.* weakness of faith leads men to act from selfish motives; the greater their selfishness, the more false and hypocritical are their actions.

٩١٧ از مار سوی اژدها, a Persian equivalent for "out of the frying-pan into the fire". Cf. note on *v.* ٧٧٢ *supra*.

٩١٩ دشمن اندر خانه بود. The commentators take this as an allusion to the carnal soul (*nafs*); cf. note on *v.* ٩٠٦ *supra*, and the verse:

> *tu bá dushman-i nafs ham-khána-í:*
> *chih dar band-i paykár-i bigána-í?*

٩٢٠ Cf. III 962.

٩٢٢ دید مارا دید او الخ. Cf. the Ḥadíth-i qudsí (note on *v.* ١٩٣٨ *infra*) in which God says that He is the eye, ear, and hand of those whom He loves.

٩٢٤ کور و کبود. See note on *v.* ٥١٨ *supra*.

٩٢٥ پیش از دست و پا, *i.e.* in the state of pre-existence before their bodies were created; or before they had begun to act egotistically.

٩٢٦ اهبطوا, *Qur.* II 34, 36, where it refers to the fall of Adam and Eve from Paradise.

٩٢٧ الخلق عيال الله. The full text of the Ḥadíth is: *al-khalqu 'iyálu 'lláhi fa-aḥabbuhum ilá 'lláhi 'anfa'uhum li-'iyálihi*, "All creatures are God's family, and the dearest to God are those who are most beneficial to His family." This might be read as an argument for *kasb*. Abú Ṭálib al-Makkí (*Qút*, II 5, 2 *sqq.*) quotes with approval the opinion of a certain

divine that the benefactors whom God loves best are traders, craftsmen, and agriculturists: these, being liable to the poor-tax (*zakát*), do not belong to "God's family" in the special sense of that phrase, viz. "the poor who depend on God for their sustenance". Ṣúfís, of course, regard as *'iyálu 'lláh* pre-eminently "the poor in spirit" who rely on God alone and are the objects of His peculiar care.

٩٢٩ رَبِّ العباد. Man was created to worship God (*Qur.* LI 56), and the end of worship (*'ibádah*) is knowledge of God (*ma'rifah*). In the following passage the Lion, while agreeing that *tawakkul* is fundamental, points out that it is perfectly consistent with using to the best of our ability the faculties of mind and body which God has bestowed on us, in order that we may attain to real knowledge of Him. To assert that these means (*asbáb*) are futile is rank impiety and ingratitude.

٩٣٣ Read *dast-i ham-chún bil*, *i.e.* the hands given by God to us, which are analogous to the spade given by a master to his slave, are virtually a call to action.

آخراندیشی الخ, *i.e.* the fact that God has endowed us with reason and enabled us to reflect on the consequences of our actions speaks for itself.

٩٣٤–٩٣٥ A better sense is obtained by regarding *v.* ٩٣٤ as a protasis and reading *pas* for *bas* in *v.* ٩٣٥. Translate: "when you take His signs to heart (and) devote your life to fulfilling that indication (of His will), then He will give you hints, etc."

٩٣٥ بار بر دارد الخ, *i.e.* "you will be relieved of the burden of asceticism and devotional works, which are the means (*asbáb*) whereby the seeker ascends to love and knowledge of God: *'ubúdiyyah* will become *'ubúdah*" (cf. *Tá'iyyah*, 197 *sqq.* = *SIM*, 216 *seq.*; *Kashf*, *Eng.* 200 *sqq.*; *Asrár*, 42, 1 *sqq.* = *SIM*, 62 *seq.*).

٩٣٦ Cf. *v.* ١٠٧٤ *infra.*

٩٣٧ Cf. *v.* ١٠٧٥ *infra.*

٩٣٨ Mq and Ṣárí have *shukr-i ni'mat-i qudrat*, and Fa translates from this reading: "Exertion (in good works) is thanksgiving for the (Divine) gift of power (to act)." Cf. note on *v.* ٩١٢ *supra.*

٩٣٩ The first *miṣrá'* paraphrases *Qur.* XIV 7: "If ye render thanks, I will surely give you more (of My bounty)."

٩٤٠ Sleep, *i.e.* absolute quietism, is the state of the adept (cf. *vv.* ٣٩٢–٣٩٣ *supra* and notes *ad loc.*); until the "traveller" (*sálik*) has arrived at the gate of "union", he must continue to work and pray with all his might. Possibly the words *dar rah* should be connected with *ma-khusp*, but cf. *v.* ٩٤٣ *infra.*

٩٤١ The oldest MSS. read *káhil-i bi-i'tibár*.

بزیر آن درخت میوه‌دار, *i.e.* under the guidance and protection of the Shaykh. Fa quotes the Ḥadíth, "When ye meet with a tree of Paradise,

sit in its shade and eat of its fruit", with the Prophet's explanation that the tree signifies "a divine" (*'álim*).

٩٤٢ نُقل و زاد, *i.e.* the spiritual lessons and mystical truths that fall from the lips of a saint under the sway of inspiration.

٩٤٣. رهزنان, *i.e.* the world, the flesh, and the Devil (cf. note on *v.* ٤٤٤ *supra*). The oldest MSS. read *jabr u khuftan*, leaving the predicate to be understood from the context.

مرغ بی‌هنگام, *i.e.* a cock that crows before dawn and may cause Moslems to imagine they are being called to the morning prayer. The head of such a bird must be cut off (I 1159, III 122, etc.; cf. the proverb: *murgh-i bi-waqt-khwán-rá sar burrand*). This phrase is applied to one who does anything at the wrong time, either too soon (as here) or too late, *e.g.* death-bed repentance (V 1971 *sqq.*)—a passage which shows the Turkish commentators to be mistaken in their view that *murgh-i bi-hangám* means "a bird that attempts to fly before its wings are grown".

٩٤٤ This verse refers back to *v.* ٩٣٣. *Mard* and *zan* are here opposed to each other as "brave and wise" to "weak and foolish".

٩٤٥ The oldest MSS. have *bi-parrad* for *bi-burrad*, and so Fa.

٩٥٠ همچو اژدرها الخ, *i.e.* in eager desire. Cf. Virgil's *miseraeque inhiat jam proxima praedae*.

٩٥٢ *Qur.* XIV 47: "And they ('Ád, Thamúd, and the like) plotted their plots, but their plots are with God (who confounds them), though their plots were such as would move the mountains" (*li-tazúla minhu 'l-jibálu*).

٩٥٣ شکال, cf. note on *v.* ١٩٥ *supra*. There is no MS. authority for *sigál* (WM), which I have adopted in the Translation.

٩٥٥ عیار, properly one who relies on his own prowess and resource, a bandit. For the omission of the *tashdíd*, cf. *Mantiq*, 860, and note on *v.* ٢٤٤ *supra*.

P. ٥٩, Heading (2). This Story is related in Bayḍáwí's comm. on *Qur.* XXXI 34: "No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Verily Allah is knowing and wise." See also Ghazálí, *Ibáḥah*, ed. Pretzl, 21, 13 *sqq.*; 'Awfí, *Jawámi'u 'l-Ḥikáyát*, No. 1926; *Aḥwálu 'l-Qiyámah*, 16, 12 *sqq.* = *Muḥ. Eschatologie*, 25 *seq.*

٩٥٦ زادمردی, for *ázád-mardí*. Fa, Ṣárí, and Mq have *rád mardí*.
سرا عدل, for *sará-yi 'adl*. Cf. II 2523.

٩٦٠. بهندستان. The *Aḥwál* has الی الصین. *Bú-kih* = *buvad kih*.

٩٦١–٩٦٢ *Darwíshí* (spiritual poverty) consists in dying to self, *i.e.* abandoning every "god" (object of desire) except Allah. To shrink from this "death" and seek satisfaction in the pursuit of worldly goods is as vain and useless as to flee from Azrael. Cf. VI 1400 *sqq.*

٩٦٥ مسلمان‌را. See note on *v.* ٢٣٩ *supra*.

٩٦٨ The construction of the second *misrá'* is *ú ba-Hindustán andar shudan dúr-ast*.

٩٧٠ Cf. v 1666. Instead of بربایم, *i.e.* "from whom shall we take (ourselves) away (by means of contrivance)?" two 14th-century MSS. have بر تابیم, *i.e.* "from whom shall we turn away?" Cf. Ghazálí, *Ibáḥah*, 27*, 20 *sqq.*, "It is true that freedom is better than slavery; but freedom has two meanings. One is this, that a man should escape from being a slave to God, which involves that a creature should become the Creator and that something originated in time should become everlasting and eternal. Since this is absurd, it is (equally) absurd that any one should escape from being a slave to God. The other freedom consists in being delivered from slavery to one's own qualities and passions and in not being a slave to anything except God alone." The comm. of Fa on the first hemistich runs as follows: "The Divine destiny and decree are like our very essence and attributes, for our essence has been predisposed (*majbúlah*) in accordance with what the Divine destiny requires. Therefore to flee from that destiny and decree is like fleeing from our own essence; which is absurd." The real "self" of every one is his *'ayn-i thábitah*, *i.e.* his potential nature and character as it exists in the knowledge of God. Cf. *SIM*, 151.

٩٧١–٩٧٤ The alleged vanity of human action is disproved by the example of the prophets and true believers, whose works by Divine grace are made the means to spiritual perfection and everlasting felicity.

٩٧٥–٩٩١ Here the poet sums up in favour of the Lion. Those who put their trust in God must exert themselves to do the works that He has willed and commanded.

٩٧٦ A reply to the assertion (*v.* ٩١٠ *supra*) that *kasb* is merely an ineffectual attempt to interfere with the course of Providence. If we throw ourselves earnestly into the spiritual warfare (*jihád*), this is a Divinely ordained duty and cannot bring us into conflict with God. On the contrary, those predestined to salvation are inspired by Him to embrace the means which He has adapted to that end (cf. Ghazálí, *Ibáḥah*, 21*, 24 *sqq.*).

٩٧٧ Cf. *Qur.* II 138: *wa-má kána 'lláhu li-yuḍí'a ímánakum*; and III 165.

٩٧٨ این سررا مبند. This is a play on one of the meanings of *jabr*, viz. "to set a bone", "mend a fracture". The poet says to the Necessitarian, "your head is intact" (*i.e.* "your power of action is unimpaired"); "don't bandage it" (*i.e.* "don't make yourself out to be helpless and plead the doctrine of *jabr* as an excuse for neglecting all religious obligations").

٩٨٠ واردست. Here *wárid* means "successful", "fortunate". Cf. *bí-wurúd* (VI 1277), and *ná-wárid* (*Marzubán-námah*, 105, 2). My rendering, "inspired (by God)", lays too much stress on the mystical sense of the word (see *Kashf*, *Eng.* 404, 407).

۹۸۳ Worldly wealth is good in itself. The worldliness from which we have to seek deliverance consists in desiring riches and becoming attached to them. Cf. the Ḥadíth: *kullu má alháka 'an mawláka fa-huwa dunyáka*, "Thy 'world' is everything that diverts thee from thy Lord."

۹۸۴ The full text of this Ḥadíth is *ni'ma 'l-málu 'l-ṣáliḥu li-'l-rajuli 'l-ṣáliḥi*.

۹۸۵ آب در کشتی الخ, *i.e.* love of wealth enters the heart and destroys its purity.

۹۸۶ According to *Qiṣaṣ*, 183, 17 *seq.*, the humility of Solomon was so great that he would often consort with the lowly (*al-masákín*), saying, "A lowly man sits beside one who is lowly" (*miskín*[un] *jálasa miskín*[an]).

۹۸۷–۹۸۹ The dervish whose heart is closed against worldly desires can never sink and perish; his spiritual poverty enables him to surmount every temptation and live in perfect peace with God, scorning the kingdom of this world which belongs to him as God's vicegerent.

۹۹۰ For بادگیر من لدن read بادِ کِبْر من لدن with ABCGN, and translate: "fill it with the wind of Divine Majesty". The variants *mihr-i min ladun* and *'ilm-i min ladun* (cf. *Qur.* XVIII 64) have much less authority. باد کبر in Bul. is probably a misprint.

۹۹۱ منکر الخ. Similar *reductiones ad absurdum* directed against sceptics are given by Wensinck, *Muslim Creed*, 251 *seq.*, and Horten, *Systeme*, 73 *sqq.* Cf. also I 1233, VI 3698, and *Kashf*, *Eng.* 15. Fa, Ṣárí, and Mq refer the pronoun in جهدش to the Lion, but it is better to take the verb as gnomic. Mm and Fa have *nafy-i jahd-ash*.

۹۹۵ بی جگر=بی خون جگر.

۹۹۸–۹۹۹ Here the allegory enters on a new phase. The Hare representing Reason (*'aql-i ma'ád*: see note on *v.* ۱۴ *supra*) is opposed to the Lion typifying the Flesh, while the Beasts represent the spiritual faculties, which are threatened with destruction by the Flesh.

۱۰۰۲ Mm and Fa read *har payambar ummatán-rá dar jahán*.

۱۰۰۳ کز فلک goes with برون شو. Translate: "for he had seen the way to escape from the celestial sphere (the world of Time)".

۱۰۰۴ Cf. I 2505 *sqq.*, where the prophet's feeble and puny body is contrasted with his spiritual power and glory, and III 3522 *sqq.*, where the illumined saint is described as the pupil of the eye. Ibnu 'l-'Arabí (*Fuṣúṣ*, 12, 10 *sqq.* = *SIM*, 156) says that the Perfect Man stands in the same relation to God as the pupil (*insánu 'l-'ayn* = *mardumak*), which is the instrument of vision, to the eye. Through him God becomes conscious of Himself in all His diverse aspects: he is "the eye of the world whereby God sees His own works" (*GR*, 140 and notes *ad loc.*).

۱۰۰۸–۱۰۱۲ Real wisdom is derived from Divine inspiration, which takes no account of form and appearance.

١٠٠٩–١٠١٠ These verses allude to *Qur.* XVI 70–71: "And thy Lord inspired the bee, saying, 'Make houses for thyself in hills and trees and trellises; then eat of all fruits and follow the paths of thy Lord, beaten smooth (for thee).' From their bellies comes forth a beverage of varying hues: therein is healing for men." The bee's knowledge is *ilhámí* (instinctive).

١٠١٢–١٠١٣ See *Qur.* II 28 *sqq.* "God taught Adam all the Names", *i.e.* invested him with Divine attributes (cf. I 1234 *sqq.*, VI 2648 *sqq.*), so that he became the teacher of the angels, who bowed down to him in homage. One angel—'Azázíl, afterwards known as Iblís—had doubts of God, disobeyed the command to venerate Adam, and incurred damnation. The phrase *kúri-yi (ba-kúri-yi, bar kúri-yi) fulán*, "in despite of, or to the confusion of, any one", is frequently used by Rúmí, *e.g.* *Díwán, Tab.* 12, 4 fr. foot; 45, marg., 2; 47, marg., 14; 49, 8; 189, marg., 9; *Math.* I 2021, III 4358, V 2529. It derives its meaning from the idea expressed in the words *kúr shavad ḥasúd-i man* (*Díwán, Tab.* 281, 10).

١٠١٤–١٠١٥* These verses are difficult, and the European translators have taken divergent views of their meaning. I am now convinced that my interpretation, though supported by Redhouse and Whinfield, is inconsistent with the whole drift of the passage, which exalts mystic knowledge (Adam) as opposed to intellectual knowledge (Iblís). In this context any reference to the temptation and fall of Adam would be out of place: the point here is that Iblís fell from grace because in his pride of intellect he scorned the essential knowledge given to Adam. *Vv.* ١٠١٤–١٠١٥ should therefore be translated, according to the sense in which they are understood by the Oriental commentators and Rosen, namely:

"As regards the ascetic of so many thousand years (Iblís), He (God) made a muzzle for that calf,

In order that he might not be able to drink the milk of religious knowledge and that he might not roam around that lofty castle."

زاهد چندین الخ. Mm read *shashṣad*, "six hundred", for *chandín*. Cf. *GR*, 544:

yakí hafṣad hazárán sál ṭá'at
ba-já áwurd u kard-ash[1] *ṭawq-i la'nat.*

"One (Iblís) rendered obedience (to God) for seven hundred thousand years, and He (God) made it a curse that clung to him like a collar."

On the unparalleled *'ibddah* of Iblís in Heaven cf. Ṭabarí, I 86, 3 *sqq.*

پوزبندی, *i.e.* logical reasoning (*qiyás*), *e.g.* the argument by which Iblís sought to demonstrate that he was superior to Adam (*Qur.* XXXVIII 77).

آن گوساله را, referring back to *záhid* in the preceding hemistich. *Gúsálah* is sometimes applied contemptuously to a foolish youth. The

[1] Whinfield gives the unmetrical reading *gird-i tan.*

intervention of *púz-bandí* lessens the incongruity of describing Iblís as an aged ascetic and a young calf in the same verse.

علم دين, *i.e.* the Divine knowledge with which Adam, the Perfect Man created in the image of God, was inspired.

آن قصر مشيد. The phrase is borrowed from *Qur.* XXII 44.

۱۰۱۶ External knowledge, however immense, is useless as a means of attaining to knowledge of God; when value is attached to it, it becomes a deadly encumbrance, making any progress towards real knowledge impossible.

۱۰۱۷ قطرهٔ دل را, *i.e.* the tiny black clot of blood at the core of the heart (*suwaydá-yi dil*). According to *Mirṣád*, 99, 8 = 107, last line, the physical heart has an immaterial soul (*jáni rúḥání*), which, when purified and illumined by love, develops another heart, viz. the spiritual organ that perceives the Unseen. The *suwaydá* (*ibid.* 101, 3 fr. foot = 110, 13) is the seat of mystic revelation and Divine knowledge (*'ilm-i ladunní*). In this casket God deposited the "jewel" (*gawhar*) which nothing else in the universe can comprehend. Cf. the Ḥadíth-i qudsí: *má wasi'ani arḍí wa-lá samá'í wa-lákin wasi'ani qalbu 'abdiya 'l-mu'mini*, "Neither My earth nor My heaven contains Me, but I am contained in the heart of My faithful servant."

۱۰۱۸–۱۰۲۶ The theme of this passage is that man's worth depends solely on his spiritual endowment. Cf. V 2885 *seq.*

۱۰۱۸ جان بی معنیت. Cf. *vv.* ۷۰۶–۷۱۲ *supra* and notes *ad loc.*

۱۰۲۲ سگ اصحاب کهف را. It is related that the dog of the Seven Sleepers (see *Qur.* XVIII 8 *sqq.*) will be admitted to Paradise in the form of a man (Balaam), while Balaam will go to Hell in the form of a dog. Cf. *Gulistán*, Book I, Story 4:

sag-i aṣḥáb-i kahf rúzí chand
pay-i nikán girift u mardum shud.

۱۰۲۳ نقش نفور. Dogs, like pigs, are regarded by Moslems as "unclean".

۱۰۲۴–۱۰۲۶ When you write a letter you make no mention of the external features and characteristics of the person addressed, because these are mere trifles in comparison with his intrinsic qualities. All that really counts is the spirit in him, transcending space and time.

۱۰۲۷ Mm and Fa have *húsh* for *gúsh* in the second hemistich.

۱۰۲۸ گوش خر, *i.e.* the sensual ear. One must acquire spiritual apprehension in order to discern the inner meaning of the Story.

۱۰۲۹ The remarkable compound *shír-giri-sázi* occurs in C alone; my other MSS. read *makr u shir-andázi-yi khargúsh bín.*

۱۰۳۰ The phenomenal world is the outward form of Universal Reason (IV 3259); its essence is the Divine Knowledge that animates and rules it as the spirit animates and rules the body. Man is potentially capable of attaining to this knowledge, which may be likened to the magic seal

whereby Solomon exercised dominion over men and jinn and beasts and birds.

١٠٣٨ Concerning the invisible hosts of devils and guardian angels which hover round the heart, see Macdonald, *Religious attitude*, 287 *seq*.

١٠٣٩–١٠٤٠. On the Day of Judgement his good and evil spirits will appear as witnesses against the sinner and confront him face to face. Cf. v 2990 *sqq*.

١٠٤٣ عقلها الخ. Cf. IV 1263 *seq*., V 167, VI 2611 *sqq*.

١٠٤٤ كالمستشار مؤتمن, *i.e.* men seek advice from those whom they trust. The Prophet is said to have made this reply when asked by Abú 'l-Haytham ibn al-Tayyihán to decide which of two captives was better fitted for domestic service.

١٠٤٥ جفت طاق آيد الخ. It may be questioned whether the words *juft* and *táq* allude to the well-known game of dice. Probably the meaning is: "sometimes your friend becomes a foe, and your foe a friend". Cf. the verse of Sulṭán Walad:

'ayn-i waṣl-and dar jahán-i firáq,
ẓáhir^{an} *juft u báṭin*^{an} *hamah ṭáq.*

"They (the saints) are essentially united (with God) in the world of separation (from Him);
Outwardly they are joined (to it) but inwardly altogether detached (from it)."

١٠٤٦ از صفا. This, I think, refers to the mirror. Translate: "If you breathe into a mirror words (in praise) of its purity, it soon becomes dim to us", *i.e.* if you open your heart to any one and thereby show belief in his sincerity and disinterestedness, you will not find these qualities in him when he betrays your confidence.

١٠٤٧ لبت. Rúmí often uses a personal pronoun where the reflexive would be normal. Cf. I 1059, II 1675. This verse is a paraphrase of the Arabic adage *ustur dhahabaka wa-dhahábaka wa-madhhabaka*.

١٠٤٩ كل سر الخ. Naṣru'lláh, *Kalílah*, 37, 7, quotes a verse which he attributes to 'Alí:

kullu 'ilm^{in} *laysa fí 'l-qirṭási ḍá',*
kullu sirr^{in} *jáwaza 'l-ithnayni shá'*

with the following Persian paraphrase: *har ráz-rá kih thálithí dar án maḥram na-shavad har áyinah az ishá'at maṣún mánad u báz ánkih ba-gúsh-i siyyumí rasíd bí shubhat dar afwáh uftad.* E. Bräunlich (*Festschrift Max Freiherrn von Oppenheim*, Berlin [1933], 13–17) has collected a large number of citations from Arabic poets which prove that *al-ithnayni* here means "the two sharers of the secret", and not "the two lips". The latter interpretation is mentioned by Jámí (*Yúsuf ú Zalíkhá*, 62, 10 fr. foot

and *sqq.*); it involves an obvious grammatical difficulty and need not be further considered.

۱۰۵۰–۱۰۵۱ A wise man will achieve his object without betraying himself. He will adopt the policy of captive birds which by feigning submission to their fate induce the fowler to untie the cords that bind them together. Under the disguise of helplessness and despair they virtually consult each other and plot to regain their liberty. Cf. the Story of the Merchant and the Parrot, I 1547 *sqq.*

۱۰۵۲ بسته سر, literally, "with the lid on".

ایشانش. Here *ishán* refers to those who in the next verse are called "adversaries", *i.e.* persons with whom the Prophet deemed it inadvisable to speak openly.

۱۰۵۸ از خر فکندن, "to bring to grief", occurs again at II 2612 (Heading). Cf. ἀπ' ὄνου καταπεσεῖν (Aristophanes, *Clouds*, 1273).

این دهر, *i.e.* the temporal world, "the abode of delusion" (*dáru 'l-ghurúr*).

۱۰۵۹ سست‌ریش. A soft or bushy beard is a sign of stupidity (III 3564, VI 2027).

۱۰۶۰ قحط معنی الخ, *i.e.* the names commonly applied to things and persons in this world are superficial and do not correspond with the reality. See I 1234 *sqq.*, IV 3123 *sqq.*, and note on *v.* ۲۸۹ *supra.*

۱۰۶۱ لفظ شیرین الخ, *i.e.* as water is absorbed by sand, so our precious lives, which ought to be devoted to God, are consumed in listening to the fine words of hypocrites, rhetoricians, scholars, etc.

۱۰۶۲ آن یکی ریگی الخ. The four interpolated verses that follow in K (a 14th-century MS.) and in all edd. (see *app. crit.*) explain that "the one sand whence water gushes" indicates the man of God who is a source of spiritual life and growth to his disciples.

۱۰۶۳–۱۰۶۵ The best commentary on these lines is given by the poet himself in a closely parallel passage (IV 1960–1968), where the antithetical terms *lawḥ-i ḥáfiẓ* and *lawḥ-i maḥfúẓ* are used in just the same way as here. While the former denotes the seeker who keeps in mind the knowledge he has acquired by study and instruction, the latter depicts the inspired sage whose heart, in virtue of the transcendental knowledge inscribed on it, is a copy of the heavenly *Lawḥ-i Maḥfúẓ* on which all things are recorded from eternity to everlasting. When the seeker becomes "a fountain of Divine wisdom", he has no more to learn from reason and intellect: he leaves them behind and passes on, as the Prophet parted from Gabriel when the supreme moment was at hand (see note on *vv.* ۱۰۶۶–۱۰۶۷ *infra*).

۱۰۶۴ از روح, *i.e.* by Divine inspiration. According to Ṣárí, *rúḥ* refers to the Spirit of Mohammed.

١٠٦٥ عقلش, *i.e.* *'aql-i ma'ásh*, which in the adept is superseded by *'aql-i ma'ád*. Cf. note on *v.* ١٤٠ *supra*.

١٠٦٦–١٠٦٧ These verses allude to *Qur.* LIII 8–10: "then he approached and descended and was at a distance of two bow-lengths, or nearer; and He made a revelation to His servant"; and LIII 13–18: "and verily he saw Him another time near the *sidrah*-tree that marks the limit. Nigh unto it is the Garden of Refuge. When a covering came over the *sidrah*-tree, the eye turned not aside nor did it wander. Verily he saw one of the greatest signs of His Lord." Whether it was God or Gabriel or Mohammed who "approached and descended" is a matter of dispute (see *Passion*, 849 *seq.*); in any case the *Qur'án* refers here to two visions of the Prophet which are traditionally associated with his *mi'ráj* or ascension to Heaven (cf. also *Qur.* XVII 1 and LXXXI 19 *sqq.*). The legend relates that when the Prophet was about to enter into the presence of God, he said to Gabriel, who had been his guide thus far, "O my brother, why hast thou fallen behind me?" and that Gabriel replied, "Were I to come one finger-tip nearer, surely I should be consumed." Cf. IV 1888 *sqq.*, 3801 *sqq.*

حدّ من. The "limit" of Gabriel is the *sidrah*-tree mentioned in *Qur.* LIII 14. See *Math.* IV 3801, VI 4139. Ibnu 'l-'Arabí says in his *Tafsír* that it is a tree in the seventh Paradise, beyond which the knowledge of the angels does not extend; and identifies it with the greatest Spirit (*al-rúḥ al-a'ẓam*), *i.e.* Universal Reason, the 'first individualisation (*ta'ayyun*) of the Absolute (*al-Huwiyyatu 'l-maḥḍah*).

١٠٦٨–١٠٧٠ The seeker of wisdom must exert himself in devotional and ascetic discipline; he can only excuse his neglect of this duty by pleading "compulsion" (*jabr*) and pretending that he is incapacitated. Then he will suffer the fate of malingerers who contract the disease which they simulate. The Prophet said, *lá tamáraḍú fa-tamraḍú*.

١٠٧١–١٠٧٢ See note on *v.* ٩٧٨ *supra*.

١٠٧٣–١٠٧٥ Cf. *vv.* ٩٣٥–٩٣٧ *supra* and the note *ad loc.* Some commentators think that in these lines the Prophet himself is described, but the meaning is given correctly by WM, who says: "when one has passed away from self-consciousness by dint of the utmost asceticism and incessant concentration on God and has attained to the degree of *jabr-i maḥmúd* (cf. note on *v.* ١٤٦٣ *infra*), he mounts the Buráq of Divine Power, and then actions proceed from him by the volition of God: he does not attribute these actions to himself, for he sees no agent except God."

١٠٧٦ See *v.* ٧٥١ *sqq.* and notes *ad loc.*

١٠٧٧ "Do you find it hard to believe that the perfect theosophist is 'ruler of the stars'? Then you must have doubts as to the splitting of the moon (*Qur.* LIV 1)." Many passages of the *Mathnawí* (*e.g.* I 1478, II 1606, 1920) show that in Rúmí's opinion the splitting of the moon

was an actual miracle of the Prophet, and not merely one of the signs which will announce the Resurrection (cf. note on *v.* ۱۱۸ *supra*); and he goes on to charge critics of the former view with misinterpreting the *Qur'án*. The orthodox ignored or made light of the objection that such an extraordinary phenomenon would have been witnessed and recorded by observers in other countries (see Andrae, *Die Person Muhammeds*, 107).

۱۰۷۸ *Hawá*, self-will leading to false belief.

۱۰۸۰ خویش‌را الخ, *i.e.* instead of perverting the *Qur'án*, convert yourself to a better state of mind. For *Dhikr* = *Qur'án*, see *Qur.* XV 6, 9, etc.

۱۰۸۱ Here the edd. insert three verses (see *app. crit.*), which are not found in any of my 13th- or 14th-century MSS.

۱۰۸۵ Fa renders *'amad* by Turkish *sál* (raft). I do not know whether the word occurs elsewhere in this sense.

۱۰۸۹ هماى. See III 1620 (Translation) and note *ad loc.*

۱۰۹۳ *Jabriyán* refers to the Beasts, who induced the Lion to practise *tawakkul* and refrain from seeking his livelihood.

تیغ چوبینشان, *i.e.* their plausible but unsound arguments. Cf. note on *v.* ۷۱۲ *supra.*

۱۰۹۸ *E.g.* wealth and rank cover a multitude of sins, while the real nature of the saints is jealously guarded from profane eyes by their outward appearance and behaviour (cf. VI 2615).

۱۰۹۹–۱۱۰۱ These verses take up the simile in *v.* ۱۰۹۶. Words prompted by self-will, passion, and vanity are "written on water", *i.e.* fleeting as ripples formed by wind on the surface of a pond. Self-abandonment brings you into immediate communication with God. *Hú* (Arabic *huwa*), the One Real and Eternal Being. Cf. *Qur.* II 158: *lá iláha illá Huwa*, and note on *vv.* ۴۷۲–۴۷۳ *supra.*

۱۱۰۵ Coins struck by Sunní rulers generally bear the *Kalimah* (profession of faith in Islam) or some religious formula containing the name of Mohammed (see Codrington, *Manual of Musalman numismatics*, 20 *sqq.*).

۱۱۰۶ This is the answer to a possible criticism on *v.* ۱۱۰۳. Can it be truly said that the spiritual empire of the prophets is enduring, since they all have been eclipsed by Mohammed? In reply the poet explains that the greater includes the less. As the sum of an arithmetical series represents all the numbers of which it is composed, so Mohammed, the Seal of the prophets, unites in himself the perfections of all his predecessors. Essentially they are one with him and share in the honours paid to him. Cf. *vv.* ۶۷۳–۶۷۷ *supra* and notes *ad loc.* For the doctrine that Mohammed, as the Logos, inspires every prophet and saint, see *SIM*, 87 *seq.*, *IP*, 57 *sqq.*

۱۱۰۷ بس تأخیر کرد. The Hare, typifying the rational soul, proceeds with due deliberation and foresight. My three oldest MSS. read *makr-rá.*

۱۱۰۹-۱۱۳۸ In this fine passage the poet's imagination, leaping from the particular to the universal, views the world of Reason and Reality as an ocean in which the forms of phenomenal existence are waves that rise in rapid and continuous succession, only to fall back the next moment and disappear for ever; or bowls floating on the surface of the deep that are submerged as soon as the water fills them. Such is the relation of individuals to the Divine ground of their being. Haunted by forms and unconscious of the Spirit in ourselves, we vainly seek rest. The few who find it are Perfect Men; for God fills them with His spirit, so that they lose their unreal individuality and become wholly absorbed in Him. Whilst we fix our gaze on colours, how can we contemplate the pure light, in which colours originate and without which they would be invisible? But light is discerned by means of darkness, and our perception of things depends on the existence of contrariety and distinction; therefore we do not perceive God, whose universal nature has no opposite. Nevertheless, from the forms perceived by our senses and minds we may judge the glory of the Spirit whence under the appearance of continuity the world is instantaneously arising and perishing and being renewed.

۱۱۰۹ در سودای عقل, "in the core" (*sawdá* = *sawád*) or "in the conception (or ken) of Reason". See note on *v.* ۲۳ *supra* and cf. IV 1314, where Fa renders *sawdá* by *fikr*, and II 978: *in jahán yak fikrat-ast az 'aql-i kull*. The translation, "in commerce with", is wrong. WM observes that *'aql* and *ján* are used by Rúmí to denote the Divine Essence under different aspects. Though he sometimes alludes to the theory of Emanation (*e.g.* *Díwán*, *SP*, 333) and introduces *'aql* and other technical terms, it is obvious that he writes as a poet rather than a philosopher.

۱۱۱۰ عذاب, plural of *'adhb*. For the construction with *baḥr*, see Lane under عَذْبٌ.

۱۱۱۱ Until his gnosis becomes perfect, the knower is conscious of himself as an individual in the external world and has not yet attained to cosmic consciousness. Cf. the definition of *al-kulliyyah* (*Kashf*, 500, 12): "the submersion (*istighráq*) of the attributes of human nature (*ádamiyyah*) in the Universal."

۱۱۱۲ Cf. note on *v.* ۱۰۳۰ *supra*. Underlying all individualised forms of being is the unconditioned Divine Essence. This verse states concisely the doctrine of pantheistic monism (*waḥdatu 'l-wujúd*) in the form in which Rúmí may have heard it enunciated by Ṣadru'ddín of Qóniyah, a pupil of Ibnu 'l-'Arabí (cf. *EI*, art. taṣawwuf, Vol. IV, p. 684, col. 1). See also *SIM*, 82 *sqq*. As remarked above, the poet frequently says "Reason", "Soul", "Knowledge", "Love", etc., when he means "God". In this context, however, *'aql* is peculiarly appropriate, since the whole fable is an allegory of the Divine Reason (manifested in the

Hare) inspiring men to triumph over illusion and realise that essentially they are one with the Logos which knows all things as forms of itself and itself as the hidden ground of all.

١١١٣ God is inaccessible to those who imagine that He can be found by seeking or through attachment to anything finite. "Union" is the immediate act of Divine grace that removes the last veil between Himself and the seeker. God must be sought; yet reliance on any means of obtaining union with Him can only lead to separation. See *Kashf*, *Eng.* 268 *sqq.*

بحر اندازدش. Cf. Niffarí's *Mawqif al-Baḥr* (translated in *MI*, 74 *sqq.*), which admirably illustrates this verse. Text, translation, and commentary are now available in Dr Arberry's edition (Gibb Memorial, New Series, Vol. IX).

Fa, Ṣarí, and Mq rightly take *ṣúrat* to be the subject of *sázad*. WM prefers the rendering: "whatsoever thing uses form as a means (of approach to Reality), in consequence of its adopting that means the Sea (of Reality) casts it far away."

١١١٤ رازرا, *i.e.* the mystic knowledge of Divine Unity.

تیر دوراندازرا. G has *tír* with *sukún*, and Fa prefers this reading to *tír-i* with *iḍáfat*. The alternative interpretations are: (1) "until the arrow sees the far-shooting Archer", *i.e.* until the individual soul perceives the Universal Reason whence it emanates (cf. *v.* ١١٢٣ *infra*); (2) "until the soul sees the far-shooting Archer (*tír-dúr-andáz* being regarded as a compound epithet)"; and (3) "until the soul sees the arrow of the far-shooting Archer", *i.e.* perceives that all existence, thought, and action has its source in God.

Rosen (and so Mq) connects this verse with the preceding instead of the following one.

١١١٥–١١١٩ Reason or Spirit, the Divine element in Man, is compared to a horse which its rider cannot see, so that he thinks he has lost it. At V 1077 the same illustration recurs in a passage expounding *wa-Huwa ma'akum*, "and He is with you" (*Qur.* LVII 4). Cf. also the Story of the true believer's stray camel, II 2911 *sqq.*

١١١٥ ور ستیز الخ, *i.e.* he is hurrying in pursuit.

١١١٦ In the second *miṣrá'* G reads واسْپ with *sukún*.

١١١٩ For لیکن read لیك این with the oldest MSS.

١١٢٠ Spirit is hidden from our perception by its immanence and the universality with which its attributes and effects are manifested. Cf. V 3308 *sqq.* "How art thou...dry-lipped like a jar?", *i.e.* unconscious of the spiritual treasure contained in thy heart? This question is answered more fully in the verses which follow. For the "nearness" of God, see *Qur.* II 182, L 50, LI 20–21.

١١٢١–١١٣٥ The analogy of light and colour is a favourite with the poet

in this connexion [see *e.g.* I 2365 (Heading), 2467 *sqq.*, 3476 *seq.*, V 985 *sqq.*, VI 59]. The symbolism comes originally from Plato, *e.g. Republic*, VI 507–509. Here Rúmí probably had in mind *Mishkátu 'l-Anwár*, tr. by Gairdner, p. 66: "They have asserted that light is a meaningless term, and that there is nothing but colour with the colours. Thus they denied the existence of light, although it was the most manifest of all things...for it is the thing that is itself visible and makes visible....But when the sun sank...they confessed that light is a form that lies behind all colour and is apprehended with colour, insomuch that, so to speak, through its intense union with the colours it is not apprehended, and through its intense obviousness it is invisible. And it may be that this very intensity is the direct cause of its invisibility, for things that go beyond one extreme pass over to the opposite extreme."

١١٢١ پیش ازین سه نورا. The numeral refers to the colours mentioned in the first hemistich. Rosen's "das dreigestalte Licht" is a blunder such as he very seldom commits.

١١٢٣ According to the view of Ibn Síná and many Moslem philosophers colour is produced by light and has no independent existence. Others, while admitting that the visibility of colour depends on light, deny that it is non-existent in the absence of light (*Dictionary of technical terms*, 1309 *seq.*; Horten, *Systeme*, 489).

١١٢٤–١١٢٥ As colours are produced by light from the heavenly bodies, so the inner light of reason, which is reflected from the Light of God (Universal Reason), produces ideal forms of knowledge and truth. *Suhá*, a small star, one of three in the tail of Ursa Major, is used here for the stars collectively.

١١٢٦–١١٢٧ The light of the heart (*núr-i dil*), which is reason, illumines the light of the eye, *i.e.* the sense of sight, and thereby enables it to discern the real quality of the objects which it perceives; hence it may be said that "the light of the eye is produced by the light of hearts". Since animals possess only the former, they lack the power of induction common to all rational men and blindly follow their instincts. Both these "lights" have their source in the transcendent Light of God, though neither physical sense nor carnal reason is in immediate contact with it. The heart of the mystic, however, receives illumination without any "veil", so that he sees by the light of Pure Reason itself (note on *v.* ١٠٦٥ *supra*). This passage should be compared with *Mishkát*, tr. by Gairdner, pp. 45–58 and 66–68.

١١٢٨–١١٣٥ Reverting to the analogy of light and colour, the poet explains that we know light by distinguishing it from darkness; but the Divine Essence, which itself is the life and soul of all phenomenal existence, remains for ever hidden from us, because in reality there is nothing that it is not. Having no object to compare and contrast with

God, the mind cannot apprehend Him: it perceives only the diverse forms in which He appears.

۱۱۲۸ رنگها. The great majority of my MSS., including the oldest, read *rang-há*.

۱۱۳۰ An ethical application of the principle that till we know what a thing is not we do not know what it is. The appearance of evil is necessary for the manifestation of good. Rúmí develops this topic elsewhere, *e.g.* II 2927 *sqq.*, V 574 *sqq.*, VI 1747 *sqq.*

۱۱۳۱ Ghazálí says (*Mishkát*, transl. 67) that "the most manifest way to the knowledge of things is by their contraries", and that God is hidden because He has none.

۱۱۳۲ رومِ و زنگ, *i.e.* white and black. In *v.* ۳۵۱۱ *infra* the fair-skinned inhabitants of Asia Minor are contrasted with the swarthy Ethiopians as types of the blest and the damned respectively. So Turk and Hindú (I 3526, etc.).

۱۱۳۳ صدور refers to phenomena and describes their coming into contingent existence. *Fayḍ*, the other term for "emanation", denotes the "overflowing" or "raying out" of the Absolute. Characteristically the poet throughout this passage combines ideas derived from Plotinus with Ibnu 'l-'Arabí's view that God and the world are related to each other as the inward aspect (*báṭin*) and the outward aspect (*ẓáhir*) of Being.

۱۱۳۵ ابصارنا الخ, *Qur.* VI 103 (where the text has *al-abṣáru*): "Eyes perceive Him not, but He perceiveth (all) eyes, for He is the Subtle, the Wise." My oldest MSS. read *abṣár-i má*.

از موسی و که. See note on *vv.* ۲۵–۲۶ *supra*.

۱۱۳۶ چو شیر از بیشه. Cf. *Díwán*, *SP*, XV, 16: *dar bisha-i shírán rav*, and the quotation from Giordano Bruno given in the Additional Notes *ad loc.*, p. 323. Here *ṣúrat* includes both sensible and ideal forms of things springing forth, like lions, from the mysterious and impenetrable jungle of Reality and disappearing again in its dark depths. See also II 1427 and note *ad loc.*

۱۱۴۰ از سخن, *i.e.* from the Creative Word (*Kun*). Cf. *Fíhi má fíhi*, 30, 4: "The heavens and earths are entirely Speech (*sukhun*) in the view of one who perceives (mystically), and are born of Speech (*sukhun*), *i.e.* *Kun fa-yakún*." The sudden assignment of a new meaning to *sukhun* is quite in the manner of Rúmí. European translators and Oriental commentators alike retain the old meaning, but the latter have difficulty in showing how "form was born of words", which themselves are forms. I am dissatisfied with the explanation that since the formless thought is uttered in words and receives from them a definite shape, the words may therefore be said to "produce" the form of the thought. The point is not whether they serve to express it, but whether they

originate it. *Sukhun* here is parallel to *dánish* in the preceding verse, and to *bi-şúrati* in the next.

۱۱۴۱ إِنَّا إِلَيْهِ راجِعون, *Qur.* II 151. *Bi-şúrati* refers to Divine Knowledge (cf. *dánish* in *v.* ۱۱۳۹) or Universal Reason, of which the phenomenal world is the outward form.

۱۱۴۲–۱۱۴۸ The world has only the semblance of duration; in truth all phenomena are annihilated and re-created at every moment by the eternal manifestation of Divine energy. Cf. *Lawá'iḥ*, XXVI; *GR*, 671 *sqq.*; *SIM*, 154; and for the corresponding scholastic theory, Macdonald, *Development*, 201 *sqq.*, and his article "Continuous re-creation and atomic time in Muslim scholastic theology" (*Isis*, No. 30, Vol. IX, 2 [1927], 326 *sqq.*).

WM, commenting on *v.* ۱۱۴۸ *infra*, explains the Şúfí doctrine known as "the renewal of like by like" (*tajaddud-i amthál*) as follows: "The Şúfís believe that at every moment a world (*'álamí*) is annihilated and that instantaneously the like of it comes into existence, because God has opposite attributes which never cease to be displayed; *e.g.* He is both *Muḥyí*, 'the One who brings to life', and *Mumít*, 'the One who puts to death'. At one moment His Beautiful Names (*Asmá-yi Jamálí*) bestow existence on all His creatures and at the same moment His Terrible Names (*Asmá-yi Jalálí*) take away existence from them all, in order that the inherent potency of both aspects of His nature may be manifested perpetually in them, albeit they are unaware of it—'Nay, but they are in doubt concerning a new creation' (*Qur.* L 14)."

۱۱۴۲ Fa inserts two verses here, which do not occur in any of my MSS. and are omitted by Şári and Mq.

۱۱۴۳ هوا, *i.e. wujúd-i insání.*

۱۱۴۵ همچون جوی. πάντα ῥεῖ. Cf. the sayings of Heraclitus: "To him who enters the same river, other and still other waters flow"; "into the same river we descend, and we do not descend: we are, and we are not".

۱۱۴۶–۱۱۴۹ Cf. *GR*, 15 and 709 *seq.* The whole circle of existence really begins and ends in a single point, *i.e.* the Essence of God, which is perceived by us under the form of extension. Hence, as the Prophet said, "the world is but a moment", *i.e.* a flash of Divine illumination (*tajallí*) revealing the One as the Many and the Many as the One. But in our minds this immediacy produces the illusion of Time, and we deem the world enduring. The truth cannot be learned except through the highest mystical experience, that of the saint in timeless union with God; for the Perfect Man is a copy of God (*nuskha-i Ḥaqq*) in which all mysteries are inscribed.

۱۱۴۸ Cf. *Qur.* XXV 60 and LIV 50, and the remarks on these verses in *Six Lectures*, 66.

۱۱۵۳ صفِّ نِعال = صف (see the Translation, p. 64, note 1).

۱۱۵۴ GH have *pilán-rá* for *gáván-rá* (the generally accepted reading), and in the second hemistich Mm have *shír* instead of *píl*.

۱۱۵۵ Read *nim* without the *idáfat* and cf. note on *v.* ۲۴۵ *supra*.

۱۱۵۶ Since the hare sleeps with its eyes open (Damírí, tr. Jayakar, I 42), *khwáb-i khargúsh* denotes the actual heedlessness of one who appears to be wide-awake and on his guard; the term may often be translated by "false confidence" (cf. II 218, IV 2237). This verse is addressed to the reader. The commentators interpret *ghurra-i in shír* as "God's wrath"; but here the Lion is a type of the carnal soul which threatens to destroy the spiritual nature of Man. Cf. note on *vv.* ۹۹۸–۹۹۹ *supra* and the Story of the Fox, the Ass, and the Lion (V 2326 *sqq.*).

۱۱۵۹ مرغ بی‌وقتی. See note on *v.* ۹۴۳ *supra*.

۱۱۶۰ Cf. the Arabic proverb: *'udhruhu ashaddu min jurmihi*. In the first hemistich my two oldest MSS. write *jurm-ish* (for *jurm-ash*), and in the second all except C read *zahr-i har dánish buvad*.

۱۱۶۱ من چه خرگوشم, *i.e.* "Am I such a blockhead?" Fa and the majority of my MSS. read *nah* for *chih*. *Khargúsh*, literally, is "one who has the (long) ears of an ass".

۱۱۶۲ *Istam* = *sitam*. Rúmí makes very free use of the prosthetic *alif* for metrical purposes.

۱۱۶۴–۱۱۶۵ *I.e.* "let thy munificence be extended even to the meanest of thy subjects". The sea (emblem of infinite bounty) not only feeds great rivers with rain derived from itself, but keeps every stick and straw afloat.

۱۱۷۸ In the second hemistich the oldest MS. has *ḥál-i man in búd u bá tú guftah shud* (so N, which reads *ḥál-i má*) with imperfect rhyme. This seems to have been the original form of the verse before it was "corrected" by copyists. Cf. Introd. to Vol. I, p. 9 *sqq*.

۱۱۷۹ الحقّ مُرٌّ is a saying attributed to the Caliph 'Alí (Fleischer, *Ali's hundert Sprüche*, p. 89, No. 19). Cf. *Fakhrí*, ed. Derenbourg, 125, 1: "It was not the way of 'Alí to use tricks and stratagems; with him it was always the bitter truth (*murru 'l-ḥaqq*)."

۱۱۸۵ چو آبی زیر کاه. *Áb zír-i káh* is a proverbial expression for a person whose hostility and deceitfulness are masked by the show of sincere friendship. See *Amthál ú Ḥikam*, I 11; *Marzubán-námah*, 116, 15.

۱۱۸۶ At harvest-time in Persia the corn is threshed, usually on high ground, and the chaff remains on the threshing-floor to be scattered and swept away by wind and rain. In the second *miṣrá'* read *áb kúhí-rá* with Mm, and translate: "'Tis wonderful how the water bears away a mountain." The "water" refers to the Hare, and the "mountain" to the Lion. Marvellous as it must appear to him who regards only their outward form, the David of Reason can overcome the Goliath of passion and sensuality. Fa and Ṣárí (taking *'ajab chún mí-barad* as = *na-*

barad) explain that strong and resolute faith is able to resist all attempts to dislodge it; but this interpretation does not agree with the sense of the following verse.

۱۱۸۸ Although the commentators read and translate this verse as I have done, there can be no doubt that GH are right in reading *mí-kushad* for *mí-kashad*, and consequently that the correct translation is: "A Moses kills Pharaoh, with his army and mighty host, by means of the river Nile." In the phrase *bá rúd-i Níl* the preposition is instrumental. Here, as at IV 2829, Rúmí substitutes the Nile for the Red Sea (*Baḥr-i qulzum*) in which Pharaoh was drowned. *Qur'án*, VII 132, has *fí 'l-yamm*.

۱۱۸۹ Ṭabarí (I 319, 10 *sqq.*) refers briefly to the legend that Nimrod's life was prolonged for four hundred years in order that he might be tormented by a gnat which God caused to penetrate into the innermost parts of his nose adjoining the brain.

۱۱۹۰–۱۲۰۲ The blindness of the Lion to his impending fate leads the poet to reflect on the need for distinguishing true friends from false. But we too are blind unless Divine grace help us to see. Humble and heartfelt prayer is our only hope.

۱۱۹۱ Haman, the Persian chief minister of Ahasuerus, appears in the *Qur'án* as Pharaoh's principal counsellor.

۱۱۹۶ مکر بد, *i.e.* the malignity of the Devil, who in the next verse is depicted as a lion ready to spring at the command of his Creator, Cf. V 2949 *sqq.*

۱۱۹۸ See note on *v.* ۷۸۹ *supra*.

P. ۷۴, Heading. The gist of this Story—how the hoopoe, most keen-sighted of birds, fell into a hidden trap—is contained in *vv.* ۱۲۲۱–۱۲۲۳ *infra*, and is told more fully in *Marzubán-námah*, 111, 15 *sqq.*; ʻAwfí, *Jawámiʻu 'l-Ḥikáyát*, Anec. 1922. The latter version runs as follows (Browne MS. X 4, f. 378*a*): "A hoopoe saw a lad laying a trap and asked what he was doing. He replied, 'I have laid a trap for a hoopoe.' 'How can you catch me?' said the hoopoe, 'since I know and see it.' Then he flew away and perched on a tree and forgot all about it. The lad covered the trap with earth, on which he sprinkled some grain, and went off and hid himself. Presently the hoopoe approached, and seeing the bait but not the trap, was tempted to eat. As soon as the trap closed on his neck, the lad ran up, crying, 'Didn't you tell me that I could never catch you?' 'Yes,' replied the hoopoe; 'but 'tis an old saying that when the destined event comes to pass, the eye is made blind (*idhá já'a 'l-qaḍá 'amiya 'l-baṣar*).'"

۱۲۰۲–۱۲۰۴ Solomon, on his accession to the throne, received homage from the birds, whose speech he had been taught (*Qur.* XXVII 16), inspected them, and sent the hoopoe with a message to Bilqís, the Queen of Sheba.

۱۲۰۴ The first *miṣráʻ* is repeated at VI 2658, where the birds cease from

chirping in order to sing psalms with David. *Chik chik* is not in the lexx.

۱۲۰۵–۱۲۰۷ In the first and second of these verses *ham-zabání* and *ham-zabán* refer, not to speech (*qál*), but to the language of feeling (*ḥál*), in which heart speaks to heart, while in the third verse *ham-zabání* bears its literal meaning.

۱۲۱۱ For *basti* = self-conceit, cf. IV 1563. So *nisti* = self-abasement (I 2396).

۱۲۱۵ Read گُفْت with *sukún* (G), *i.e.* "speech is better (when) brief".

۱۲۱۶ اوج بر. The prepositions *bar* and *dar* occasionally follow their noun. Cf. I 2573, II 303.

۱۲۱۷–۱۲۱۸ Damírí mentions that the hoopoe was supposed to be able to see water underground just as clearly as a man sees it in a glass.

۱۲۱۹–۱۲۲۰ According to Bayḍáwí on *Qur.* XXVII 22, when Solomon marched into the desert, the hoopoe acted as his water-finder (*rá'id*).

۱۲۲۲ خودْلاف, if a compound, would normally mean "braggart" (cf. خودْثنا), but may be used here in the sense of "brag" (خودْلافی). So *shir-afshán* (II 1955) and *khún-ríz* (III 120). The commentators separate خود from لاف and regard the former as intensive.

۱۲۲۵ کز تو در اوّل قدح الخ, *i.e.* "that you should have made such a disgraceful exhibition of yourself at the first bout".

۱۲۲۶ Saná'í has a similar verse in his *Ḥadíqah* (Stephenson), p. 46, penult.: "Why dost thou boast falsely of being intoxicated, so that people say, 'The fellow has drunk buttermilk'?" Cf. I 2630, III 689, etc.

۱۲۲۷ عُور (not in the lexx.), "naked", often in a metaphorical sense, "destitute of merit or good works" (I 2949, V 1821). So عوری, "nakedness of the land", "lack of hope" (III 4465). The commentators translate it by *'uryán*, of which it must be an anomalous form. *'Úr*, *'uryán*, and *barahnah* occur together at III 2631–2633.

۱۲۲۸ Five of my MSS. (including G) correct the rhyme of the first hemistich by reading *gar ba-buṭlán-ast da'wí kardan-am*.

۱۲۲۹ Here "the crow" stands for any one who denies, as the Mu'tazilites did, the absolute Divine omnipotence to which all human free-will is subordinate.

۱۲۳۰ کافی . . . از کافران, "a single iota of infidelity". *Káf-i rán* = *farj-i zan*.

۱۲۳۱ Cf. *Arabum Proverbia*, I 23, No. 48.

P. ۷۶, Heading. In the *Marzubán-námah* (p. 111, penult.) the Story of the hoopoe is immediately followed by a reference to the parallel case of Adam: "And Adam, the Chosen of God, whose heart was so pure that in the sensible world he could quote directly (*ḥikáyat*) from that which is inscribed on the tablets of the Unseen and rival the Heavenly Host

in knowledge—how did he fall a prey to deceit and self-delusion, after having seen the corn and having recognised Iblís as the setter of the trap and having heard the (Divine) injunction, 'Do not approach this Tree' (*Qur.* II 33)?" The parallelism is perhaps too obvious to justify a suggestion that the *Marzubán-námah* may have been the poet's source here. That he intended the following passage to form part of the hoopoe's apology to Solomon is made clear by *v.* ۱۲۵۶ *infra.*

۱۲۳۴ عَلَّمَ الْأَسْما بگست, *i.e.* "Adam is the sovereign possessor of the knowledge of the Names, which God taught him" (*Qur.* II 29). Cf. note on *vv.* ۱۰۱۲–۱۰۱۳ *supra.* The compound *'allama 'l-asmá-bag* occurs again (rhyming with *tag*) at II 2708, where Wilson (Comm., note 1870) reads *bak*, "place of refuge", for *bag* = Turkish *beg*, pronounced *bey*. The latter is unquestionably the correct reading. Wilson's assertion that the only separate Persian form of the Turkish word is بیگ (pronounced *beg*), and that *bak* does not occur except in compounds, such as *atá-bak*, shows the disadvantage of commenting on part of a text without having studied the whole. He might have learned from the present verse, together with I 2324, that Rúmí uses *bag* (rhyming with *rag*) as the Persian equivalent of Turkish *bey* both in compounds and separately. The *Mathnawí* also has *baglar* = *beyler* (the Turkish plural form used as a singular) at III 3012, *baglar-bag* = *beyler-bey* (rhyming with *rag*) at V 4027, and *baglar-bagí* = *beyler-beyilik* at V 2437.

Adam, created in the image of God and reflecting all the Names and Attributes of His Maker, is the Perfect Man, the ideal type of humanity, in whom the Divine consciousness is actualised; his knowledge (limited only by individualisation, *ta'ayyun*) is identical with God's knowledge; he sees all things as they are in their essential nature.

۱۲۳۵ اسم هر چیزی الخ, *i.e.* Adam received from God the knowledge of particulars, as opposed to universals; and it was this analytic knowledge that he was ordered to communicate to the angels (*Qur.* II 31). See *Passion*, 699.

۱۲۳۶ For the rhyme cf. *Ḥadíqah* (Stephenson), p. 54, last line, where كاهل is rhymed with مُنْبَل. The final syllable was probably pronounced with *fatḥah*. Saná'í and Rúmí supply abundant evidence that this was sometimes the case with كاهل. Cf. the ode (*Díwán*, *Tab.* 164, marg., 12) and the verses cited from it in *Díwán, SP*, XVI 10, note.

۱۲۳۷ Cf. I 3507 *sqq.*

۱۲۳۸ دانا, *i.e.* the gnostic (*'árif*), with special reference to the spiritual director (*murshid*).

۱۲۳۹ بر خالق سرش, *i.e.* in the *Ummu 'l-Kitáb*. See note on *v.* ۲۹۶ *supra.* St Francis of Assisi said, "What every one is in the eyes of God, that he is, and no more."

۱۲۴۰ اژدها = *thu'bán* (*Qur.* VII 104).

۱۲۴۱ بت پرست, *i.e.* before his conversion to Islam. Fa reads *awwal* for *ín-já*.

در الست, *i.e.* in eternity (*azal*), referring to *Qur.* VII 171: "And (remember) when thy Lord took from the children of Adam out of their loins their seed and made them bear witness against themselves, saying, 'Am not I (*alastu*) your Lord?' They said, 'Yea' (*balá*)." This is the Primal Covenant (*míthdq*) before the Creation between God and His creatures, the latter being represented by the pre-existent form (*ṣúrat*) or archetypal idea of Adam, in which the Divine aspect of humanity (*násút*) was prefigured. See *Passion*, 599 *sqq.*, 607 *sqq.*

۱۲۴۲ In the second *miṣrá'* G reads: *písh-i Ḥaqq ín naqsh bud kih bá maní*, "was, in the sight of God, this form which (is endued) with egoism (personality)". So Fa, Ṣárí, and Mq.

۱۲۴۳ اندر عدم. See notes on *vv.* ۶۰۶–۶۱۰ *supra.* The seed with all its latent potentialities existed as an idea in God's eternal knowledge.

۱۲۴۴ The real name corresponds with the final state of the object named, and with God first and last are one. Cf. the Ḥadíth: *al-sa'ídu sa'ídun fí baṭn-i ummihi wa'l-shaqiyyu shaqiyyun fí baṭn-i ummihi*, "the blessed is blessed in his mother's womb, and the damned is damned in his mother's womb".

۱۲۴۵ The correct translation of the second *miṣrá'* is: "He does not bestow a name according to that (state) which is (only) a loan (temporary)." *Ní bar án kú 'áriyat = ní bar án ḥál kih 'áriyat-ast.* The Turkish commentators give an inadmissible rendering, viz., "not according to the (external) state on which people bestow a borrowed (unreal) name", as when the name "believer" is applied to one predestined to die in infidelity.

۱۲۴۸ G and most MSS. have this verse in a different form, which also appears in Fa and the edd. generally. See *app. crit.*

۱۲۴۹ يك نهى. See *Qur.* II 33.

۱۲۵۰ Fa and Ṣárí explain that Adam was in doubt whether the prohibition to eat of the forbidden fruit was *taḥrímí*, *i.e.* entailing the punishment of any one who defies it, or *tanzíhí*, *i.e.* absolving the offender. As an example of the latter kind, they mention the Ḥadíth: "Let none approach our mosques who eats garlic, onions, or leeks"; disobedience, in such a case, amounts to no more than *deteriora sequi* (*tark-i awlá*) and goes unpunished.

۱۲۵۱ گندم. In the *Qur'án* (II 33, VII 18) "the Tree of Life" is simply "*al-shajarah*", *i.e.* tree or caulescent plant. Moslems usually identify it with wheat.

۱۲۵۲ خار refers to the *ta'wíl* with which Adam's mind was occupied. For the metaphor, cf. *infra*, *v.* ۱۹۶۲ *sqq.*

۱۲۵۴ ربّنا الخ, *Qur.* VII 22.

۱۲۵۵-۱۲۵۶ These two verses conclude the speech of the hoopoe, and in the following lines the poet draws its moral. God has ordained that all should sin and suffer to the end that, when they have been purified by tribulation, He may reward them with His own everlasting kingdom. "He turns the heart into blood and tears; then He writes His mysteries upon it" (II 1828).

۱۲۶۱ ایمنی. Cf. *Qur*. x 63.

۱۲۶۷ سیمارا معرّف خوانده‌است. See *Qur*. II 274, VII 44, LV 41.

۱۲۶۸ غمّاز. Cf. *v*. ۳۴ *supra* and note *ad loc*.

۱۲۶۹ بانگ خر, *i.e.* vain and pretentious talk. بانگ در may refer to words uttered by the mystic sage who, as the Prophet said of 'Ali, is "the gate to the city of knowledge".

۱۲۷۰ The standard form of the Ḥadíth is *al-mar'u makhfiyy^un taḥta lisánihi*, "Man is concealed under his tongue".

۱۲۷۱ Read اُو for رو (misprint).

۱۲۷۳ آنك دست و پا الخ, *i.e.* the Divine destiny (*qaḍá*: cf. *v*. ۱۲۸۳ *infra*), by which it is ordained that every created thing shall decay and perish. All good MSS. have *barad* for *bi-burd* in both hemistichs.

۱۲۷۶ كلّيات, *i.e.* the elements, the terrestrial and celestial spheres, the planets, and the macrocosm generally as distinguished from its "parts" or derivatives, namely, the three classes of compound bodies (*mawálid-i thaláthah*): animal, vegetable, and mineral.

۱۲۷۷ *Ṣábir* = suffering pain (and showing fortitude); *shakúr* = happy (and showing gratitude to God). For *'úr*, see note on *v*. ۱۲۲۷ *supra*.

۱۲۷۹ احتراق. See note on *v*. ۷۵۴ *supra*.

۱۲۸۰ دِق, phthisis. Saná'í (*Ḥadíqah*, IV 146*a*) describes it as a disease of the young: *pír-rá fálij ú jawán-rá diqq*. The three oldest MSS. have او همچون for *mánand-i*; and two of them *khilál* (toothpick) for *khayál*.

۱۲۸۲ *Murdah-rig*, "what a man leaves behind at death for his heirs"; hence "transitory". The word is used in this sense by Rúmí (III 3758). In other passages (II 3199, V 3558) it means "worthless". Here, I think, *balá-yi murdah-rig* refers to the incessant process of change (*kawn u fasád*) with which all things in the world are afflicted.

۱۲۸۳ In the second hemistich Mm read *wabá gasht ú 'afin*.

۱۲۸۴ روح‌را همشیره شد. Cf. *Qur*. XXI 31: "And We made every living thing from water."

۱۲۸۵ *Bád-i burút* and *bád ú burút*, meaning "bluster", occur frequently in the *Mathnawí*, *e.g.* I 2319, III 4633, V 3928. *Yamút* stands for *mawt*.

۱۲۸۶ The poet compares the sea to a person whose outward demeanour indicates the thoughts and emotions swaying him from time to time. Some commentators take *húsh* as equivalent to the Active Intellect (νοῦς ποιητικός) and suppose that the verse means: "from the agitation of

the sea you may perceive the changes to which it is subjected by its (controlling) Mind." Cf. *v.* ۳۳۳۱ *infra.*

۱۲۸۷ The heavenly sphere, *i.e.* the world of Time, is pictured as drunken with the wine of Divine Love, which impels it to seek its eternal Essence and Reality. Cf. *GR*, 827. Like its "children", *i.e.* the *mawálíd-i thaláthah* (see note on *v.* ۱۲۷۶ *supra*), it is never at rest for a moment.

۱۲۸۸ *I.e.* the positions of the stars are now in one region of the sky, now in another. Mn have *gah miyánah* for *gáh awsaṭ.*

۱۲۸۹ *I.e.* since every human body is composed of the four elements, we may judge for ourselves what must be the character of the same substances when uncompounded: if the part (Man) is subject to change and decay, so must the whole (universe) be.

۱۲۹۲ "Sheep" and "wolf" in this verse, as "lion" and "onager" in *v.* ۱۲۹۰, represent the contrary elements united in our bodies.

۱۲۹۳ GH and other MSS. read *miyán-ash*, in which case the pronoun refers to the body.

۱۲۹۶ The Hare (reason) exhorts the Lion (the carnal soul) to consider the vanity of the world to which he is attached and abandon it, but this counsel makes no impression on him.

۱۲۹۷ The terror shown by the Hare would be inexplicable unless it were due to a particular cause.

۱۲۹۸ Here the lion in the well typifies the death (*faná*) of the carnal soul, or the saint who has died to the world and is secure from all its dangers.

۱۲۹۹ For *khalwat*, see note on *v.* ۵۲۹ *supra.*

۱۳۰۸ The first hemistich corresponds to the Arabic proverb *man ḥafara bi'r^an^ (li-akhíhi) waqa'a fíhi*, other forms of which are given in *Arabum Proverbia*, II 658, No. 256. So in Persian, *cháh-kan hamíshah dar cháh-ast.*

۱۳۱۰ بتّرِرا بتر. Cf. *Qur.* XLII 38.

۱۳۱۱ In this verse the oldest MSS. differ. HN agree with my text, but G has:

ay kih tú az jáh ẓulmí mí-kuní
dán kih bahr-i khwísh cháhí mí-kaní.

Fa has the same first hemistich as G, and in the second varies from my text only by substituting *cháhí* for *dámí* and thus retaining the word-play (*jáh*, *cháh*) which appears in G. The rhyme is irregular.

۱۳۱۲ *I.e.* "if you must spin for yourself a web of sin, at least refrain before it envelops you completely". *Andázah* = *ba-andázah*. Cf. note on *v.* ۱۲۳۷ *supra.*

۱۳۱۳ نُبی, pronounced with *yá-yi majhúl* (*nubé* or *nibé*), signifies the *Qur'án*. The word is used by Saná'í (*Ḥadíqah*, II 117*a*) and comes often in the *Mathnawí*, where the MSS. write it with *ḍammah.* It may be a Persian form of *inbá'* (n. actionis of *naba'a*, IV), like *jiré* for *ijrá'* (see note on *v.* ۱۶۰۵ *infra*), or possibly a corruption of *naba'*, "tidings". Cf. *al-naba'u 'l-'aẓím* (*Qur.* LXXVIII 2), which according to Mujáhid

means the *Qur'án*, though it is generally supposed to refer to the Resurrection. The words *al-naba'u 'l-'aẓím* form part of the title of a Ṣúfí commentary on the *Qur'án* by Ibn Barraján of Seville (Brockelmann, I 454).

اذا جاء الخ, *Qur.* CX 1. *Dhá* for *idhá* on account of the metre—a bold licence, even if the text had not been holy.

١٣١٤ پیلی, *i.e.* mighty, referring to the "Súrah of the Elephant" (*Qur.* CV) and the legendary destruction of the Abyssinian host by flocks of birds (*ṭayr^an abábíl*), perhaps swifts, which carried pebbles in their bills and claws. See *LHA*, 65–68.

١٣١٥ Cf. *v.* ١٥٧٧ *infra* and *Bústán*, II 22.

١٣١٦ درد دندانت الخ, *i.e.* "you will suffer the punishment that fits the crime" (*kamá tadínu tudánu*).

١٣١٩-١٣٣٢ These verses (which are illustrated by VI 3144 *sqq.* and a passage in *Fíhi má fíhi*, 32, 5 fr. foot and foll.) set forth the moral of the Story. "Do not look on others through the medium of your evil 'self', for then you will see in them only the reflexion of your own evil, and will regard them as enemies and strike at them, just as though the mirror were responsible for the image of the ugly face that appears in it." Rúmí does not enter here into questions concerning the origin and true character of "evil", which are discussed later (cf. note on *v.* ١١٣٠ *supra*); but what he says in the present passage is based on the doctrine that all so-called "evil" is an illusion arising from the diversity of Divine attributes reflected in human nature (*SIM*, 85, 131), and that only our egoism prevents us from seeing the "soul of goodness" everywhere. So far as evil exists in us, its source is the unreal "self" by which we are separated from God. Purge the heart of "self", and evil disappears.

١٣١٩ Read *ay basá* with Mm.

١٣٢٧ In this verse the readings of C (given in the text) agree with those of the two oldest MSS. Variants are *khál-i bad* for *'aks-i bad*, and in the second hemistich: *'aks-i khál-i tust án az 'am ma-ram*, playing on the double meaning of *khál*, viz. (1) mole on the cheek, (2) maternal uncle. *'Amm*, "paternal uncle", is here used in the sense of "neighbour". The author of *Fíhi má fíhi*, who evidently has this passage in mind, after relating (32 penult.) how an elephant refused to drink and turned tail when he saw his reflexion in the water, adds: "You are not annoyed by evil qualities—injustice, hatred, envy, greed, cruelty, lust and anger—in yourself; but you are annoyed and show aversion (*mí-ramí*) when you see them in another: know, then, that you are (really) annoyed and offended by yourself.... Since you take offence at him, you must excuse him if he takes offence at you: your anger is his excuse. You are made angry by seeing (in him) what he sees (in you), for 'The true believer is a mirror to the true believer'. The Prophet did not say that the infidel

is a mirror to the infidel, because, though the infidel has a mirror, he has left it unpolished and knows nothing about it."

١٣٢٨ According to Ṣárí, the Ḥadí<u>th</u>, *al-mu'minu mir'átu 'l-mu'mini*, is related by Ṭabarání in his *Kitábu 'l-Awsaṭ* on the authority of Anas (ibn Málik). The Faithful are spiritually one. Each should see his neighbour's feelings and actions as the reflexion of his own, and instead of finding fault with others, endeavour to correct the faults in himself.

١٣٢٩ Cf. the Heading to *vv.* ٢٣٦٥–٢٣٧٠ *infra*. The two oldest MSS. give the verse as it stands in the text. *Jám-i rúzan* in the variant means "tinted window-glass" [cf. the verse which follows II 3119 in L: *ní dar-ú* (*i.e.* in the grave) *bahr-i ḍiyá-yí hích jám*].

١٣٣١ Referring to the Ḥadí<u>th</u>: *ittaqú firásata 'l-mu'mini fa-innahu yanẓuru bi-núr Alláhi*, "Beware of the clairvoyance of the true believer, for verily he sees by the Light of God." For *firásah* cf. note on *v.* ٩٧ *supra*, and see Qu<u>sh</u>. 125–130 = Hartmann, *Darstellung*, 148–153; *SIM*, 68. It is intuition of things unseen (*mu'áyanatu 'l-<u>gh</u>ayb*), which depends on faith (*ímán*) and is increased by strength of faith. Two inferior MSS. have *'ayb* for *<u>gh</u>ayb*, a reading which WM adopts; but neither of his alternative explanations is satisfactory.

١٣٣٢ بنار الله, *i.e.* the Terrible Attributes (*Jalál*) of God, which in carnal men are reflected in the form of hatred, envy, greed, etc. G remedies the irregular rhyme by reading *dar badí az níkuwí o ghafil <u>sh</u>udí* in the second hemistich.

١٣٣٣ The text-reading of the first hemistich is confirmed by the two oldest MSS. Fa, Ṣárí, and Mq give the variant: *núr-rá bar nár zan*.

١٣٣٨ طلب مان... عطاها. No other example of such a rhyme occurs in the *Ma<u>th</u>nawí*. The two oldest MSS. read in the second hemistich: *ganj-i iḥsán bar hamah bi-g<u>sh</u>áda-í*.

١٣٤٤–١٣٤٥ با زبان شطأه. The young shoots are compared to tongues giving thanks and praise to God. These verses refer to *Qur.* XLVIII 29: "And the likeness of them (the Companions of the Prophet) in the Torah and the Gospel is as sown corn which He caused to put forth its shoots (*<u>sh</u>aṭ'ahu*) and strengthened it, so that it swelled and rose firm (*fa-'sta<u>gh</u>laẓa fa-'stawá*) on its stalk, delighting the sowers."

١٣٤٨ Since in the second hemistich the three oldest MSS. write *gird*, we must translate: "And that (Love) which surrounds the soul—do not ask of those things!" *Gard* in the sense of "joy" is doubtful and does not, I think, occur in the present text of the *Ma<u>th</u>nawí*, though Vullers (*Lex. Pers.* II 964, col. 1) quotes a verse from the poem (read *miyán-ti* for *miyán ní*), in which *gard* is used as the antithesis to *dard*. Fa reads *girad*; Ṣárí and Mq *gardad*.

١٣٤٩–١٣٥٢ It is characteristic of Rúmí that the actors in his allegories show a Protean versatility in assuming new parts without notice. The

Hare, which throughout the Story has represented the rational and spiritual elements in Man, now suddenly appears as a sensual vampire drinking the blood of its victim and enjoying all the pleasures of this world; but at *v.* ١٣٥٣ he is back again in his original rôle. These lines are aimed at legalists, worldly theologians, and all who occupy themselves only with the externals of religion, though the author's tone seems to suggest that he had his eye on some contemporary divine well known to himself and his readers.

١٣٥٠ فخر دين, possibly alluding to Fakhru'ddín Rází (*ob.* A.D. 1209), the famous scholastic theologian and philosopher, author of a great commentary on the *Qur'án* entitled *Mafátíḥu 'l-ghayb*. Cf. Huart, *Les saints des derviches tourneurs*, I 5 *seq.*, where Fakhru'ddín is depicted as a bitter rival to Rúmí's father, Bahá'uddín Walad, at the court of Muḥammad Khwárizmsháh. This account of him, however, will hardly bear critical investigation, and it may have been founded on the present passage (cf. V 4144). Several legends related by Aflákí have a like origin.

١٣٥١ چاهِ فرد, *i.e.* the well of unreal individuality. According to G, which writes *cháh* without the *iḍáfat*, the translation is "thou that liest alone in this well".

١٣٥٢ بصحرا, "in the open country", *i.e.* "your soul is free to indulge its passions, while you are imprisoned in the world of contingency and causation".

١٣٥٨ In the second *miṣrá'* Mm read: *sijdah áwurdand u guftand-ash kih hán.*

١٣٦١ راند حق الخ, *i.e.* "God has bestowed this grace upon you." *Áb dar júy dáshtan* (*Amthál ú Ḥikam*, I 6) is said of one who is successful and fortunate.

١٣٦٣ آن عوانرا. *'Awán* or "assistant" was a name given to any member of the government police force (*shurṭah* or *ma'únah*), which acted under the orders of a special officer (*ṣáḥibu 'l-ma'únah*). Concerning them and their duties, see *SI*, I 363 *sqq.* Among them were many reformed criminals (*Murúj*, VIII 152), and they had a reputation for injustice, violence, and brutality; *'awán* is commonly used as equivalent to *ẓálim* (cf. *Ráḥatu 's-Ṣudúr*, 509, and *Math.* I 2438, IV 55 *sqq.*, 4255 *sqq.*, etc.). In this and the next two verses the Beasts address the Hare as disciples, begging him, their *murshid*, to make it clear to them how sensual desires can be overcome.

١٣٦٨ After this verse the edd. and nearly all my MSS. insert the Heading (see *app. crit.*) of which the translation is: "How the Hare counselled the Beasts not to rejoice in this (ever-changing fortune)."

١٣٧٠ تنند. Rúmí employs the verb *tanídan* in a great variety of meanings and constructions, which are omitted or very inadequately explained by the lexx. These will be noticed as they occur. Here *tanand* = *tartíb kunand*.

۱۳۷۱ ملوك باقى اند. For the description of holy men as "kings", see note on *al-mulúk taḥta 'l-aṭmár* (Persian Preface, p. ۲, l. ۱۵); and for *sáqí* applied to God, who intoxicates all His creatures with the wine of Love, *GR*, 805 *sqq*.

P. ۸۵, Heading. رجعنا الخ. So the Prophet is reported to have said, on returning from an expedition against the infidels. "The greater *jihád*" is the struggle with the flesh (*mujáhadatu 'l-nafs*). See *Kashf*, Eng. 200 *sqq*. In the correct form of the Ḥadíth *al-jihád*, of course, takes the place of *jihád*; but two old MSS. have the latter reading (cf. Wright, II 232 C). See also *v.* ۱۳۸۷ *infra*.

۱۳۷۳ خصمى ... در اندرون. Cf. the Ḥadíth quoted in the note on *v.* ۹۰۶ *supra*.

۱۳۷۴ The Hare is here identified with the discursive reason (*'aql-i ma'ásh*), not with the transcendental reason (*'aql-i ma'ád*). Cf. *supra*, *v.* ۱۳۴۹ *sqq*.

۱۳۷۵ For the connexion of the carnal soul with Hell, see *v.* ۷۷۴ *supra* and note *ad loc*.

۱۳۷۷ سنگها, *i.e.* hearts hard as stone.

۱۳۷۸ Fa and Mq have *ghaḍá* for *ghiḍhá*, which the best MSS. read.

۱۳۷۹–۱۳۸۰. These verses refer to *Qur*. L 29: "On the Day when We say to Hell, 'Art thou filled?' and it saith, 'Is there any more?'"

۱۳۸۱ There are several Traditions (see Wensinck, *Handbook*, 96, col. 2; *AQ*, Nos. 577, 804) to the effect that, when Hell asks for more, God will plant His foot on it, and Hell will cry "Enough! Enough!" (*qaṭ qaṭ*) and close its gaping maw. According to some, the "foot" of God denotes the Perfect Man (Ṣárí, II 240, 6 *sqq*.). Cf. *Math*. VI 4608 *sqq*.

كن فكان. As this is not a Qur'ánic phrase, its English translation should have been printed in Roman type.

۱۳۸۲ G and most of my MSS. read *dárad hamíshah juzv-há*.

۱۳۸۳ كى كمان او كشد. Cf. the proverb *kamán-ash-rá namí-tuwán kashíd* (*Amthál ú Ḥikam*, III 1233), *i.e.* "he is invincible".

۱۳۸۴ اين كمانرا الخ, *i.e.* all that proceeds from the carnal soul is wrong and false.

۱۳۸۵ راست شو الخ, *i.e.* "be righteous and do not follow your lusts" (cf. *Qur*. XLII 14: *wa-'staqim*, etc.; and XI 114: *fa-'staqim kamá umirta*), "for every righteous man will be saved".

۱۳۸۶–۱۳۸۹ These lines are spoken by the Hare in the character of a Moslem warrior (*mujáhid*) who recognises that his real enemy is within.

۱۳۸۸ توفيق و لاف. I doubt whether the explanation of *láf* given in the Translation (p. 76, n. 1) is correct. Probably the word alludes to the "palaver" which the Hare used in order to deceive the Lion: in that case it is virtually synonymous with *makr*.

بسوزن. Cf. the saying *qal'u 'l-jibál bi-'l-ibar aysaru min qal'i ṣifati 'l-kibr*, "it is easier to remove mountains with needles than to eradicate self-conceit".

۱۳۸۹ Here Fa, etc. add the same verse which follows the Heading in Bul. It occurs in K (late 14th cent.).

P. ۸۹, Heading. The Story of the Caliph 'Umar and the Byzantine Ambassador serves to illustrate the preceding verse. Both 'Umar himself (cf. *Kashf*, *Eng.* 72; *Luma'*, 125 *seq.*) and the Ambassador are examples of the true heroism which consists in self-conquest. This episode is almost devoid of incidents, and the whole of it may well have been invented by the poet.

۱۳۹۴ رشتست مو, *i.e.* as hairs in the eye prevent it from seeing truly, so is spiritual vision impeded and distorted by selfishness. Cf. II 17 *seq.*, 112 *sqq.*

۱۳۹۵ The two oldest MSS. read وآنکه آن for وآنکهان.

۱۳۹۷ وجه الله بود, referring to *Qur.* II 109: "And unto Allah belong the East and the West; and wheresoever ye turn, there is the Face of Allah (*fa-thamma wajh Alláhi*). Verily Allah is all-comprehending, all-knowing."

۱۳۹۹ زسینه فتح باب, *i.e.* mystical revelation (*kashf*), by which, as Matthew Arnold says, "a bolt is shot back somewhere in the breast", so that every aspect of the universe vanishes, like stars at sunrise, in "the Face of Allah" (the One Reality). All my MSS. have *shahrí*. The variant *dharrah* (Fa, etc.) is an instance of the tendency of Oriental editors to substitute conventional for original readings.

۱۴۰۲ *I.e.* "the sensible world exists, though you do not see it when you shut your eyes; *a fortiori* the spiritual world exists: if you cannot see it, the fault lies in yourself". The *nafs* is wholly darkness (*ẓulmat kulluhá*).

۱۴۰۴ زآن سوی الخ, *i.e.* beyond the veil of stubborn ignorance and unbelief, as Noah said (*Qur.* LXXI 6): "And lo, whenever I call them (to Thee) that Thou mayst pardon them, they put their fingers in their ears and cover their faces with their garments (*wa-'staghshaw thiyábahum*) and persist (in their scorn) and wax in pride."

۱۴۰۵ جامها, *i.e.* carnal affections and dispositions.

۱۴۰۶ Cf. VI 811 *sqq.*, 1460 *sqq.*, and note on *v.* ۱۰۰۴ *supra*. Man is man in virtue of the inward eye with which he is potentially capable of contemplating Reality and becoming "the eye of the Eternal Light" (II 18). In the second hemistich the initial *díd* should be written without the *iḍáfat*. The words, however, may be translated in different ways. I think they mean either, "That, that (alone), is (real) sight which is (consists in) seeing the Beloved", or "That alone is the real eye which is the Beloved's eye (instrument of vision)"; *i.e.* only the Perfect Man,

in whose cosmic consciousness God sees Himself objectified, can truly be said "to see" (cf. III 3523 *sqq.*).

۱۴۱۰ مرد کار, *i.e.* spiritually experienced, efficient, and adept. Cf. III 1149, V 2182, 2786.

۱۴۱۲ جوینده یابنده بود, according to the Ḥadíth: *man ṭalaba wa-jadda wajada*, "he who seeks and is in earnest will find".

۱۴۱۴ سایهٔ خدا. See note on *v.* ۴۲۲ *supra.*

۱۴۲۱ مُصاف (Dozy, *Suppl.* I 834, col. 1), n. loci from *ṣaffa* III (Wright, I 129 B). But here *maṣáff*, pl. of *maṣaff*, is an equally good reading. For the rhyme, see *v.* ۷۱۴ *supra.*

۱۴۲۵ The commentators quote the Ḥadíth: "God makes His creatures afraid of those who revere Him, and those who revere His creatures He makes afraid of them."

۱۴۲۷ سلام آنگه کلام = *al-salám thumma 'l-kalám*. Another form of the Ḥadíth is *al-salám qabla 'l-kalám*.

۱۴۲۸ علیکش گفت. When a Moslem receives the *salám* from a non-Moslem, he may reply "*wa-'alayka*", but is not obliged to do so. Between Moslems *raddu 'l-salám* is obligatory.

۱۴۲۹ لا تخافوا الخ, alluding to *Qur.* XLI 30: "Lo, those who say 'Our Lord is Allah' and then act righteously—the angels descend (*tatanazzalu*) upon them, saying, 'Fear ye not (*lá takháfú*) nor grieve'."

۱۴۳۰–۱۴۳۱ Spiritual peace is bestowed only where it is earnestly desired, *i.e.* on righteous God-fearing souls, not on the worldly who feel no craving for it.

۱۴۳۳ نعم الرفیق. In II 691 God is invoked by the words *ay Rafíq*, "O Gracious One!" There *Rafíq* could not mean "Companion", but in combination with *ni'ma* I think it might; Fa, who quotes *Qur.* LVII 4 (*wa-Huwa ma'a-kum aynamá kuntum*), is of the same opinion. Cf. the Ḥadíth-i qudsí (*AQ*, 145): *Ana jalísu 'abdí ḥina yadhkuruní*. On the other hand, the context (*ṣifát-i pák*, and in the next verse *nawázish-há*) certainly suggests that the phrase is used to describe God as the Giver of all grace. It cannot refer to 'Umar, as some commentators imagine.

۱۴۳۴ ابدال را. On the death of the Quṭb (head of the Ṣúfí hierarchy), one of the saints known by the name of Abdál (Substitutes) is appointed to succeed him. See note on *v.* ۲۶۴ *supra.*

۱۴۳۵–۱۴۳۸ For the technical meanings of *ḥál* and *maqám*, see *Kashf*, *Eng.* 180 *sqq.*; *Luma'*, 41 *sqq.*; Qush. 37 *seq.*, etc. = Hartmann, *Darstellung*, 79–88; *MI*, 29. In these lines, however, the terms are applied loosely to the lower and higher stages of mystical experience which are more precisely denoted by the terms *talwín* and *tamkín* (*Kashf*, *Eng.* 370 *sqq.*). *Ḥál* refers here to the succession of alternating psychological "states" characteristic of the seeker of God, while *maqám* indicates the spiritual perfection of the adept whose "states" have passed beyond change and

have become unified (cf. *Tá'iyyah*, *vv.* 479–482 and notes *ad loc.* in *SIM*, 243 *seq.*).

۱۴۳۵ Ecstatic "states" are produced by momentary unveiling (*jalwah* or *jilwah*, *tajallí*) of the Divine Beauty and Majesty. For *'arús* in reference to God, cf. *v.* ۱۹۹۱ *infra*. The saints are "God's brides" (note on *v.* ۴۲۸ *supra*).

۱۴۳۶-۱۴۳۷ Cf. *Kashf*, 140, 16 *sqq.* = *Kashf*, *Eng.* 113. شاه, *i.e.* the *ṣáḥib-maqám*; غیر شاه, *i.e.* the *ṣáḥib-ḥál*. God reveals His Beauty to both, but only the former, when "united" with Him, possesses and enjoys it. In *v.* ۱۴۳۷ the best MSS. read *kháṣṣ u 'ámmán-rá*, *i.e.* "to the elect (saints) and to the common herd (of seekers) alike".

۱۴۳۹ For the mystical "journeys" of the soul from Unity to plurality and from plurality to Unity, see *GR*, 312 *sqq.*; Palmer, *Oriental Mysticism*, 55 *sqq.* Cf. also *Math.* IV 3637 *sqq.*

۱۴۴۰ زمانی الخ, the state of pre-existence in which the soul was one with God. Cf. the Ḥadíth: "with your Lord there is neither morn nor eve." *Maqám-i quds*, *i.e.* the absolutely transcendent Divine Unity (*Aḥadiyyah*), when "God was (as He is and ever shall be), and there was naught (no created thing) beside Him". *Ijlálí* occurs again at I 1639, III 42, 2778.

۱۴۴۱ سیمرغ. Concerning this mythical bird (the Avestan *saēna*, to which *murgh* is a superfluous addition), see art. sīmurgh in *EI*. In Persian mysticism the *símurgh* represents God or the soul as a mode of Divine being (cf. *Manṭiq*, 688 *sqq. et passim*), and is supposed to dwell on Mt Qáf, like the *'anqá*, with which it is often identified.

۱۴۴۲ درگهی, *i.e.* a horse, saddled and bridled, which was kept, day and night, at the gate (*dargah*) of the royal palace in readiness for any sudden emergency. The custom is said to have originated with the Caliph Manṣúr (*Fakhrí*, 216, 9 *sqq.*). Cf. also *Chahár Maqálah*, transl., 35, note 3, and Quatremère, *Sultans Mamlouks*, Vol. I, Pt. I, p. 165, note 48.

۱۴۴۶ In reply to the question asked in the second hemistich, 'Umar declares that the soul's imprisonment in the world is a mystery of Divine omnipotence. Such riddles, *e.g.* the problem of free-will, are not to be solved by the intellect, but only through mystical union with God; for perfect love harmonises every discord. This passage recalls the parallel sequence of thought in *vv.* ۵۹۵-۶۴۱ *supra*.

۱۴۴۷ فسون خواند و قصص. God is described as an enchanter creating in the soul the illusion of individuality, which is the immediate cause of its descent into the material world.

۱۴۴۸ عدمها, *i.e.* things not actually in being, though existing potentially in the knowledge of God. See note on *vv.* ۶۰۶-۶۱۰ *supra*.

۱۴۴۹ معلّق می‌زند, "turn a somersault".

۱۴۵۰ دو اسبه, *i.e.* like a courier, riding one horse and leading another (I 3212; *Marzubán-námah*, 98, 14; *Badáyi'*, XXX 2). The Turkish commentators read *zúd ispah*.

۱۴۵۲ For *rakhshán* read *rukhshán*.

۱۴۵۳ دهد is a misprint for دمد.

۱۴۵۵ مراقب, *i.e.* observing God intently, like a Ṣúfí when practising "meditation" (*muráqabah*). See *MI*, 48 *seq.*; Hartmann, *Darstellung*, 38 *seq.*

۱۴۵۶-۱۴۵۸ All Nature hears, understands, and implicitly obeys the Divine Word. Man alone hesitates between obedience and disobedience, and he is free to choose, though God has decreed and creates both his vacillation and his final choice.

۱۴۵۷ CG read *án kunam án guft*, *i.e.* "shall I do that—He bade me do it—or the opposite?"

۱۴۵۹ این پنبه, *i.e.* ignorance, self-conceit, worldliness and all that is an obstacle to communion with God.

۱۴۶۰ رمز و فاش‌را. See *v.* ۹۳۳ *supra* and note *ad loc.*

۱۴۶۳ Here the poet answers Necessitarians who assert that Divine omnipotence, as set forth in the foregoing passage, excludes the possibility of free action on the part of Man. Such a view implies separation between the creature and the Creator, the opposition of two wills, and the subjugation of the weaker. But mystics, who know God to be Love and themselves one with Him, are not "compelled"; on the contrary they enjoy the unconstrained rapture (*bí-ṣabrí*) of self-abandonment and the perfect freedom of feeling and acting in harmony with the will of their Beloved. Cf. note on *v.* ۱۲۵۰ *supra*. The commentators discuss the meaning and construction of this verse, which they regard as one of the most obscure in the *Mathnawí*. It certainly is, if *lafẓ-i jabr-am* means "my use of the term *jabr*" and if *'ishq-rá* is the object of *kard*. In the first hemistich *jabr* refers to *jabr-i maḥmúd* (see note on *v.* ۱۰۷۳ *supra*); in the second, to *jabr-i madhmúm*, *i.e.* the antinomian doctrine of necessitarianism. The next verse describes the *jabr* of the mystic as union (*ma'iyyah*) with God.

۱۴۶۴ تجلّیٔ مه, *i.e.* the heart is illumined by the Truth, and there is no room for error.

۱۴۶۵ امّاره, *i.e.* the soul that commands to evil (*Qur.* XII 53).

۱۴۶۷ Mm read *ghayb u áyandah*. The unitive state is an "eternal Now", comprehending in itself both the future and the past. See note on *v.* ۱۳۳ *supra*.

۱۴۶۸ قطرها الخ, referring to the legendary origin of pearls (see note on *v.* ۲۱ *supra*). As rain-drops when received by oyster-shells become pearls, so in the bodies of the saints evil is transformed into good. In them the pure doctrine of Divine Unity and Love replaces those vulgar notions of freedom and necessity, which represent Man either as the rival of the Almighty or as His involuntary scapegoat.

۱۴۷۰ ناف, a skin-pit (navel) or gland in the male musk-deer, which

produces a secretion that is dried and used as a perfume. When freshly taken from the deer, this gland is blood-stained, and the secretion itself is derived from the animal's blood; hence *khún* in the second hemistich. The real nature of the saints is disguised by their outward appearance.

۱۲۷۲ گیرد گهر, *i.e.* be essentialised by transmutation into gold.

۱۲۷۵ سلسبیل. See note on p. ۱, l. ۲ of the Persian Preface. The commentators explain *salsabíl* here as "sweet and fresh water which promotes digestion"; but in my opinion the word is used metaphorically for "power of spiritual assimilation". *Ján*, like *rúḥ* in the preceding verse, refers to the animal soul. Cf. III 1756 *sqq*.

۱۲۷۶ جانِ جان, the spirit of the Perfect Man.

۱۲۷۷ با in the second hemistich is instrumental. Translate: "cleaves the mountain by means of water-channel and mine." *Gúsht-párah* may be the human embryo (*muḍghah*), as is most likely, or the body (cf. III 3933). I disagree with the commentators who say it is the hand.

۱۲۷۸ انشقّ القمر. See notes on *vv.* ۱۱۸ and ۱۰۷۷ *supra*.

۱۲۷۹ راز, *i.e.* the mysterious nature of the Perfect Man. For *turk-táz*, see note on *v.* ۸۵۷ *supra*. Here *anbán* suggests a raid for plunder. Mm have *sázad* for *árad*.

P. ۹۱, Heading. The Qur'ánic references are to VII 15 (XV 39) and VII 22. The following passage exemplifies the distinction made in *v.* ۱۲۶۳ *supra*. Adam loved God; Iblís did not. Both acknowledged their sins, but while Adam took the blame on himself, Iblís held God responsible.

۱۲۸۰–۱۲۸۱ A refutation of the Necessitarian doctrine (*jabr-i madhmúm*). Mm read *kard-i Ḥaqq ú kard-i má*. Fa has *fi'l* throughout instead of *kard*.

۱۲۸۲ This verse states the orthodox position and rejects the Mu'tazilite view that men are the authors of their actions. All actions are created and brought into existence by God; only in so far as they proceed from us and are "appropriated" or "chosen" by us, have we any power over them. See note on *v.* ۱۲۷۲ *supra*.

۱۲۸۳ ناطقی الخ. Translate: "A speaker perceives either the letter (the literal form and articulation of his speech) or the purport (the meaning and intention of it): how should he comprehend two accidents (both the form and the meaning) at once?" This demonstrates the impotence of Man to create his actions, since creation (*khalq*) of an action involves that its creator should envisage and comprehend every phase of it simultaneously (*iḥáṭatu 'l-kháliq bi-'l-makhlúq*); and God alone can do that (cf. *Passion*, 612). '*Araḍ* here = "aspect under which a thing may present itself to the mind". *Dúgharaḍ*, the reading of Fa, is indefensible.

۱۲۸۶ هر دُوان (*har dú* with the plural suffix) is not infrequent in the *Mathnawí*. Saná'í also uses it, *e.g. Ḥadíqah* (Stephenson), p. 13, l. 8. Fa and the edd. generally read *har du án* = "both moments", which are explained as "the creation and acquisition of the action". Concerning

the orthodox belief that God produces the ability to act (*istiṭá'ah*) at the same time as the act itself, not before or after, see *Muslim Creed*, 128, 157. Obviously, however, *bar duwán* is the correct reading and refers to *ḥarf u ma'ní*.

۱۴۸۷ وا ندارد الخ, a translation of *lá yashghaluhu sha'n^un 'an sha'n^in*. Cf. the Creed of Ghazálí (Macdonald, *Development*, p. 303, l. 19). In the first hemistich Mm read *jumlah* instead of *har dú*.

۱۴۸۸ For the justification of Iblís, see *Ṭawásín*, 41 *sqq.*, 87 *sqq.*; *Passion*, 712, 934 *sqq*; *IP*, 31 *sqq.*

۱۴۸۹ او زفعل حق الخ, *i.e.* Adam did not forget that God is the only real Agent and the Creator of all good and evil; nevertheless, having regard to the measure of free-will (*ikhtiyár*) associated with actions which proceed from men, he humbly confessed his guilt. *Nafsaná* for *anfusaná* is required by the metre.

۱۴۹۳ من هم پاس آنت داشتم. It is related that a certain gnostic said in converse with God, "O my God, Thou hast decreed sin, Thou hast willed it, Thou hast created it in my soul". Thereupon a Voice answered him, saying, "So must they affirm who believe on My Unity (*tawḥíd*); but what is proper for those who acknowledge themselves to be My slaves (*fa-má sharṭu 'l-'ubúdiyyah*)?" The gnostic replied, "It was my fault: I committed the sin, I did wrong". "And I", answered the Voice, "have pardoned and forgiven and shown mercy" (*Fuṣúṣ*, 166, 5 fr. foot: comm. of Bálí Efendi).

۱۴۹۵ طيّبات الخ, *Qur.* XXIV 26. The reading *bar kash* is found in CL only; the other MSS. have *khwash kun*.

۱۴۹۷ A similar illustration is quoted from Taftazání in the Creed of al-Faḍálí (Macdonald, *Development*, 345). Cf. *Ta'arruf*, 24, 8 *sqq.* = *Ta'arruf, Eng.* 29.

۱۴۹۹ For the rhyme cf. *v.* ۷۵۵ *supra*, and note *ad loc.* G reads *murta'ish-rá kay pashímán dídiyash*, and so Fa.

۱۵۰۰ In the first hemistich Mm read *chih 'aql án ḥílah-gar*, "what (sort of) intellect is that ingenious one?" *i.e.* "it is only the discursive reason (*'aql-i ma'ásh*)". See note on *v.* ۱۴ *supra.*

۱۵۰۱ بحث جان, the mystical quest. Cf. I 3457 *sqq.*

۱۵۰۲ قَوام, with *fatḥah*, a medical term (Dozy, *Suppl.* II 425, col. 2). The two oldest MSS. write *qiwám*.

۱۵۰۳–۱۵۰۴ بو الحكم. See note on *v.* ۷۸۲ *supra*. *Ḥakam* suggests *ḥikam*, the antithesis of *jahl*. 'Umar was Abú Jahl's nephew and, before his conversion, had joined his uncle in opposing the Prophet.

۱۵۰۷ For *lázim*, *malzúm*, and *muqtaḍí*, see De Slane's translation of Ibn Khaldún (*Prolégomènes d'Ibn Khaldoun*), III 146, note 2, and *Dictionary of technical terms*, 1304, 14 *sqq.*

١٥٠٨ Two of the oldest MSS. read *biná-yi kih*, which makes the construction regular. In the second hemistich Fa has *az dalíl ú az 'aṣá-kash*, and so N; but cf. I 2135 *sqq.*

P. ٩٣, Heading (1). *Qur.* LVII 4.

١٥٠٩ بقصّه آمدیم. The "Story" which the poet now resumes after a digression (*vv.* ١٤٨٠-١٥٠٨) is concerned with the descent of the soul into the world; but from a mystical point of view this "Story" is universal and infinite, since the world itself and the soul's experiences in the world are nothing but epiphanies (*tajalliyát*) of the all-encompassing Divine Knowledge and Power, through and in which we live and move and have our being.

١٥١١ بدستان ویم, *i.e.* controlled by Him. The commentators strangely take *dastán* as = *dástán*, "story".

١٥١٢ پر زرق, *i.e.* full of the rain of Divine Mercy. GH read *zarq*, "brightness", "splendour"; cf. the line quoted by Vullers under زرق: *na-dárad jáma-i shab-zindah-dárán zarqí ú barqí*. In that case there would be a comparison of glistening tears to rain-drops.

١٥١٣ جهان هیچ پیچ, the world of plurality and multiplicity.

چون الف الخ. Fa reads *na-dárad*. This verse explains the true meaning of *ma'iyyah*. God is "with" us only in respect of His attributes reflected in our unreal existence; His Essence is absolutely One, transcending all "otherness" (cf. *Tá'iyyah, v.* 264). Hence it may be symbolised by the letter *alif* (see note on *v.* ٢٩١٣ *infra*), which is a bare perpendicular line devoid of any diacritical mark. Cf. the saying *alif chízí na-dárad* (II 3084, 3316, V 3612, VI 2329), and 'Umar Khayyám, No. 109, where the correct reading is: *guftam kih alif; guft digar hích ma-gú*, "I said (to my soul), '*Alif*'. It (my soul) replied, 'Say no more,'" *i.e.* all knowledge is comprised in the mystic's realisation of the Divine Unity.

P. ٩٣, Heading (2). Insert روم after رسول. Here the edd. have three spurious verses (see *app. crit.*); in Fa they precede the Heading.

١٥١٥-١٥١٦ چه حکمت بود و سر. This question is answered more definitely in other parts of the *Mathnawí*, *e.g.* III 4159 *sqq.*, IV 521 *sqq.*, 2540 *sqq.*, 3015 *sqq.*, VI 2102 *sqq.*

١٥١٧-١٥١٨ *I.e.* "you put an idea, formless as the wind, into words in order that you may convey your meaning to others: so has God put the spirit into the body for a purpose of His own." Cf. II 1068 *sqq.*

١٥٢٠ چون نبیند الخ, *i.e.* "we see the use of speech in connexion with ideas: how should not God see the use of the body in connexion with the spirit?"

١٥٢١ The innumerable benefits arising from the connexion of ideas with speech are as nothing in comparison with that which God has bestowed on Man by bringing him into bodily existence and thus enabling him to reflect the Divine attributes; for a mirror must needs be dark on one side.

۱۵۲۵ طوق. See note on *v.* ۴۵۲ *supra.* To complain of tribulation is to deny Divine Providence and Wisdom.

۱۵۲۷–۱۵۲۸ سرکنگبین. See note on *v.* ۵۳ *supra.* The analogy (cf. III 3674 *seq.*) suggests that real thanksgiving for God's mercies involves the mystical transmutation that is wrought by Love; and this cannot be expressed in words. Rúmí knew even better than Coleridge that in truly inspired poetry the meaning

"like wind doth blow
As it listeth, to and fro."

Here he says, "I am unable to explain further: if you desire to know what I intend, you must lead the mystical life under the guidance of the saints."

P. ۹۴, Heading. من اراد الخ. Cf. II 2163 *sqq.* I do not remember to have met with this saying elsewhere, but there are many to the same effect, *e.g.* Abú Bakr al-Ṭamastání: "Consort with God, and if ye have not the power to do that, then consort with those who consort with God" (Qush. 159, 15); Dhú 'l-Nún: "To be intimate (*uns*) with the saints is to be intimate with God" (*T.A*, I 129, 20); Ibn Abí 'l-Ḥawárí: "The first step towards drawing nigh to God is to love His friends" (*Ḥilyah*, II 210*b*). Cf. also the following definitions of Ṣúfism. Junayd: "To be with God without attachment to aught else" (Qush. 150, 15); Shiblí: "To sit with God without care [for the past, or the future]" (Qush. 150, 4 fr. foot).

۱۵۲۹–۱۵۳۴ These verses describe the unitive experience to which an allusion is made in *v.* ۱۵۲۷ *supra.* The Ambassador's individuality "passes away" (*faná*) in God or in 'Umar, who typifies the Perfect Man.

۱۵۳۱ For *kasht* = *kisht* in rhyme, see note on *v.* ۷۰۵ *supra.*

۱۵۳۲ Mm read *bú 'l-bashar* for *jánwar.*

۱۵۳۵ زنده, *i.e.* a saint.

۱۵۳۶ مرده. Cf. the Ḥadíth: *iyyákum wa-mujálasata 'l-mawtá*, "Beware of associating with the dead". On being asked what he meant by "the dead", the Prophet replied, "The rich", or according to another version, "The worldly".

۱۵۳۷ چونك الخ, *i.e.* "when you devote yourself to study of the truth revealed in the *Qur'án*" (cf. *Luma'*, 72 *sqq.*). 'Á'ishah said that the Prophet's spiritual and moral nature (*khuluq*) was the *Qur'án*, *i.e.* in conformity with the *Qur'án* (*Luma'*, 95, 19). Cf. note on II 302.

۱۵۴۳ زدين, *i.e.* from the spiritual world. *Dín* is here opposed to *dunyá*; the translation, "(telling) of religion", is incorrect.

۱۵۴۴ بدين, "by this (means)", not "by means of *dín*". The oldest MSS. write بذين, which would remove all doubt, if any were possible.

۱۵۴۵ خويش‌را رنجور سازى, *i.e.* "become sick of self-existence and dead to the world".

۱۵۴۶ Reputation (*jáh, námús, shuhrah*) is "a great hindrance in the Path" (*Díwán, SP*, I 2). Cf. the story of Junayd and Shiblí (*TA*, II 161, 15 *sqq.*; *MI*, 34 *seq.*).

P. ۹۵, Heading. In this Story, which illustrates *vv.* ۱۵۴۰-۱۵۴۵, it is related how a parrot escaped from her cage by feigning death. Rúmí has borrowed, adapted, and expanded 'Aṭṭár's tale of the Hindú sage and the King of Turkistán (*Asrár-námah*, 90, 6 *sqq.*), where a parrot plays the same trick with equal success. In both cases a message is sent by the captive parrot to her mates in India: on hearing it, they all ('Aṭṭár), or one of them (Rúmí), fall to the ground as though dead. When the news is brought to the caged parrot by the Hindú sage ('Aṭṭár), or by the merchant (Rúmí), she knows what to do in order to regain her liberty. She "dies", is cast out of the cage, and immediately flies away.

۱۵۴۷ G writes *maḥbús* without the *iḍáfat*, and this is the better reading.

۱۵۵۲-۱۵۵۳ آنجا طوطیان, *i.e.* the spirits of departed prophets and saints and living holy men. Cf. *Ṭayyibát*, XXXI 2 and the translator's note.

۱۵۵۶ The commentators give *kih shumá bar sabzah-gáhí bar dirakht* as an alternative reading; but in that case we should expect *dar sabzah-gáhí*. G writes *gah shumá*.

۱۵۵۸ The rhyme supports the reading *murgh-zár*, which two of the oldest MSS. exhibit in the second hemistich.

۱۵۶۱-۱۵۷۴ In this passage the poet identifies himself with the parrot in the cage, and speaks as a lover suffering the anguish of separation from his Beloved.

۱۵۶۱ Two of the oldest MSS. read *namí-khwáhí*.

۱۵۶۲ جرعهٔ بر خاك ريز, *i.e.* "show a small token of regard for thy lowly slave". Cf. the line *wa-li-'l-arḍi min ka'si 'l-kirámi naṣíbu*, and 'Umar Khayyám, No. 234. It was customary for revellers to pour out the last drops in the cup in memory of former comrades. This was done at the grave of the poet al-A'shá (*LHA*, 123 *sqq.*), who was a great wine-drinker in pre-Islamic days (*Aghání*, VIII 86, 11 *sqq.*).

۱۵۶۵-۱۵۶۶ True lovers of God delight in the tribulation with which He afflicts them, since they know it to be a sign of His love towards them. See note on *v.* ۲۰۳ *supra*, and cf. *Tá'iyyah*, 46 *sqq.* = *SIM*, 204.

۱۵۶۹-۱۵۷۰ Commenting on the latter verse, Ṣarí says: "The lover does not complain because he is unsatisfied or inconstant. Love requires that he should complain, for the lover's complaint is pleasing to the Beloved (as an acknowledgment of '*ubúdiyyah*); but it matters not whether the Beloved show kindness (*luṭf*) or severity (*qahr*), the lover sees these contraries with the eye of unity and is enamoured of both alike."

۱۵۷۳ نهنگ آتشیست, *i.e.* the fire of his love swallows up and consumes everything other than God.

۱۵۷۴ *I.e.* he who loves all the Divine attributes without making any distinction between them is invested with them all and has ceased to

exist as an individual; for "*al-khalífatu 'aynu 'l-mustakhlif*", *i.e.* the man thus invested is "deified" (cf. *vv.* ۱۷۳–۱۷۵ *supra* and notes *ad loc.*). He is "in love with himself" as the real subject and object of all love: "God is loved by none but God" (*lá yuḥibbu 'lláha ghayru 'lláhi*). Cf. *Tá'iyyah*, 204 *seq.* = *SIM*, 217.

P. ۹۷, Heading (1). The "Divine Intelligences" are prophets and saints who possess the transcendental spirit (*rúḥ-i qudsí*: see *Mishkát*, tr. by Gairdner, 82, 86) and soar to God on the wings of love, ecstasy, and self-abandonment.

۱۵۷۶ ضعیفی بی‌گناه. These words describe the saint in his human aspect. For "Solomon", see note on *v.* ۱۲۰۲ *supra.*

۱۵۷۷ بی شکر و گله, because these are attributes of self-consciousness.

۱۵۷۸ یا ربی...لبّیك, according to the Ḥadíth: "when the slave (*'abd*) says, '*yá Rabb*', God says, '*Labbayka*, O my slave! Ask, and it will be given unto thee'" (*AQ*, No. 294). Selfless prayer is accompanied by an immediate inward response (II 1190 *seq.*); nay, such prayer springs from the presence of God in the heart and is answered before it is uttered (III 195 *sqq.*; cf. VI 870, 1771, 1986, 4239).

۱۵۷۹ به زطاعت, *i.e.* superior to conventional piety (*taqlíd*) and a religion which involves dualism (*TA*, II 268, 4 *sqq.*). For the doctrine of perfection enunciated in this verse, cf. note on *v.* ۲۲۴ *supra* and *MI*, 94 *seq.*, 126 *sqq.* It appears in Ṣúfism at an early date, *e.g.* in the famous saying of Abú Sa'íd al-Kharráz (*ob.* A.D. 899): *riyá'u 'l-'árifín afḍalu min ikhláṣi 'l-murídín*, "the hypocrisy of those who know God is more excellent than the sincerity of those who still are seeking Him" (Qush. 113, 6 fr. foot; explained in '*Awárif*, II 99, 11 *sqq.*). For the "infidelity" (*kufr*) of the gnostic, who denies the existence of "other than God" and sees that even idol-worship is essentially unification (*tawḥíd*), cf. *GR*, 865 *sqq.*, *SIM*, 130 *sqq.*

۱۵۸۰ بر سر تاجش. The commentators explain *táj* by *adab* (reverence for the Divine Commandments), and Fa quotes the verse:

adab táji-st az núr-i iláhí:
bi-nih bar sar, bi-rav bar já kih khwáhí.

۱۵۸۳ Whereas in the two preceding verses *lá-makán* probably signifies the Divine Essence, in this verse it is opposed to *makán* as the intelligible to the sensible world. The Perfect Man rules both (cf. Andrae, *Die Person Muhammeds*, 353 *seq.*); he is the Pole (*Quṭb*), on whom the universe revolves, and "the essences of all things that exist are drawn to obey his command, as iron is drawn by the magnet" (*SIM*, 130). There are Traditions to the effect that the inhabitants of Paradise (who are said to have the power of materialising their thoughts: see *SIM*, 136) cause the four rivers of water, wine, milk, and honey, to flow in whatever direction they please (cf. *v.* ۳۵۶۰ *infra* and III 3461 *sqq.*).

۱۰۸۵ Mm read *mí* for *az-ín*.

۱۰۹۱ It is better to write *rúḥ* without the *iḍáfat*; so G.

۱۰۹۳ Read *áhan-wash-ast* with Mm, and correct the *app. crit.* accordingly. The tongue is compared to a flint-and-steel fire-lighter.

۱۰۹۷ *I.e.* a single word may be terribly injurious, or again it may be marvellously beneficial. Cf. *v.* ۱۷۰۲ *infra*. For the antithesis of *rúbáh* and *shír*, see *Amthál u Ḥikam*, II 875.

۱۶۰۲ *Wá-pas-tar ravad* is the reading of Mm.

P. ۹۹, Heading (1). The verse is quoted from a *ghazal* in the *Díwán* of 'Aṭṭár (159*a*), beginning:

chih dánistam kih án daryá-yi bí-páyán chunín báshad,
bukhár-ash ásmán gardad kaf-i daryá zamín báshad?

انگبین باشد, *i.e.* to him it is as wholesome as honey. The translation "antidote" is a slip, since *angubín* has not, like *núsh*, the meaning of *tiryáq* as well as that of *'asal*.

۱۶۰۳–۱۶۰۴ Ascetic discipline is indispensable to the *muríd* until he has reached the state of the pure to whom all things are pure.

۱۶۰۵ Read *ay ṭálib-jíré* and translate, "O seeker of an allowance (for food, etc.)." For *jirá* or *jíré* (with *imálah*) in this sense = *ijrá*, see IV 1492, VI 4759. Rúmí describes himself as *ijrá-khwár-i khurshíd* (*Díwán*, *Tab.* 186, 13, marg.). The rhyme with *míré* makes it certain that *jíré*, not *jarí*, is the correct reading here. The two oldest MSS. read *mard-i* for *ṭálib*. *Ṭálib-jíré* denotes the *muríd*, who is not yet emancipated from selfish desires, whether temporal or spiritual; *maṭlúb* the *murád*, *i.e.* the saint who is the object of God's desire (see *Tá'iyyah*, *v.* 315 = *SIM*, 229 and note *ad loc.*, and *Ta'arruf*, *Eng.* 141 *sqq.*). I do not know what Ḥadíth the poet may have had in mind.

۱۶۰۶ See note on *v.* ۵۴۷ *supra*. "Nimrod", of course, is the carnal soul, and the "fire" sensuality.

۱۶۰۸ In the first hemistich G reads *ú* (او) *zi-átash ward-i aḥmar áwarad*, an allusion to the legend that the fire into which Abraham was cast became a delightful rose-garden.

۱۶۱۲ C and G, which are seldom in agreement against all the other MSS., read *munkir* for *náqiṣ*.

۱۶۱۴ This verse repeats the warning given in *v.* ۱۶۰۵ that there is no hope for the *muríd* who will not submit absolutely to the authority of his spiritual directors.

P. ۹۹, Heading (2). The conversion of Pharaoh's magicians (*Qur.* VII 117 *sqq.*) illustrates the blessings which are gained by showing reverence to holy men. For another account of their conversion, see III 1157 *sqq.*

اوّل تو اندازی الخ, *Qur.* VII 112.

۶۱۷ The oldest MSS. read *gar baml-khwábí 'aṣá*.

١٦١٨ اَلْقُوا = افگنید, *Qur.* vii 113.

١٦١٩ The second hemistich is correctly explained by WM. Other commentators take *dast u-pá-bá-shán buríd* as a literal reference to the punishment inflicted on the magicians for contending with Moses.

١٦٢٠ دست و پا الخ, *i.e.* they gave themselves up to self-mortification in token of the sincerity of their repentance. Cf. v 3160 *sqq.*

١٦٢١ Here the poet resumes his exposition of 'Aṭṭár's verse. The doctrine laid down in the first *miṣrá'* is developed in the Story of the garrulous and greedy Ṣúfí (ii 3506 *sqq.*).

١٦٢٢ انصتوا, *Qur.* vii 203: "when the *Qur'án* is recited, give ear to it and listen silently, that ye may have mercy shown to you." Cf. ii 3691 *seq.* For silence as a discipline recommended and practised by Ṣúfís, see Goldziher, *RHR*, xxxvii 321 *sqq.*; *Qút*, i 95, 11 fr. foot and foll.; Qush. 68, 6 *sqq.*: *'Awárif*, iii 345 *sqq.* This passage, however, refers specially to the silent attention of the *muríd* in the presence of the Shaykh.

١٦٢٥ تی تی می کند. The lexx. give the onomatopoetic *titi* or *ti-ti* only in the sense of "bird-call", *i.e.* a fowler's imitation of the note of the bird he wishes to decoy. For the comparison of the *muríd* to an infant which learns to speak by listening to its father, see ii 3315 *sqq.*, where *ti-ti* occurs again in the sense of "childish language".

١٦٢٦ Those who are born deaf can never speak; similarly those who have been created deaf to spiritual things can never understand with their hearts and express in their lives the truth taught by prophets and saints.

١٦٢٨ ادخلوا الخ, *i.e.* be heedful listeners, since hearing is the gate to speech: a metaphorical application of *wa-'tú 'l-buyúta min abwábihá* (*Qur.* ii 185).

في اسبابها, *i.e.* in the means that lead to the desired end.

١٦٢٩–١٦٣١ Divine Speech (for Moslem theories as to its nature, see *EI*, art. kalām) has no connexion with hearing and learning or any secondary cause whatever. An eternal attribute of Him who brings the non-existent into existence, it is apprehensible by purified hearts alone. "If you would hear it", says the poet, "you must tread the mystic Way."

١٦٣٢ Fa suggests *kar nistí* as an alternative reading, *i.e.* "you are not deaf (incapable of understanding), but you are outside of the brotherhood of Ṣúfís". Apart from the bad rhyme (note on *v.* ٨٩ *supra*), this reading gives a less easy sense.

١٦٣٣–١٦٣٤ See *vv.* ٨١٧–٨٢٢ *supra.*

١٦٣٥ پای ماچان. Cf. *Marzubán-námah*, 32, 23 *seq.*: *dastúr-rá az dast ú masnad-i wizárat ba-páy-máchán-i dhull ú ḥaqárat burdand.* The word is synonymous with *ṣaff-i ni'ál*, *i.e.* the lower end of the room, where a delinquent (schoolboy or dervish) might be obliged to do penance by standing on one leg and holding the opposite ear in his hand.

١٦٣٧ Cf. v 138 *sqq.*

١٦٣٨ نادیدگان. So *kūr* = *gadá* (*Díwán*, *SP*, xxv 14). *Miskín*[an] *daríŕ*[an], "pity a poor blind man", was a beggar's cry (*Adhkiyá*, 104. 4 fr. foot and fol.).

١٦٣٩ Cf. ii 3568 *sqq.* and vi 2345 *seq.* *Anbán* = *shikam*. This and the following verses refer to the statement (*v.* ١٦٢١ *supra*) that a Perfect Man may eat as much as he likes of any kind of food.

١٦٤٣ *I.e.* whatever puts out the inner light in our hearts is really "water" (sensuality), though it may appear to be "oil" (spirituality).

١٦٤٩ Mm read *dúst-kám*.

١٦٥٣ نشاف, literally "dryness (of the brain)". In the verse cited by Vullers (*Lex. Pers.* ii 1315) the correct reading is *nashshdf*, "dry".

١٦٦٢ نسبتشان بماست, *i.e.* from the standpoint of the religious law, in accordance with the Ḥadíth, "Men are rewarded for their works: if good, with good; and if evil, with evil."

١٦٦٣–١٦٦٧ An illustration of the doctrine that God is the real author of all the actions and consequences which are formally attributed to His creatures.

١٦٦٣ نَمِر, in rhyme for *namir*.

١٦٦٤ همی زایید, intransitive. Translate: "pains were being produced".

١٦٦٥ *I.e.* "it cannot be asserted that the pain is brought into existence by Zayd, for in that case it would have ceased at the moment of Zayd's death".

١٦٦٦ In the second *miṣrá'* Mm read *Zayd-rá z-awwal sabab qattál gú*, "call Zayd the murderer since he was the original cause", *i.e.* his action was the first of a series of secondary causes which culminated in the death of 'Amr. It would make no difference to the poet's argument if the supposed homicide were unintentional. Regarded as acts of God, murder and manslaughter stand on the same footing. For the distinction in Moslem law, see *SI*, i 392 *sqq.*

١٦٧٠ دست رب is best taken as the subject of بسته. Translate (with WM): "The hand of the Lord closes the doors of the results (shuts off the results) from the cause, when the saint repents of that (cause)." *E.g.* a saint may utter a curse against some one, but afterwards feel sorry: then God will make it ineffectual. This verse refers back to *v.* ١٦٥٧ *sqq.*

١٦٧١ نی سیخ الخ, a proverbial expression, meaning "no harm will be done to either: both parties will be satisfied". Cf. vi 284, Heading. I cannot follow the explanation given in *Amthál ú Ḥikam*, iv 1852: *agar táwán ú ziyání-ast bar bar dú barábar bakhsh shavad.*

١٦٧٣ *Qur.* ii 100: "Whatever verse We abrogate or cause thee to forget, We will bring a better than it, or one like unto it."

١٦٧٤ *Qur*. XXIII 111–112: "Verily, there was a party of Our servants who said, 'Our Lord! we believe, so pardon us and have mercy on us, for Thou art the best of those who have mercy.' But ye made them a laughing-stock until they caused you to forget My admonition (*or* remembrance of Me), and ye were laughing them to scorn." In this passage the subject of *ansaw-kum* is said to be the true believers, or the Companions of the Prophet, or the *Ahlu 'l-ṣuffah* (see art. in *EI* and *Kashf*, *Eng*. 81); but Rúmí, of course, is speaking of the Ṣúfí saints.

١٦٧٧ خلتم سخرية. The *Qur'án* has فاتّخذتموهم سخريًّا, which suggests that خلتم, the reading of all my MSS., may be a correction of خذتم (for اتّخذتم). WM actually reads this, and I have little doubt that he is right. Rúmí does not shrink from such mutilations *metri causâ* (cf. *v*. ١٣١٣ *supra*). Translate therefore: "Ye have made those exalted ones a laughing-stock."

١٦٧٩ See notes on *vv*. ١٠٠٤ and ١٤٠٦ *supra*. "The universe", says Ibnu 'l-'Arabí, "is the Great Man, and its soul is the Perfect Man, who is the microcosm. His relation to other men is that of the pupil of the eye to the eye or to different parts of the eye, *e.g*. the white, the black, the eyelashes and eyelids. Therefore we say that he is the mirror of the universe" (*Lughatu 'l-Ghawwáṣ*, cited by Ṣárí, II 397).

١٦٨٠ صاحب مركزان, *i.e*. the Heads of the Ṣúfí hierarchy, the Poles (*Aqṭáb*) on whom the preservation of the cosmos depends; or, according to Fa, the great Prophets and Founders of religions, such as Abraham, Moses, and Mohammed. The Perfect Man is "the centre of the universe", *markazu dá'irati 'l-kawn* (*Tadbírát*, 128, 3 *sqq*.). See note on *v*. ١٣٥ *supra* and cf. I 3608 *sqq*.

١٦٨١–١٦٨٣ با ويست. The preposition is instrumental, and the pronoun refers to the Perfect Man acting as God's vicegerent. In these verses he is mystically identified with God: *al-khalífatu 'aynu 'l-mustakhlif*. Cf. note on *v*. ١٥٧٤ *supra*.

او رسد فريادشان, *i.e*. he is the *Ghawth* (*Passion*, 754; *Kashf*, *Eng*. 214).

آن بهى. The Arabic *bahí*, "glorious", is a better reading than the Persian *bihí*, "goodness", "beauty", though the latter word might be used to denote the saint who is invested with the Divine attributes of *Jamál*.

مى كند هر شب الخ. Cf. *vv*. ٣٨٨–٤٠٢ *supra*.

١٦٨٤ Cf. V 1772 *sqq*. and Plato's theory of ἀνάμνησις (*Phaedo*, 72). The oldest MSS. read *mí-shinásand* and G has *khána-há* (which may be the original reading) for *ján-há*. Some commentators make *ján-há* the subject of the verb; but the following verses show that this construction gives a less appropriate sense.

١٦٩٠ Under the Caliphate there was a government pigeon post for the transmission of urgent messages, and privately owned birds were often employed in the same way. See Mez, *Renaissance*, 470 *seq.*

١٦٩١ Nearly all my MSS. read *ham* for *bas*; G has *pas*.

١٦٩٧ See note on *v.* ١٢٠٢ *supra*. Here the merchant, speaking as an enraptured lover, declares the mystical intoxication (*sukr*) of the saint to be superior to the "sobriety" (*ṣaḥw*) of the prophet, who is commanded to call his people to God and must be in frequent conversation with them for that purpose. Cf. note on *v.* ٢٣٧ *supra*.

١٦٩٨ كارزان يافتم. The love that inspires the soul of the mystic cannot be gained by his own efforts: it is a Divine gift.

١٦٩٩ چون توی گویا, *i.e.* "since thou art speaking and blaming thyself".

١٧٠٠ The tongue utters both good and evil words: the latter are compared to a fire which consumes the stack of good words and works.

١٧٠٢ Cf. *v.* ١٥٩٧ *supra* and note *ad loc.*

١٧٠٣ هر صفير الخ. Souls are lured to destruction by the tongue, as birds by the fowler.

١٧٠٤ چند امانم می دهی. The question implies that the respite granted is only temporary.

١٧٠٦ *I.e.* "either answer my accusation, or acknowledge that it is just and give me redress, or delight me by praising God (*dhikr-i Ḥaqq*), so that I may forget all else".

١٧٠٧ In this passage the merchant's lament is an expression of his longing for union with his Beloved. Cf. *v.* ١٥٦١ *sqq.* and note *ad loc.*, and *v.* ١٧١١ *infra*.

١٧٠٨ The last state (*intihá*) of the soul is its bodily life in the phenomenal world, which marks the end of "the arc of descent". In order to complete the circle of existence it must traverse "the arc of ascent" and return to its first state (*ágház*) by means of the mystical flight to Unity.

١٧٠٩ نادان, *i.e.* "he who is not a gnostic (*'árif*)".

لا أُقسم الخ, *Qur.* XC 1–4: "I swear by this city (Mecca)—for thou (O Prophet) art residing in this city—and by a begetter (Adam or Abraham) and that which he begot: verily We have created Man in affliction."

١٧١١ The mystic who has died to self enjoys the Beatific Vision (*dídan*); but until his *faná* is complete, the idea (*khayál*) of a bliss not yet realised, which involves the sacrifice of the actually existing self and all that belongs to it, causes him to suffer the pains and agitations of love. For *naqd*, see note on *v.* ١٣٢٤ *supra*.

١٧١٢–١٧١٣ God is jealous of any so-called "existence" other than His own, for in reality the Divine Being is all that exists and is absolutely transcendent: He demands that His lovers should make Him their sole

object of desire and lose themselves in Him. In *v.* ۱۷۱۲ G reads *'ishq-i Ḥaqq* as in the text, but two of the oldest MSS. have *ḥukm-i Ḥaqq*.

۱۷۱۴ In the first hemistich *budí* (past conditional) is used as an optative. Cf. note on *v.* ۱۵۵ *supra*.

۱۷۱۵–۱۷۱۶ Another allusion to the pre-existence of the soul (cf. note on *v.* ۱۲۴۱ *supra*) and the Platonic doctrine of recollection.

هرچ روزی الخ. all my destined portion of justice or injustice (in this world)". The knowledge of the Perfect Man comprehends the whole of existence from alpha to omega: cf. IV 2905 *sqq.* From this point to the conclusion of the Story the poet speaks in his own person. The Divinely inspired soul is essentially one with the Spirit or Light of Mohammed, *i.e.* the Logos through which God reveals Himself in His prophets and saints to successive generations of mankind; hence it may be said to have existed before the Creation, according to the Hadiths: "I was the first of the prophets to be created and the last of them to be sent, for I was a prophet when Adam was between water and clay"; and "God created the spirits two thousand years before the bodies" (see a passage from the *Kitáb-i Maḥabbat* of 'Amr ibn 'Uthmán al-Makkí [*ob.* A.H. 297], cited by Hujwírí [*Kashf*, 399, 16 *sqq.*] and 'Aṭṭár [*TA*, II 38, 6 *sqq.*] and translated in *Kashf*, *Eng.* 309; cf. Nyberg, *Kleinere Schriften*, Introd. 125 *seq.*).

۱۷۱۸ All phenomena are the reflexion of the Divine attributes of the soul (*nafs-i náṭiqah*) hidden in us, which, like the showman of the shadow-play, is itself the only real actor amidst the variety of figures that appear on the screen of bodily existence. Cf. *Tá'iyyah*, 655–717 = *SIM*, 257 *sqq.*

۱۷۱۹ Seeing the illusory reflexion, but blind to the reality, you rejoice in things which deprive you of true joy, and mistake injury for benefit and justice. The subject of *mí-barad* is *'aks-i ṭúṭí* or *án ṭúṭí kih juz 'aks-i ú namí-bíní*.

۱۷۲۳ The "moon" is the soul; the "clouds" are the veils of materiality by which it is obscured. WM would put this verse in the mouth of the merchant, but it goes quite naturally with the verses preceding and following it. The poet, speaking as an ecstatic lover of God, deplores the illusions of sense and self-consciousness and bids their victim learn from him how they are to be destroyed.

۱۷۲۶ شیر مستی الخ, *i.e.* Divine Love.

از بسیط مرغزار الخ, *i.e.* "bursts all bounds". The explanation given by the commentators, that the Lion's fury is increased by setting foot in the *margh-zár* (the lover's heart), is very forced, and I doubt whether it can be fairly extracted from the Persian text.

۱۷۲۷–۱۷۳۳ This cryptic passage sorely exercises its interpreters. None of them has discovered what I regard as the key to it, namely, the poet's

reference to his mystical unity with Ḥusámu'ddín as the supreme type of the union (*ittiḥád*) of the individual soul with the World-Soul (II 74 *sqq.* and notes *ad loc.*). Cf. the beautiful ode, *Díwán*, *SP*, XXXVIII, and the words of Blake (writing to Flaxman, Sept. 21, 1800): "I see our houses of eternity which can never be separated though our mortal vehicles should stand at the remotest corners of heaven from each other."

۱۷۲۷ دلدار من, Ḥusámu'ddín. The phrases *qáfiyah-andísh-am* and (in the next verse) *qáfiyah-andísh-i man* are significant. As is well known, it was Rúmí's custom, after having composed a portion of the *Mathnawí*, to recite the verses to Ḥusámu'ddín, by whom they were written down. With the second hemistich cf. the Story (III 1406 *sqq.*) of the lover who read a love-letter in the presence of his beloved.

۱۷۲۹ Words, being an expression of selfhood, bar the way to Divine contemplation (*musháhadah*), just as a thorn-hedge prevents access to the grapes in the vineyard.

۱۷۳۱–۱۷۳۲ The poet identifies himself with "the cosmic consciousness" (*asrár-i jahán*), *i.e.* the Logos or Perfect Man (Ḥusámu'ddín), and claims to have received a revelation of Divine Love that was withheld from Abraham, Jesus, and Gabriel.

آن دمی, *i.e.* the mystery of *ittiḥád*. So Ibnu 'l-Fáriḍ boasts (*e.g.* *Tá'iyyah*, 629–631) of having attained to a unitive state such as no pre-Islamic prophet had experienced.

۱۷۳۳. نیز بی ما, "even without us", *i.e.* "even when no trace of our self-existence remained". The mystery of "union" is ineffable: Jesus, though he is the Spirit of Allah (*Rúḥ Alláh*), did not utter it; nor is it uttered by God Himself, even when there is none but Himself to hear it; for God, in His jealousy, will not allow the existence of anything beside Himself. WM, taking *má* as a negative (see the next verse), understands the meaning to be: "God also, from jealousy, did not utter (the mystery) without self-negation", *i.e.* until the recipient had lost his unreal individuality.

Both these explanations may be assailed on different grounds, and according to my view of the passage neither suits the context. The words *bí má* ought to mean "without Ḥusámu'ddín and me"; and this, I believe, is what they do mean. God is revealed through the Perfect Man, the mirror of Divinity. The commentators quote Maghribí's verse:

ẓuhúr-i tú ba-man-ast ú wujúd-i man az tú,
wa-lasta taẓharu lawláya lam akun lawlák.

"Thy manifestation is made through me, and my existence is derived from Thee.
But for me, Thou wouldst not be manifested; and but for Thee, I should not have existed."

All Perfect Men (prophets and saints) are organs of the Logos (Universal Reason), which Moslem mystics generally identify with the Spirit of

Mohammed. But Rúmí, notwithstanding his veneration for the Prophet, to whom he pays magnificent tribute as the Light of the World, seems to have been less conscious than Ibnu 'l-Fáriḍ and others of a *personal* relation to him. Certainly his deepest spiritual intimacies are reserved for Shams-i Tabrízí and Ḥusámu'ddín Chelebi. That, I think, is why in a moment of exaltation he says that God has not revealed the secret of the essential unity of lover and Beloved "without us", *i.e.* "except in and through Ḥusámu'ddín with whom I am one". Translate therefore: "That word of which the Messiah (Jesus) breathed not a word, God in His jealousy did not utter without us", *i.e.* God, jealous of His Unity as He is, made us alone the medium of this revelation, since we were so completely submerged in Him that there could be no question of "otherness". Cf. *Díwán*, *SP*, XXIII 5: "none but God has contemplated the beauty of God"; XXXVIII 4: "Thou and I shall be ecstatically united without 'I' and 'thou'"; *Tá'iyyah*, 240–264 = *SIM*, 222 *sqq.*; and note on *vv.* ۱۷۳۶–۱۷۴۱ *infra.*

۱۷۳۴ ما has a positive sense when used in Arabic as a relative or interrogative pronoun, or in Persian as a personal pronoun; and is also a negative particle in Arabic. *Ithbát* = *muthbit* denotes one who thinks of himself as an ego possessing an independent personality (*dhát*), while *nafy* = *náfí* describes the mystic who knows this to be an illusion. See *Kashf*, *Eng.* 379 *seq.*

۱۷۳۵ *I.e.* "in losing myself I found myself" (*baqá ba'd al-faná*). See *MI*, 162 *sqq.*; Massignon, *Essai*, 271 *sqq.* The expression *kasí* (cf. *maní-yi ú*, III 131) in the first hemistich might appear to indicate "une transfiguration positive et personnelle de l'âme, transfigurée par la grâce". On this difficult question, which involves the poet's mystical relationship with Shams-i Tabrízí and Ḥusámu'ddín Chelebi, cf. note on the Preface, p. ۲, l. ۲, *supra*. His idea of personality cannot be discussed here, but the following passages in the *Mathnawí* furnish important material for consideration: I 1785 *sqq.*; II 1173 *sqq.*; III 130 *sqq.*, 1298 *sqq.*, 3669 *sqq.*, 3901 *sqq.*; IV 395 *sqq.*, 432 *sqq.*, 2112 *sqq.*, 2138 *sqq.*, 2613 *sqq.*, 3570 *sqq.*; V 2020 *sqq.*, 4130 *sqq.*; VI 2095 *sqq.*, 2239 *sqq.*, 3774 *sqq.* For the metaphorical use of *dar báftan* = to mingle and dissolve (trans. and intrans.), cf. I 3663, V 2289.

۱۷۳۶–۱۷۴۱ These verses give a poetical form to the doctrine, with which students of Ibnu 'l-'Arabí are familiar, that correlative terms, such as Being and not-being, the One and the Many, Creator and creature, Lord and slave, are merely names for different aspects of the same Reality, each aspect logically necessitating the other and being interchangeable with it. According to the point of view, God (actually) is man and man is God, or God (conceptually) is not man and man is not God. Thus it may be said (*v.* ۱۷۳۶) that a king is the slave of his subjects, inasmuch as the existence of subjects is a necessary condition

for kingship; and that a beloved person is devoted to the lovers on whom his "belovedness" depends. Hence every lover (*'áshiq*) is a beloved (*ma'shúq*), and every beloved a lover. If Love needs and desires Beauty, no less does Beauty need and desire Love. God, who is Absolute Beauty and Love, loves those who love Him; and since He loves them, He leaves nothing of themselves in them: they are one with Him, and in reality He is the only beloved and the only lover (cf. *Lawá'iḥ*, XXI, and note on *v.* ١٥٧٣ *supra*).

١٧٣٩ The oldest MSS. read *bi-dilán-rá dil-barán justah ba-ján.*

١٧٤٠ This is further illustrated in III 4393 *sqq.*

١٧٤٢ خاموش باش. See note on *v.* ٥٧٧ *supra*. Here the poet addresses himself. "God is pulling thy ear", *i.e.* thou art *majdhúb* (see note on *vv.* ٦٨٣-٦٨٤ *supra*).

١٧٤٣ بند كن الخ, *i.e.* "check thy transports and refrain from words that would cause scandal and lawlessness". For such "overflowings" of ecstasy (*shaṭḥiyyát*), see *Luma'*, 375 *sqq.* One celebrated example (the *subḥání* of Báyazíd) is discussed and defended by Rúmí (IV 2102 *sqq.*).

١٧٤٤ زير ويران الخ. See notes on *vv.* ٤٣٤ and ٦٨٣ *supra.*

١٧٤٥ See note on *v.* ١٧ *supra.*

١٧٤٦-١٧٤٨ *Tír* may symbolise the Divine attributes of Majesty and Wrath (*Jalál*), and *sipar* those of Beauty and Mercy (*Jamál*). The true lover has no desire of his own: all his pleasure consists in what his Beloved desires, whether it be the bliss of "union" or the torments of "separation". Cf. *Tá'iyyah*, 82 = *SIM*, 208, and note *ad loc.*

١٧٤٩ هر ستارهش الخ, *i.e.* "every illumination (*tajallí*) that God bestows on the mystic pays a hundred times over for the loss of his intellectual faculties (Fa), or his self-existence (WM)".

١٧٥٠ بها, probably, is the Arabic word, signifying here "splendour (of Divine illumination)". The commentators, however, take it to be Persian.

١٧٥٢-١٧٥٦ Cf. a similar passage in Ibnu 'l-Fáriḍ, *Tá'iyyah*, 84 *sqq.* The mystic who claims to have died to self but is still conscious of his "dying" (*faná*) has not yet given himself up entirely. Such an one does not know the real value of Divine Love and will "sell it for a song". Mm have ورا for مرا in both hemistichs of *v.* ١٧٥٥.

٧٥٨ مجملش گفتم, *i.e.* in symbolic terms which enable the initiated to dispense with exposition.

١٧٥٩ For the mystical meaning of *lab*, see *GR*, 744 *sqq.* *Daryá* is the infinite and invisible Sea of Divine Unity, of which the "lip" or shore, *i.e.* the outward form and limitation, appears in the Perfect Man.

من چو لا گويم الخ, referring to the profession of Divine Unity: *lá iláha illá 'lláhu.* In denying his self-existence the mystic affirms his oneness with God.

۱۷۶۰–۱۷۶۲ *Odi profanum vulgus et arceo.* Those who enjoy communion and conversation with God hide their secret under a mask of reserve and silence. In *v.* ۱۷۶۰ G reads *bisyárí sukhun*, with *fakk-i iḍáfat*; the other 13th-century MSS. have *purri-yi*.

P. ۱۰۸, Heading. The verse which the poet takes as a text for his discourse on Divine jealousy is the second *bayt* in a *qaṣídah* by Saná'í (*Díwán* of Saná'í, 3, marg.) beginning:

ma-kun dar jism u ján manzil kih in dún-ast án wálá;
qadam z-in har du birún nih, nah in-já básh nah án-já.

In the verse quoted by Rúmí the Teheran edition of the *Díwán* transposes وا مانی and دور افتی. The same verse is quoted in *Mirṣád*, 129, last line = 142, 5 fr. foot.

إنّ سَعْدًا الخ. For Sa'd ibn 'Ubádah, a Companion of the Prophet (*ob.* circa 15 A.H.), see art. in *EI*. His jealous disposition is attested by a saying which Bukhárí has preserved (K. al-nikáḥ, Bábu 'l-ghayrat, ed. Krehl, III 450, 3 fr. foot, where shorter forms of this Ḥadíth are cited). Concerning the jealousy of the Prophet cf. the Story of 'Á'ishah and the blind man (*Math.* VI 670 *sqq.*).

۱۷۶۳ On the meaning of *ghayrat* as applied to God, cf. notes on *vv.* ۱۷۱۲–۱۷۱۳ and ۱۷۳۳ *supra*. Since He is the World-Soul, His jealousy is the source of all jealousies in the world. *Sabaq burdan*, "to win the stake", "bear away the palm". Cf. *Díwán*, *Tab.* 231, 13, marg.

۱۷۶۵ عين = عين اليقين or عيان, immediate vision, contrasted with ايمان, faith in the unseen. The antithesis is not between *naql* or *taqlíd* (traditional or conventional belief) and *kashf* (mystical revelation), but rather between *ímán* (the faith of a devout Moslem) and *iḥsán* (the "orison of union"), which the Prophet is said to have defined as "worshipping God as though thou wert seeing Him" (*Luma'*, p. 6, l. 7; Cf. *MI*, 53 *seq.*).

۱۷۶۷ Mm read *shistan* (= *nishastan*) for *búdan* and *ḥayf* for *'ayb*.

۱۷۷۲ بی اشتباه. Fa joins these words with *bi-dánid* in the sense of *bí shubhah*, "without doubt"; but probably they allude to the phrase *far'-i Ḥaqq*. God comprehends all things, not as a whole in relation to its parts, but as a cause in relation to its effects.

۱۷۷۳ دمدمه occurs again at VI 3833, 4454; here it alludes to the ever-changing manifestations (*tajalliyát*) of the Divine Essence in forms of mercy, wrath, etc.

۱۷۷۶ G and the majority of my MSS. read *na-báshaṃ* for *na-nálam*.

۱۷۸۰ Cf. *vv.* ۸۱۷–۸۲۲ *supra* and notes *ad loc.*

۱۷۸۱ See note on *v.* ۱ *supra*.

۱۷۸۲ می خندیده‌ام, *i.e.* "I have been laughing because I know that the tribulation of which my heart complains is really a token of God's lovingkindness."

۱۷۸۴ *Ṣadr = Rabb* and *astán* = *'abd*. When the Truth is mystically realised, all relations, including that of Lord and slave, disappear. See note on *vv.* ۱۷۳۶–۱۷۴۱ *supra*.

۱۷۸۵ ای رهیده جان تو. These words, together with *fakhr-i rástán* in *v.* ۱۷۸۳, would seem to imply that the poet is still thinking of the "deified" man (Ḥusámu'ddín): cf. notes on *vv.* ۱۷۲۷–۱۷۳۳ *supra*.

۱۷۸۶ All phenomena are individualised modes of Real Being; when stripped of this individualisation (*ta'ayyun*), which produces the appearance of plurality, they "become one" with each other and with Real Being. Cf. *SIM*, 152 *seq.* Hence God is revealed in every union of loving souls (*Tá'iyyah*, 241–264).

۱۷۸۷ God created the creatures in order that they might worship Him (*Qur.* LI 56), but essentially He is both the *'ábid* (worshipper) and the *ma'búd* (object of worship), and "otherness" or "individuality" (*man ú má*) is nothing but an illusion arising from the interplay of two aspects under which Reality may be viewed (see note on *v.* ۱۷۱۸ *supra*).

۱۷۸۸ Fa reads *yak-sán* for *yak ján*.

۱۷۸۹ بیا ای امر کن, *i.e.* "O Thou whose creative Word brings us into existence, come, reveal Thyself that we may lose our egoism and pass away in Thee." *Amr-i Kun* = *Ṣáḥib-i amr-i Kun* is a much better reading than *amr-kun* = *ámir*. There is no reputable MS. authority for *bayán* instead of *biyá* in the second hemistich.

۱۷۹۰ Corporealists and anthropomorphists cannot form a spiritual conception of God; they invest Him with bodily attributes and interpret literally such Ḥadíths as "God laughed yesternight" (cf. Ghazálí's story of the saint who made God laugh three times a day, *Aspects of Islam*, 228 *seq.*); "God is gladdened by the repentance of His servant who believes on Him"; and "Verily, God laughs at the despair of His servants when Mercy is (so) near to them." Qushayrí, who quotes the last-mentioned Ḥadíth (75, 7 *sqq.*), explains that the word "laughter" as applied to God signifies "the manifestation of His bounty" (*iẓháru faḍlihi*). The second hemistich might be translated: (Expressions like) "Thy sadness" and "Thy laughter" lead (the corporealist) to fancy (what is false).

۱۷۹۱–۱۷۹۴ Love of God is incompatible with any regard for feelings of pleasure and pain, whether sensuous or spiritual, *e.g.* preoccupation with alternating "states" of *qabḍ* and *basṭ*, etc. Real love (*'áshiqí*) transcends all duality. Cf. III 1406 *sqq.*

۱۷۹۵ ده زکوة الخ, *i.e.* "bestow on me who am a beggar to Thy sovereign beauty the alms of Thy grace and love: tell how my soul is purged of all but Thee".

۱۷۹۶ This verse depicts the unveiling (*tajallí*) of Divine Beauty in the mystic's heart.

۱۷۹۷ من حلالش کردم. Cf. note on *v.* ۱۷۴۹ *supra*.

او می‌گریخت, *i.e.* He would not let my *fand* be permanent.

۱۸۰۳ Here the poet turns from his description of the Beloved (*Gul*) to describe the state of the lover (*bulbul*), a state beyond human joys and sorrows and all the good and evil of this fleeting existence.

۱۸۰۶ حقشان وارثست, referring to *Qur*. XV 23: "Lo, it is We that bring (all things) to life and cause them to die, and We are the inheritors (*al-wárithún*)." Cf. *Qur*. XXVIII 88: "everything is perishing except His Face."

۱۸۰۷ صبح شد. The last verse suggests that these words are to be understood in a mystical sense: "the night of 'separation' is past, the morn of 'union' has arrived." Cf. *Díwán, SP*, IX 13: *ṣubḥ-i sa'ádat damid; ṣubḥ nah: núr-i Khudást*, and Maghribí's verse:

> *kunún az Maghribí rastam ba-kullí*
> *kih az Mashriq bar ámad áftáb-am.*

In the three oldest MSS. *ṣubḥ* takes the place of *pusht*.

عذر مخدومی الخ. The poet, lost in contemplation of God and unable to speak in his own person, begs God to make excuses to Ḥusámu'ddín, by whom he is inspired: his "intoxication" is such that he is no longer capable of expounding the mysteries imparted to him. This, or something like it, appears to be the meaning of the enigmatical verse; but the commentators offer several other interpretations. One of these is based on the fact or legend (*Nafaḥát*, 541, 10) that occasionally Rúmí would begin dictating the *Mathnawí* to Ḥusámu'ddín at nightfall and continue without interruption till dawn. In the present verse, therefore, the poet is said to desire God to ask his amanuensis to excuse him for concluding the recitation at that hour. Fa supposes that "ask pardon of Ḥusámu'ddín" may signify "do honour to Ḥusámu'ddín", and quotes a Ḥadíth in which God is represented as excusing Himself (*ya'tadhiru*) at the Resurrection to a man from whom He had withheld worldly goods because of the honour he was destined to enjoy hereafter. Cf. *v.* ۲۱۶۵ *infra*.

۱۸۰۸ *I.e.* God, the inward essence (*báṭin*) of all things, is the real intercessor on behalf of those who ask pardon of the Logos embodied in the Perfect Man. I do not think it probable that *marján* (see note on *v.* ۴۵ *supra*) is used metaphorically for *qalb*.

۱۸۰۹ منصور تو, *i.e.* Ḥalláj (Ḥusayn ibn Manṣúr), whom Persian writers often call Manṣúr-i Ḥalláj or simply Manṣúr, the famous Ṣúfí executed in A.H. 309. For a full account of his life and doctrine, see Massignon's *La passion d'al-Hallâj*. "The wine of Thy Manṣúr" refers to the phrase *ana 'l-Ḥaqq* in which Ḥalláj declared his mystical union with God. Cf. also his verses (*Ṭawásín*, 134):

> "Thy Spirit is mingled in my spirit even as wine is mingled with pure water.
> When anything touches Thee, it touches me. Lo, in every case Thou art I."

Though Ḥalláj himself was not a pantheist, he is so regarded by many later Ṣúfís, who identify his teaching with their own religious philosophy.

۱۸۱۰ دادهٔ تو, *i.e.* the vision of Thee as Thou really art.

باده, *i.e.* the wine of phenomenal form (*ṣúrat*) and whatever excites desire for anything other than God.

۱۸۱۱–۱۸۱۳ In these lines the poet speaks as the Perfect Man, the organ of Universal Reason (the Logos) which is the source and animating principle of all that exists in the spiritual and material worlds.

۱۸۱۱ جوش ما, *i.e.* Divine Love.

هوش ما, *i.e.* Universal Reason (*'aql-i kull*).

۱۸۱۳ The world of bodies is compared to a bee-hive, and the Perfect Man to the bees. As bees by Divine inspiration (see note on *v.* ۱۰۰۹ *supra*) build up honeycombs, cell by cell, so the Spirit of the Perfect Man makes the world (of which it is the archetype and final cause) an image of itself and fills all bodies, according to the capacity of each, with sweetness and light and knowledge and love of God.

۱۸۱۹ کوشش بیهوده. Cf. IV 2040.

۱۸۲۰ آنك او شاهست. Some commentators take these words to refer to the Perfect Man: from him, since he has overcome all human infirmities, prayer and supplication (*nálah*) appear marvellous; yet even he is always imploring God to increase His favours, which are infinite; for though he manifests the Divine attributes perfectly, he is not God absolutely (cf. *SIM*, 108, 142). Fa regards *Sháh* as equivalent to Allah and *nálah* to *shawq* (love-desire). God "is not lovesick", *i.e.* lacks nothing, but His mercies never cease for a single moment. Surely, then, His lovers who without Him lack all cannot rest till they have found Him.

۱۸۲۱ كُلَّ يَوْمٍ الخ, *Qur.* LV 29.

۱۸۲۳ دم آخر may stand for *dar dam-i ákhir*, "at the moment of death".

۱۸۲۴ Cf. *Qur.* x 62: "and ye do not any work but We witness you when ye are absorbed in it, etc." The two oldest MSS. read *harchih mí-kúshand agar mard ú zan-ast*.

۱۸۲۶ ترکی‌تاز. See note on *v.* ۸۵۷ *supra*.

۱۸۳۰ One old MS. has *gushád* = *gushádagí* instead of *widád*, and Fa reads *áwáz-i gushád*. Some edd. give *lafẓ* (or *nuṭq*) *u áwáz*.

۱۸۳۲ مرده شو. Cf. *v.* ۱۹۰۹ *infra*.

۱۸۳۳–۱۸۳۴ This passage illustrates "dying to self". "Make no pretensions: whatever attracts notice falls a prey to those whom it attracts. Conceal the bait (knowledge) which is devoured by others: be a trap, *i.e.* receive knowledge from God and His saints. Hide every good quality and action, be like a blade of grass on a roof, unobserved and uncared for."

۱۸۳۶ Mm read *chashm-bá* (*i.e.* "evil eyes") *ú khishm-bá*.

۱۸۳۷ روزگارش می‌برند, *i.e.* his worldly friends waste his time.

۱۸۳۸ او كه غافل بود الخ, *i.e.* he who neglects to sow the seed of good works in the present life.

۱۸۴۱ See *Qur.* VII 62 and II 47.

۱۸۴۲ *Qur.* XXI 69.

۱۸۴۳–۱۸۴۴ These lines refer to a legend that when Yaḥyá ibn Zakariyyá (John the Baptist) was fleeing from the Jews, who wished to kill him, a mountain opened and received him into its interior. Cf. III 1018.

۱۸۴۵ The two oldest MSS. have *bi-nifáq* for *pur madháq*, and there is good authority (GH) for *salámun al-firáq*.

P. ۱۱۲, Heading (2). The following passage develops the theme of *vv.* ۱۸۳۰–۱۸۳۷ *supra.*

۱۸۵۷–۱۸۶۲ *I.e.* "do not argue that praise cannot hurt you so long as you perceive the motives by which your flatterer is animated. In reality his praise is just as harmful as his blame, but since you take pleasure in praise, its injurious effects are hidden from you, whereas in the case of blame you recognise them at once and are enraged with the person who vituperates you after having flattered you in vain, even though you know perfectly well why he has changed his tune."

۱۸۵۸ بر ملا = *'alá mala'in mina 'l-ḥás* or *bayna 'l-malá* (*Ali's hundert Sprüche*, 27, 4). Besides *bar malá* (I 3209, III 2424; *Díwán*, *Tab.* 16, 8; *Makhzan*, 2032), *dar malá* (III 3058), *andar malá* (I 3568), and *az malá* (III 2454) are used in the sense of "publicly", "openly", "manifestly".

۱۸۶۴ اين اثر الخ. Translate: "this effect (*i.e.* the effect of the sweetmeat) does not continue (*i.e.* is not felt during a long period of time) like the other (*i.e.* the effect of the bitter drug)."

۱۸۶۵ چون نمى‌پايد. The commentators explain these words as meaning "since the effect of the sweetmeat does not remain perceptible for long"; but I rather think that *chún* is interrogative. If so, the translation will run: "how is it (the effect of the sweetmeat) (apparently) not continuing for long? It is continuing (all the time, though) latent."

هر ضدى را الخ, *i.e.* the harmful effects of praise are made evident by considering the effects of blame.

۱۸۶۶ The reading *páyad nihán* is supported by one old MS. but is not necessary.

۱۸۶۷ The reading *nafs az bas madḥ-há* has greater MS. authority than *az wufúr-i madḥ-há*.

۱۸۶۸ چوگان. I have been taken to task for calling the Persian polo-stick (which is curved at its lower end and resembles the modern hockey-stick) a "bat". In English, however, "bat" and "ball" are the words that best convey the antithesis expressed in Persian by *chawgán* and *gúy*.

۱۸۷۱ مرده الخ, *i.e.* they will flee from you as though you were a ghost.

۱۸۷۲ On παιδεραστία (*ṣuḥbatu 'l-aḥdáth*) among Ṣúfís, see *Talbís*, 282 *sqq.* and cf. *Math.* v 363 *seq.*, vi 3843 *sqq.*; Hartmann, *Darstellung*, 116; *Passion*, 796 *sqq.*; Gibb, *Hist. of Ottoman Poetry*, I 64; *SIM*, 35 *seq.* That the practice of *naẓar ilá 'l-murd* was not easy to put down appears from the frequency and emphasis with which it is forbidden by Ṣúfí Shaykhs. In the second hemistich two 13th-century MSS. read *dar dám-ash kunand*, and this reading improves the rhyme.

۱۸۷۳ When he is past his prime, his lovers abandon him and the Devil has no further use for him.

۱۸۷۴ Cf. vi 1277 *sqq.*

۱۸۷۶ Mss read *dív-i ná-ba-kár*.

۱۸۷۷ The MS. evidence is strongly in favour of the readings *án-kih* (instead of *án-gah*), *áwíkht ú*, and *zi-tú bi-grikht ú*. Cf. *Qur.* LIX 16: "like the Devil, when he bade Man disbelieve and, after he disbelieved, said, 'Lo, I am quit of thee'."

P. ۱۱۴, Heading. The particular application of the Ḥadíth is obvious. Deliverance from the body and the sensual self depends, like everything else, on the will of God.

۱۸۷۸ اندر بسیج. Cf. *andar basích* (*pasích*) *kardan* (III 2963).

۱۸۸۴ بادها, *i.e.* the winds of passion (*hawá*). Here and in the next verse most of my MSS. have *nashf-ash*; but *nasf-ash* goes better with *khasf-ash* and seems to me the preferable reading.

۱۸۸۷ کند از سر قدم. Cf. *v.* ۳۰۹۳ *infra* and Jámí, *Yúsuf ú Zalíkhá*, 92, 24: *qadam az tárak-i man kun ba-súy-ash*.

۱۸۹۰ Cf. *v.* ۳۸۸ *supra*.

۱۸۹۶ خزانست و بهار, *i.e.* diverse sensual or spiritual "states" (*aḥwál*). Cf. *infra*, *v.* ۲۰۳۷ *sqq.* and *v.* ۲۰۵۱.

۱۸۹۷ The great majority of my MSS. read *zi-ghunchah ú ward*.

۱۸۹۸ According to the commentators *barg* = thoughts, *shákh* = words, and *gul* = mystic knowledge.

۱۸۹۹ *I.e.* the words of the *Mathnawí*, inspired by Universal Reason in the form of the Perfect Man (Ḥusámu'ddín), whose heart is a garden of Divine mysteries, are imbued with the perfume of these spiritual flowers.

۱۹۰۰–۱۹۰۱ *I.e.* every effect (*athar*) has an efficient (*mu'aththir*), to which it serves as a guide.

۱۹۰۲ شد زبویی الخ. On smelling Joseph's shirt Jacob recovered his sight, which he had lost through excessive weeping (see *Qur.* XII 84 and 95).

۱۹۰۳ بوی بد, *i.e.* worldly knowledge.

۱۹۰۴ Here Joseph represents the prophet or saint in whom Divine Love is objectified, while Jacob stands for the seeker and lover. It behoves the lover to refrain from any act of self-assertion in the presence of the Beloved.

١٩٠٥ Saná'í bestows the title *Ḥakím* on himself in the following verses (*Ḥadíqah*, IX 231 *a*):

az hamah shá'irán ba-aṣl u ba-far'
man ḥakím-am ba-qawl-i ṣáḥib-shar'.
shi'r-i man sharḥ-i shar' u dín báshad:
shá'iri 'aql-rá chunín báshad.

١٩٠٦–١٩٠٧ These verses are quoted verbatim from the *Díwán* of Saná'í, 177, 7 and 11. Verse ١٩٠٦ is the opening verse of the *ghazal*, and *v.* ١٩٠٧ the fifth verse. The Teheran ed. of the *Díwán* reads *w-ar na-dárí* for *chún na-dárí* and *ṣa'b* for *sakht*. Fa makes *v.* ١٩٠٧ a *mathnawí* verse by reading *ná-zíbá u zard*.

سخت باشد الخ. This hemistich supplies an analogy for the statement that ugliness is only aggravated by the exhibition of pride and arrogance.

١٩٠٩ نیاز describes the feeling of sore need and utter want with which the mystic gives himself up to God.

١٩١٠ دم عیسی, *i.e.* the inspiration of Divine grace or the spiritual influence of a holy man.

١٩١١ خاك, *i.e.* humble and lowly and receptive. The two oldest MSS. read *numáyí* for *bi-rúyí*.

P. ١١٦, Heading. The following Story illustrates the four preceding verses. It is an allegory of the soul that turns away from worldly vanities to find peace and everlasting bliss in "dying to self". I do not know whether the part played by the Caliph 'Umar (ibn al-Khaṭṭáb) has any basis in Mohammedan legend, or whether, as seems more likely, the whole episode was imagined by the poet. An interesting analysis, from the aesthetic and stylistic point of view, is given by Dr G. Richter in *Persiens Mystiker Dschelál-eddin Rumi*, 28–45.

١٩١٦ همچو اسرافیل. See note on *v.* ٣٩٨ *supra*.

١٩١٧ رسایل, pl. of رسیل, occurs again at III 1473. *Rasíl* is used in the same sense at III 3225, and G reads *rasílí* here. *Rasílí kardan bá*, "to act as musical accompanist to (any one)", occurs in the *Díwán* of Saná'í, 4, last line. *Fíl* denotes the gross body.

١٩١٩ *Naghma-há* refers to the inward voice of Divine inspiration (cf. *v.* ١٩٣٢ *infra*) from which the prophet's call to God draws its life-giving power.

١٩٢٠ None but mystics know the real meaning and nature of mystical experience.

١٩٢١ Cf. *Tá'iyyah*, 697. For an exception to the rule that there can be no spiritual affinity between human beings and Jinn, see VI 2974 *sqq.*

١٩٢٤ *Qur.* LV 33: "O community of Jinn and mankind, if ye are able (*istaṭa'tum*) to pass forth (*tanfudhú*) from the regions of heaven and earth, then pass forth! But ye shall not pass forth save by authority." Bayḍáwí

explains *tanfudhú* as "fleeing from God and His destiny (*qaḍá*)" or "exploring heaven and earth in order to know what is therein; but this knowledge cannot be gained save by Divinely appointed means, *viz.* reason (*'aql*) and tradition (*naql*), leading up to that which lies beyond the highest heavens". Rúmí's meaning agrees better with the interpretation given by Najmu'ddín al-Kubrá (*Mq*, I 354, I *sqq.*): "O faculties celestial and mundane, if ye are able to disperse and return to the heaven of spirituality and the earth of corporeality, then disperse! But ye cannot, save by Our authority and decree"; or "if ye are able to attain unto the sciences of the higher and lower worlds without the authority of mystic inspiration (*al-wárid*), then strive to do so; but ye will never succeed till the power of the *wárid* descends upon you."

۱۹۲۵ اجزای لا, *i.e.* "ye who are attached to 'other than God' (*má siwá 'lláh*), which is the negation of real being".

۱۹۲۶ هین زلای نفی الخ, *i.e.* "say *lá iláha illá 'lláh* and thereby expel from your hearts the notion of 'otherness'". Ṣárí quotes the verse:

zi-daryá-yi shahádat chún nihang-i lá bar árad sar
tayammum farḍ gardad Núḥ-rá dar waqt-i ṭúfán-ash.

"When the leviathan *Lá* lifts up its head from the sea of the *shahádat* (the Moslem profession of faith),
It becomes obligatory on Noah to perform the ablution with sand (even) at the time of the Flood."

In the second hemistich G reads *ín khayál ú wahm yak-sú afganíd.*

۱۹۲۷ کون و فساد, *i.e.* the phenomenal world.

۱۹۲۸ دخمها, *i.e.* their bodies (cf. *v.* ۱۹۳۱ *infra*).

۱۹۲۹ گوش‌را, *i.e.* thy spiritual ear.

۱۹۳۱ Two of the oldest MSS. read *ján-i har yak murda-i az gúr-i tan.*

۱۹۳۳ بر خاستیم, *i.e.* "we experienced a spiritual resurrection".

۱۹۳۴ The first hemistich alludes to *Qur.* XLII 50–51: "it is not given to any human being that God should speak to him except through revelation (*waḥyan*) or from behind a veil, or except that He send a messenger to reveal to him what He pleaseth by His permission."

بانگ حق, the wordless *Kalám Alláh.*

اندر حجاب, as in the case of Moses and the Burning Bush (*Qur.* XX 9 *sqq.*; XXVII 7–8).

آن دهد الخ, referring to the conception of Jesus by the Divine Spirit which was breathed into the Virgin Mary (*Qur.* XXI 91, LXVI 12). Jesus is also called "the Word (*Kalimah*) of God, which He cast into Mary" (*Qur.* IV 169); this is the creative word *Kun* ("Be"). Similarly, as Fa explains, "when the Speech of God (*Kalám-i Ḥaqq*) comes into the heart of any one and the Divine Inspiration enters his heart and soul, its nature is such that there is produced within him a spiritual

child (*walad-i ma'nawí*) having the breath of Jesus that revives the dead". Cf. Eckhart's doctrine of the birth of Christ in the soul (Inge, *Christian Mysticism*, 162 *seq*.). His saying, "the Father speaks the Word into the soul, and when the 'son' is born every soul becomes Mary", is curiously parallel to what Rúmí says in this verse. See the Add. Notes on I 1515–1521.

١٩٣٥ فنا پوسیدگان. Cf. *v*. ١٩٢٧ *supra*. Some commentators, reading *ay faná-tán níst kardah zír-i púst*, which is supported by two old MSS., suppose that the poet is referring, not to those whose minds are set on perishable things, but to mystics in the state of *faná*, and that in the second hemistich he bids them emerge from their "non-existence" into the life in God (*baqá*) that characterises the Perfect Man. The context, however, is against the latter interpretation.

١٩٣٦ عبد الله is here a technical term for the "deified" or Perfect Man, invested with all the Divine attributes. According to *Káshání* (*Iṣṭiláḥát*, 91), it is properly applied to none but Mohammed (to whom God has applied it: *Qur*. LXXII 19), and to the heads of the Ṣúfí hierarchy (*Aqṭáb*) as his spiritual heirs. Cf. the Ḥadíth *inna 'lláha yaqúlu 'l-ḥaqqa 'alá lisáni 'abdihi*.

١٩٣٨ بی یسمع وبی یبصر. These words are quoted from the famous Ḥadíth-i qudsí (*AQ*, 91, 225) concerning *qurb-i fará'iḍ* and *qurb-i nawáfil*: "God said, 'My servant doth not draw nigh unto Me by any means that pleaseth Me better than performance of the obligatory duties of worship (*fará'iḍ*) which I have laid upon him; and My servant doth not cease to draw nigh unto Me by voluntary works of devotion (*nawáfil*) until I love Him, and when I love him, I am his ear, so that he hears by Me, and his eye, so that he sees by Me, and his tongue, so that he speaks by Me, and his hand, so that he takes by Me." Instead of *fa-bí yasma'u wa-bí yubṣiru* the older form of the Tradition has *kuntu sam'ahu 'lladhí yasma'u bihi wa-baṣarahu 'lladhí yubṣiru bihi* (*Ḥilyah*, Leiden MS., II 238*b*; cf. *Passion*, 511). While in *qurb-i fará'iḍ* the mystic is *fání* and God acts through him (cf. note on *v*. ٢٢٩ *supra*), in *qurb-i nawáfil* he is *báqí* and acts through God.

سر توی. The commentators cite Traditions in which God says *al-insánu sirrun min asrárí* and *al-insánu sirrí wa-ana sirruhu*. The Divine consciousness is manifested completely in the Perfect Man, who is both real (*ḥaqq*) and phenomenal (*khalq*), so that he is the medium through which God knows Himself and all His creation. See *SIM*, 86, 106 *seq*., 155 *seq*.

١٩٣٩ The mystical interpretation of the Ḥadíth *man kána lilláhi kána 'lláhu lahu* is that he who gives himself up entirely to God in *faná* is united with Him in *baqá*. That "annihilation" is a misleading equivalent for *faná* appears from Ibnu 'l-'Arabí's *dictum* (cited by Mq, I 357, 10): *wa-lá budda min ithbáti 'ayni 'l-'abdi fí 'l-faná'i fí 'lláhi*.

۱۹۴۰. In the unitive state it is realised that the Divine and human aspects of the Essence are interchangeable. See *Passion*, 514 *seq.*; *SIM*, 126 *seq.*

۱۹۴۱ Fa and Mq read زمشکاتی دمی, *i.e.* "whenever I shine forth from a lamp-niche for a moment", but no good MS. supports this reading.

۱۹۴۲ ظلمتی‌را, *i.e.* the darkness of ignorance, infidelity, and sin.

۱۹۴۳-۱۹۴۴ Adam, whom God taught the Names (see note on *v.* ۱۰۱۲ *supra*), typifies the Perfect Man, from whom other men learn the mysteries of the Divine nature. *Mí-gushúd* may be intransitive.

۱۹۴۵ *Kadú* = the saint; *khunb* = God. In the second hemistich read شاذ آن for شادان and translate: "the blessed gourd is not separated (from the jar), as thou art." All the commentators explain *shádán* (or *shád án*) as "taking pleasure in sensual things"; but Persian *shád* (written *shádh* in the older MSS.) does not give the right antithesis to *paywastah.* Here the word is evidently derived from Arabic *shadhdha*.

۱۹۴۶ The original form of the Ḥadíth is: *ṭúbá li-man ra'ání wa-ámana bí wa-ṭúbá li-man ra'á man ra'ání wa-ámana bí: ṭúbá lahum wa ḥusnu ma'áb.*

۱۹۴۷-۱۹۵۰. Cf. II 909 *sqq.* All prophets and saints derive their inner light from the Divine Spirit or the Light of Mohammed (see note on *v.* ۴۲۵ *supra*) which is the ultimate source of Revelation.

۱۹۴۹ The text is that of CH. My other MSS. read *bi-stán tu án* in the first hemistich and *sham'-i ján* in the second.

P. ۱۱۹, Heading. Only part of the Ḥadíth is quoted here; the rest of it runs: *la'allahu an tuṣiba-kum nafḥatun minhá fa-lá tashqauna abadan*, "perchance one of the breaths will reach you, and then ye will nevermore be miserable". The following passage develops the topic of Divine inspiration; and the keynote is the word *nafḥah*, which corresponds to *naghmah* (*vv.* ۱۹۱۹-۱۹۲۸ *supra*), *áwáz*, *báng-i Ḥaqq*, *dam* (*vv.* ۱۹۳۱-۱۹۴۳). The meaning of *nafaḥát* is brought out in another Ḥadíth similar to this one: *ta'arraḍú li-nafaḥáti raḥmati 'lláhi*, "Address yourselves to (*i.e.* make yourselves the objects of) the sweet exhalations of Divine mercy". In *Mirṣád*, 70, 4 *sqq.* = 74, 6 *sqq.*, the latter words are explained as an injunction to fulfil the religious law perfectly and thereby attain to *qurb-i fará'iḍ* (see note on *v.* ۱۹۳۸ *supra*), but Rúmí is thinking especially of the spiritual teaching, influence, and favours of the saints.

فی ایام دهرکم, *i.e.* at all times.

۱۹۵۳ For the mystical sense of اوقات see note on *v.* ۱۳۲ *supra.*

۱۹۵۵ جان آتش, *i.e.* the carnal soul. Two of my oldest MSS. give this verse in another form:

ján-i nárí yáft az vay intifá,
murdah púshíd az baqá-yi ú qabá.

The later MSS. give both doublets separately.

۱۹۵۶ For Ṭúbá, the Tree of Paradise, see *Aḥwálu 'l-qiyámah*, 109, 3 *sqq.* = *Muhammedanische Eschatologie*, 197. Most MSS. have *khalqán* for *ḥaywán*.

١٩٥٨-١٩٥٩ *Qur.* XXXIII 72: "Verily We offered the trust to the heavens and the earth and the mountains, but they refused to bear it and shrank from it. And Man assumed it. Lo, he was unjust and ignorant." The interpretations of this Qur'ánic verse are many and various (see Bayḍáwí *ad loc.*). In general terms the "trust" (*amánah*) which Man alone accepted is the Faith of Islam and obedience to the Divine Law. Hence Ṣúfís define it as gnosis (*ma'rifah*), which is the essence of the Faith (*Mirṣád*, 77, last line and *sqq.* = 82, penult. and *sqq.*); or the inspiration of Divine Grace and Love (*al-fayḍu 'l-iláhí*), in virtue of which Man is the vicegerent (*khalífah*) of God and displays all the Divine attributes. Nothing in the universe was capable of supporting such a burden, except Man, whom God made in His own image. Explanations of his "injustice" and "ignorance" are given by Rúmí (III 4672 *sqq.*), in *Mirṣád*, 95, 10 *sqq.* = 103, 14 *sqq.*, 111, last line and *sqq.* = 122, 10 *sqq.*, *Fíhi má fíhi*, 17, 8 *sqq.*, and *IK*, II 63, 7 fr. foot = *SIM*, 107.

As a specimen of the way in which Ṣúfís understand this important text, I append in a slightly abridged form part of an extract from the commentary on the *Qur'án* by Najmu'ddín Kubrá (*LHP*, II 491 *sqq.*), cited in Mq (II 495, 17 *sqq.*, comm. on *Math.* II 2372).

"In truth the *amánah* is that which is described as 'the great felicity' (*al-fawzu 'l-'aẓím*: *Qur.* IV 17), *i.e.* *al-faná fi'lláh* and *al-baqá bi-'lláh*, denoting immediate reception of the Divine grace (*al-fayḍ al-iláhí*), and which is called 'the trust' (*al-amánah*) because it is a Divine attribute bestowed on Man exclusively—*i.e.* on the Perfect Man who is the heart of the universe—and communicated through him to the whole creation; and this is the mystery of the vicegerency (*khiláfah*) which was conferred on Man alone. Man is 'unjust' (*ẓalúm*), because he did a wrong to himself by accepting a 'trust' that involves the naughting of himself (*faná'u nafsihi*); and 'ignorant' because he thinks he is this beast (*bahímah*) which copulates and eats and drinks, and does not know that his animal form is a mere husk whereof his spirit is the kernel, and that his spirit also is a husk whereof the kernel is Love; for he is the beloved of God and the lover of God (*Qur.* V 59). Whoever loves aught other than God is ignorant of himself, and he who knows himself knows his Lord with a unification (*tawḥíd*) transcending all copartnership (*shirk*)."

دل كه خون شدى. Cf. *v.* ٢٥ *supra* and note *ad loc.*

١٩٦٠-١٩٧١ The "Divine breaths" cannot inspire the heart that is swayed by sensual affections or attached to anything other than God.

١٩٦٠ ديگر لون, *i.e.* unique.: No Divine *tajallí* is ever repeated in the same form.

لقمهٔ چندى, *i.e.* some human infirmities (cf. *v.* ٣٩٩٠ *infra*) or unspiritual thoughts. It is improbable that the phrase is meant to be taken

literally, according to the Ḥadíth "when the belly is filled, Wisdom becomes mute", or that it refers to the intrusion of uninitiated persons.

۱۹۶۱ *I.e.* it is high time that the pure spirit, which sensuality and worldliness keep confined in the body, should be released from its prison. The antagonism of spirit and flesh is characteristically expressed by the word-play on *Luqmán* and *luqmah*. For Luqmán, the sage who gives his name to the thirty-first Súrah of the *Qur'án*, see art. Lukmān in *EI* and Horovitz, *Koranische Untersuchungen*, 132 *sqq.* He appears as a sagacious negro slave in several anecdotes related by Rúmí. One of these (see *infra*, *v.* ۳۵۸۴ *sqq.*) is identical with a story which occurs in the 14th cent. *Life of Aesop* by Maximus Planudes. The medieval Arabic version of Aesop's Fables is ascribed to Luqmán.

۱۹۶۲ خار. For the metaphor, cf. *vv.* ۱۵۰-۱۵۵ *supra*. The three oldest MSS. read *hawá-yi* for *hará-yi* in the first hemistich, and *hamí-júyid khár* in the second.

۱۹۶۳-۱۹۶۴ *I.e.* "you have not sufficient discernment to perceive that within you is a pure spirit of Divine origin, which is your real self, and that the only 'thorn' is the illusion of phenomenal existence". The thorn is the lowest form of life in the vegetable kingdom, the date-palm the highest (*Chahár Maqálah*, 6, 9). Instead of *níz níst* Fa has *tíz* (*téz*) *níst* and translates: "in his sole there is a thorn, and (therefore) his shadow (body) is not nimble (purged of grossness and ready to soar to God)." This reading can claim little MS. authority and gives a poor sense as well as a bad rhyme (see note on *v.* ۸۶ *supra*). The spines (*khár*) on the stem of the date-palm (*khurmá-bun*) are proverbial: *khár bá khurmá-st*. See *Amthál u Ḥikam*, II 706.

۱۹۶۶ مصطفی‌زادی الخ, *i.e.* the spirit riding on the body. The Spirit of Mohammed is the archetype of all created things (note on *v.* ۶۸۶ *supra* and *SIM*, 107 *sqq.*) and the father of all spirits (*abú 'l-arwáḥ*). Cf. the Ḥadíth: "I am the Light of God, and the true believers are from my Light." The comparison of the body to a "thorn-eating" camel occurs again at IV 1545.

۱۹۷۱ On the contrast between the real nature of Man and his bodily existence, cf. III 999 *sqq.*; IV 521 *sqq.*, 803 *sqq.*, 2469 *sqq.*, 3759 *sqq.*

۱۹۷۲-۱۹۹۱ How shall the "thorn" of egoism be eradicated? By the harmonising and unifying spirit of Love, of which Mohammed is the supreme type.

۱۹۷۳ که سازد همدمی. The commentators explain *ham-damí* as equivalent to *yak ham-dam*, but the rhyme requires *yá-yi ma'rúf*, and the abstract meaning suits the context much better.

حمیرا (diminutive of *hamrá*), a name given by the Prophet to his wife 'A'ishah on account of her fair complexion, is here applied symbolically to the Divine Spirit with which the mystic would fain converse as lover with beloved. Cf. *Ṭawásín*, 132 *seq.* Ibnu 'l-'Arabí declares (*Fuṣúṣ*, 272)

that those who behold God in woman enjoy the most perfect vision of Him. Cf. note on *v.* ۲۴۳۷ *infra*.

۱۹۷۳ آتش اندر نه تو نعل. There are frequent allusions in Persian poetry to this love-charm. A horse-shoe, on which the sorcerer has inscribed the name of the person he desires to bring under his influence, is put in the fire and spells are chanted over it. The red-hot shoe is supposed to excite a corresponding ardour in the heart of the loved one. By the same means a runaway slave may be induced to return to his master.

Hence the meaning of the verse is: "Cause me to be bewitched by thy beauty and drawn near to thee, in order that the glow of pure love may penetrate the mountain of my bodily nature and make it wholly spiritual" (cf. *v.* ۲۰۰۰ *infra*). The old belief that gems are formed by the action of subterranean heat originally emanating from the sun finds expression in many Persian verses, *e.g. v.* ۲۵۹۲ *infra* and the well-known verse:

sál-há báyad kih tá yak sang-i aṣlí z-áftáb
la'l gardad dar Badakhshán yá 'aqíq andar Yaman.

Some commentators (Fa, Ṣárí, and Mq) interpret *vv.* ۱۹۷۲–۱۹۷۳ in a rather different way. According to them the poet means that "the Prophet descended from the plane of *láhút* (Divinity) to that of *násút* (humanity) in order to come into connexion with the attributes of the fleshly nature (*bashariyyah*) without which he could not fulfil his mission (cf. note on *v.* ۳۶۶۳ *infra*); therefore he desired to be fascinated by the charms of 'Ḥumayrá' and brought down from the transcendental world for the purpose of displaying in sensible form and colour the rubies of gnosis and the mysteries of the Truth". In that case "Ḥumayrá" would represent the attractions of phenomenal beauty (*ḥusn*, as opposed to absolute beauty, *jamál*), and *ham-damí* (*v.* ۱۹۷۲) would denote the harmony established by Mohammed between the sensual and spiritual elements in man. Fa observes that such equilibrium (*i'tidál*) is characteristic not only of the Prophet himself but also of the religion which he instituted. The next verses, which indicate that "Ḥumayrá" is the heavenly spirit (*rúḥ*), would seem to be incongruous with the ideas suggested by the commentators. Cf., however, *v.* ۲۴۲۸ *infra* and the note on *v.* ۲۴۳۷.

۱۹۷۴ جان = *rúḥ* (ψυχή), often a feminine noun in Arabic.

۱۹۷۶ این نه آن جانست الخ. The animal or vital spirit (*rúḥ-i ḥayawání*) is described as "a subtle body" (*jism laṭíf*) originated in the heart and thence conveyed by the carotid arteries to the brain. Having a corporeal basis, it may be said to be a product of the elements and their four "natures", *viz.* dryness, moisture, heat, and cold.

۱۹۷۸ The human spirit (*rúḥ-i insání*) comes directly from God (*min amri Rabbí*). In the Perfect Man it is "the soul of goodness", dispensing good to all the world.

بی خوشی نبود خوشی الخ, *i.e.* without real intrinsic goodness there can be no lasting joy and felicity. *Murtashí*, "receiver of bribes", *i.e.* one whose happiness depends on the extraneous means whereby it is procured.

۱۹۸۰ چون شکر کردی الخ, *i.e.* "when by keeping faithfully the Primal Covenant (see note on v. ۱۲۱۴ *supra*) you shed the attributes of the lower self and assume the nature of the Spirit who is Absolute Goodness and Love". Though two of the three 13th-century MSS. have *bisyárí*, the reading of G, *ta'thír*, seems preferable.

۱۹۸۱ از خود, *i.e.* from his real self. For *rahíq*, cf. note on v. ۳۲۳ *supra*. In the second hemistich all my MSS. except CN read *gum shavad gum ay rafíq*.

۱۹۸۲ عقل جزوی, the particular, individual, discursive reason (διάνοια) as opposed by Plotinus to the universal, super-individual, spiritual reason (νοῦς). Hence it is contrasted, as the distinctive quality of Iblís, with love, which is characteristic of Adam (IV 1402, VI 260). Cf. also IV 1295 *sqq.*, 1960 *sqq.*; V 463 *sqq.*

۱۹۸۳ The nature of Reason, like that of the Angels, is "the purest light of heaven" (III 3193, 4054); but egoism turns an angel into a devil.

۱۹۸۴ چون بحکم حال الخ, *i.e.* when it is a question of mystical experience, the discursive reason has nothing positive to say: it can only deny.

۱۹۸۵ نشد از هست نیست = *lam yafna 'an wujúdihi*.

چونك طوعاً الخ. Cf. the Hadíth *mútú qabla an tamútú*, "die (the death to self) before ye die (the death of the body)".

۱۹۸۶ جان, the Divine Spirit which (regarded as the Logos) is the Spirit (*rúh*) or Reality (*haqíqah*) or Light (*núr*) of Mohammed, whence all prophets and holy men derive their inspiration.

ارحنا یا بلال, *i.e.* "relieve us from the cares of this world by chanting the *adhán* (call to prayer)". Bilál, an Abyssinian slave, was the first Moslem to act as muezzin.

۱۹۸۷ سلسلت. *Salsal* is used as an epithet of water = sweet, limpid, or of wine = mellow. G writes *silsil-at* = *musalsal-at*, which gives a better rhyme and is undoubtedly correct. The sense of *báng-i silsil-at* is exactly rendered by Milton's "linkèd sweetness long drawn out".

۱۹۸۹–۱۹۹۱ When the victorious Moslems marched away from Khaybar in A.H. 7 (A.D. 628), they halted for rest towards the end of the night, and the hour of the dawn-prayer (*salátu 'l-fajr*) was past before the sunbeams roused them from slumber (Ibn Hishám, 766 *seq.*). The poet, playing on the etymological connexion between *ta'rís* and *'arús*, makes the "night-halt" a symbol for the mystical marriage of the soul with God.

۱۹۹۳ عشق is used here with the meaning of *ma'shúq*. Both *'ishq* and *ján* refer to the Divine Being viewed in different aspects.

۱۹۹۴–۱۹۹۷ In relation to God, who is the Absolute Good, nothing is absolutely evil (IV 65 *sqq.*, VI 2597 *sqq.*). The same things are "evil" in so far as they lack some positive quality that would make them good, and "good" in so far as they cause that quality to be manifested (II 2927 *sqq.*, V 574 *sqq.*, VI 1747 *sqq.*). God has created nothing without a purpose: the existence of "evil" serves to demonstrate His omnipotence and display the infinite perfections of His nature (II 2535 *sqq.*; *SIM*, 131). But though He wills, decrees, and creates all actions *quá* actions, He does not will, decree, and create them *quá* good or evil. These are names given by God or by us to actions which are approved or condemned on religious grounds. Infidelity, in respect of its being Divinely ordained, "is wisdom"; but in relation to human creatures it is disobedience to God's law and a deadly sin. Cf. III 1362 *sqq.*; *SIM*, 158.

۲۰۰۰–۲۰۰۱ The transfiguration of the body of the prophet and saint by the Divine Light (Spirit) is finely described in VI 3058 *sqq.* Cf. Andrae, *Die Person Muhammeds*, 362 *sqq.*, who gives parallels from Hellenistic mysticism.

۲۰۰۲ چون زیاد. From the obscure definitions given in the Persian lexx. it would seem that the terms *ziyád* and *naqsh-i ziyád* denote an imaginary and merely nominal addition which is sometimes made to the numbers thrown by the dice in the game of *nard* (Oriental backgammon).

۲۰۰۳ نمک اندر شد, *i.e.* it assumed the Divine attributes of purity and loveliness (*maláhat*). For salt (*milh*) as an emblem of spiritual regeneration, cf. II 1344.

۲۰۰۴ زآن حدیث الخ. The commentators quote two Traditions of the Prophet: *ana amlahu min akhí Yúsufa wa-Yúsufu ajmalu minní*, "I am (inwardly) more lovely than my brother Joseph, though Joseph is (outwardly) more beautiful than I"; and *ana afsahu 'l-'Arabi*, "I am the most eloquent of the Arabs".

۲۰۰۵ وارثان او, *i.e.* the perfect saints, who are the heirs of the *Haqíqatu 'l-Muhammadiyyah*.

۲۰۰۶ Cf. *vv.* ۴۰۵–۴۰۶ *supra*. The saints are hidden from the eyes of the vulgar; in order to see them, you must rise from the plane of spatiality to contemplation of the Infinite (*lá-makán*), but how should the soul that thinks "before" and "behind", *i.e.* the animal soul, be capable of this? Fa translates *pish-i hast-at*, "in the presence of thy (real) being". G writes *písh* with *sukún*. Some commentators understand the verse to mean that he who enjoys communion with the saints is unconscious of space and time; but this passage is addressed to the seeker, not to the adept.

۲۰۱۰ ای عدم الخ. Man is essentially immaterial: his spirit, being non-existent externally, transcends all spatial relations. Cf. note on *vv.* ۶۰۶–۶۱۷ *supra*.

٢٠١١ *I.e.* "thy day of life is a journey to God, who sheds on thee the rain of His inspirations if thou wilt open thy heart to receive them". Cf. St John ix 4: "I must work the works of him that sent me, while it is day: the night cometh when no man can work."

٢٠١٣ زیر خاک الخ, *i.e.* the Light of Mohammed was the cause of his resurrection and everlasting life.

٢٠١٤ *Dirakht* is any caulescent plant, and the poet seems to be thinking of plants, which shoot up from the earth in spring, rather than of trees.

٢٠١٦ The "tongues" are the leaves, the "hand" the stem or branch.

٢٠١٧ "Like ducks, they have plunged their heads in water", *i.e.* they have sunk into the flood of death.

٢٠٢٠ هست این قدیم, referring to the doctrine of the *Dahriyyah* (see art. in *EI* and Shahrastání, *Milal*, 432, 5 *sqq.*) or Materialists that the world is eternal and that life, death, and all change arise from Nature and the movements of the celestial spheres.

٢٠٢١–٢٠٢٣ God causes spiritual gardens of faith, knowledge, and love to bloom in the hearts of His prophets and saints so that under the influence of this inspiration they tell of Divine mysteries and diffuse the Truth far and wide. In *v.* ٢٠٢٢ G reads *asrár-i gul.*

٢٠٢٤ همچون جعل. See note on II 2086. *Názuk-maghz* is best taken as a compound epithet.

٢٠٢٥ غرق, *i.e.* absorbed in their own affairs. *Lam'án u barq*, mystic illumination. *Lawámi'* (*Kashf*, *Eng.* 385) frequently occurs in this sense.

٢٠٢٦ و آنجا چشم نی. Cf. *Qur.* VII 178: *wa-lahum a'yun^un lá yubṣirúna bihá.* The clairvoyant eye is the *oculus cordis* which sees (in the prophet or saint) a refuge from unbelief and guide to salvation.

٢٠٣٣ Concerning the supernatural powers supposed to reside in garments and other articles of dress, relics, etc., belonging to the Prophet or Moslem holy men, cf. Goldziher, *MSt*, II 356 *sqq.*, *SIM*, 73 *sqq.*

P. ١٢٤, Heading (1). I have not been able to find these verses of Saná'í in his *Hadíqah*, whence they probably come. The first verse is quoted by Sultan Walad in the *Ibtidá-námah* (Ṣárí, I 442, 2).

آسمانهاست. The descending planes (*SIM*, 94 *sqq.*) or emanations (Universal Reason, Universal Soul, etc.) of Being in the spiritual world may be likened to the heavens of the material world, which are ruled by these Modes of the Divine Essence in the same way as the earth is ruled by the planetary spheres. Cf. *vv.* ٧٥٤–٧٥٦ *supra* and the Preface to Book III, p. ١, l. ٤ *sqq.*

٢٠٣٦ فی لبس الخ, *Qur.* L 14. In the *Qur'án* the "new creation" refers to the resurrection of the body at the Last Judgement, but here the words are used to describe the creation of new life in the mystic's heart by "rain from the Unseen" (*bárán-i ghayb*), *i.e.* by the influence of Divine grace (*fayḍ*). This "rain", however, varies in its effects according to

the nature and inherent capacity of the recipient: it may be a rain of Mercy (*Jamál*) or a rain of Wrath (*Jalál*). Cf. note on *v.* ۲۹۶ *supra.*

۲۰۴۰ سررشته بیاب, *i.e.* "apprehend the esoteric meaning of the analogy".

۲۰۴۱ Nearly all MSS. and edd. have the incorrect reading *ranj ú ghabin.*

۲۰۴۳ نیکبخت, *i.e.* one predestined to eternal felicity.

۲۰۴۵ آنك جانی داشت, as opposed to those who, since they have "hearts without understanding", are "worse than beasts" (*Qur.* VII 178).

بر جانش گزید, *i.e.* prized it more than life.

P. ۱۲۴, Heading (2). The complete text of the Ḥadíth as given by Fa, Ṣárí, and Bul. will be found in the *app. crit.* None of my MSS. goes beyond the first three words.

۲۰۵۲ عقلیست جزوی. See note on *v.* ۱۹۸۲ *supra.* The *kámilu 'l-'aql* is the saint inspired by the Logos (Universal Reason).

۲۰۵۳ غُلّی شود; *i.e.* the *murshid* is the means whereby the *muríd* is disciplined and made perfect

۲۰۵۵ Mm read *az ḥadíth-i awliyá.*

۲۰۵۶ The reading *z-án* occurs in C only. The other MSS. have *tá.*

۲۰۵۹ خلالی, a wooden toothpick or a thorn used for that purpose; hence a minute part or quantity (of anything). Vullers, *sub voc.*, cites a verse of Niẓámí:

kas ámad k-az án mulk-i árástah
khilálí na-mánd-ast az án khwástah.

۲۰۶۰ زبدهٔ وجود. Mohammed, as the Logos, is the archetype and final cause of creation. In him the supreme ideal of humanity is realised.

۲۰۶۳–۲۰۷۰. These verses should be compared with several passages (IV 1323 *sqq.*, 2608 *seq.*, 3740 *seq.*; VI 2193 *sqq.*, 3526 *sqq.*) in which the poet argues that *ghaflat* (blindness to the Truth, ignorance of God's mysterious purposes, and preoccupation with selfish hopes and fears) is a Divine blessing (cf. *Kashf*, 382, 1 *sqq.*) in so far as it serves to maintain the worldly environment that is necessary for the development of spiritual perfection, and prevents the bodily existence of the mystic from being entirely consumed by the rapture of love and longing.

۲۰۶۴ In the state of stupefaction (*ḥayrat*) produced by excessive grief the mourner has no thought of himself. Not until God assuages his pain can he resume the work he is predestined to do in the world. Cf. V 3264 *sqq.*

۲۰۶۵ Cf. the Ḥadíth: *lawlá 'l-ḥamqá la-kharibati 'l-dunyá.*

۲۰۶۶ هوشیاری = *ṣaḥw*, "sobriety", *i.e.* the spiritual consciousness and clairvoyance of the mystic who is "perfect in reason" (*kámilu 'l-'aql*). While from one point of view this term is opposed to *ghaflat*, from another it is the antithesis of *sukr*, mystical "intoxication" (see *Tá'iyyah*, 326 *sqq.* = *SIM*, 230 and note *ad loc.*; *Kashf*, *Eng.* 187 *seq.*).

٢٠٧٠ All distinctions, including that of good and evil, would vanish from a world filled with the Light of the Spirit. Cf. note on *vv.* ١٩٩٦–١٩٩٧ *supra.*

P. ١٢٦, Heading. مَخْلَص, the dénouement, *i.e.* the allegorical meaning or moral, of a story. Cf. *v.* ٢٦١٦ *infra.* G writes *makhlaṣ* (not *mukhlaṣ*) in both places, and this is the correct form of the word.

٢٠٧٢ Read *báz-i ján-sh.*

٢٠٧٧ Zuhrah (Venus) is often represented by Persian poets as the celestial minstrel.

٢٠٧٩ در صدور, *i.e.* in men's hearts; not "in their (own) breasts", as I have translated it. The Divine Word, of which the prophets and saints are the mediators, is the origin of all created things and infinitely more powerful in its effects than the blast of the trumpet that will be blown by Isráfíl at the Resurrection. The latter will only bring bodies to life, but the voice of the Perfect Man can revive the hearts of the spiritually dead.

٢٠٨٠ نیستی, *i.e.* the inward reality which is non-existent externally.

٢٠٨١ All thought and speech are under the sway of the Divine attributes manifested in the Perfect Man, and essentially he, as the Logos, is the soul of every mystical experience.

٢٠٨٧ ابریشم بها. There are allusions to this use of silk in the *Sháhnámah* (ed. Turner-Macan), III 1586, 9, and *Marzubán-námah*, 166, 18: *pindárí án abrísham bar sáz-i 'adl-i ú ummu 'l-awtár búd.* In *Díwán, Tab.* 202, 7 the diminutive *abrishamak* = harp-string.

پذیرد قلبها, *i.e.* accepts the prayers of sinners.

٢٠٩٣ The oldest MSS. read *bí par* for *bí sar.*

٢٠٩٦ عین ایوبی الخ. *Qur.* XXXVIII 40–41: "And remember Our servant Job, when he called unto his Lord, saying, 'Lo, the Devil hath afflicted me with distress and torment'; (and We said unto him), 'Stamp with thy foot', (and a spring gushed forth, and We said), 'This is a cool washing-place and (refreshing) drink'."

٢٠٩٧ The boundless Divine grace whereby the Harper was caused to turn to God (*tawbah*) and become absorbed in Him (*istighráq*) is compared to the fountain by which Job was purged of disease and pain.

٢١٠٢ خار بیرون شد. See *vv.* ١٩٦٢–١٩٧١ *supra.* The mystic who has lost himself in God must find himself again, *i.e.* rise from self-negation (*faná*) to positive and active consciousness of life in God (*baqá*), return to the world, and make God manifest by his works. See *MI*, 162 *sqq.*; *IP*, 19 *sqq.*

٢١٠٣ مول مولی می‌زد. This phrase occurs at v 259, 1825, 2852.

٢١٠٦–٢١٠٧ It is better to regard each of these verses as complete in itself. Instead of "his spirit heard" read "his spirit heard it", and substitute a comma for the colon after "every cry and sound".

آن ندایی, *i.e.* the words *alastu bi-rabbikum* (*Qur.* VII 171). See note on *v.* ١٢٤١ *supra.*

٢١٠٩ Tájik or Tazhík = a man of Iranian race, a Persian, especially as opposed to a Turk. For the curious history of this word, see art. Tadjik in *EI*.

فهم کردست الخ. See note on *vv.* ٥١٢–٥١٣ *supra.*

٢١١٠–٢١١١ The life of the universe is perpetually renewed (cf. notes on *vv.* ١١٤٢–١١٤٨ and ٢٠٣٦ *supra*). At the call of God every object of potential existence comes into actual being, and this implicit obedience of the *marbúb* to its *Rabb* corresponds to the express acknowledgment of fealty made by all human spirits in pre-existence. In the mystic's unified experience of reality the whole process of creation from the Primal Covenant to the Resurrection is a single timeless moment of Divine self-manifestation. Cf. *Tá'iyyah, vv.* 495–496 = *SIM*, 245 and notes *ad loc.*, and *Fuṣúṣ*, 10 *seq.* = *SIM*, 155.

٢١١٢ Bul. and other edd. give two forms of this verse, but the doublet has no respectable authority. Most MSS. read *man zi-fahm-i* instead of *z-áshnáyí*.

P. ١٢٩, Heading. The Prophet's mosque at Medina had a *ṣuffah* (arbour) on the side facing the *qiblah*. Trunks of palm-trees were used as columns, and these were roofed over with palm-leaves and clay (see art. masdjid in *EI*, III 316 *seq.*). For some time after the mosque was built, the Prophet would lean against a palm-trunk while preaching; but subsequently a pulpit (*minbar*) was set up for him. It is related by Jábir ibn 'Abdalláh that a woman of the Anṣár said to the Prophet, "O Messenger of Allah, shall I give thee something to sit upon? I have a slave who is a carpenter." He replied, "If you please." So she had a pulpit made for him, and when Friday came and the Prophet seated himself, the palm-trunk beside which he used to preach cried aloud till it was wellnigh splitting. He descended from the pulpit and took hold of the palm-trunk and clasped it to his bosom, whereupon it began to moan (*ta'innu*) like a child who is being hushed. When at last it became quiet, the Prophet said, "It was made to cry by the verses of the *Qur'án* that it used to hear me reciting." See Bukhárí, **11**, 26 (I 233, 4 *sqq.*); **34**, 32 (II 15, 10 *sqq.*); **61**, 25 (II 400, 5 fr. foot and foll.), and cf. Ibn Baṭṭúṭah, I 275. Hujwírí (*Kashf*, *Eng.* 234) tells, as an experience of his own, the story of a pillar (in a mosque) that spoke to Abú 'l-Qásim Gurgání.

٢١١٣ از هجر رسول. Cf. *Díwán*, *Tab.* 233, 1:

man-am ustún-i án masjid kih masnad sákht payghambar;
chu ú masnad digar sázad zi-dard-i hajr nálán-am.

Further references to "the moaning pillar" occur in *Díwán*, 289, 13, marg. and 301, 4, and *Math.* I 3280, VI 859.

٢١١٦ G reads *guft khwáhí kih tu-rá.* For the construction, see note on *v.* ٣۴۵٨ *infra.*

٢١١٧ The best MSS. read *Ḥaq-at sarví kunad* and *tá abad.*

٢١٢۴ واقفان امر کُن, *i.e.* the prophets and saints, to whom it is mystically revealed that God by His creative Word (*Kun*) has endowed *jamádát* (plants and minerals) with life and understanding and speech (cf. note on *vv.* ۵١٢–۵١٣ *supra*). This is a truth which, unless it were guaranteed by Divine revelation (*e.g. Qur.* XVII 46), all the world would have denied, as in fact it is denied by infidel philosophers. The commentators incline to the view that *wáqifán-i amr-i Kun* refers to the *jamádát* themselves, but (apart from other objections) any one who looks at the context will see the improbability of that interpretation.

٢١٢۵ In the second hemistich the two oldest MSS. read *afganad-shán ním wahmí dar gumán.*

٢١٢٦ For *ẓann* (opinion) contrasted with *'ilm* (knowledge) and *yaqín* (intuitive certainty), see III 1510 *sqq.*, and cf. *Qur.* X 37.

٢١٢٩ کوه may be taken metaphorically (cf. IV 3364) as a description of the speculative theologian or philosopher who is reduced to silence and confusion by the saint.

٢١٣١ Nearly all MSS. read *sulṭán-i baṣar.*

٢١٣٢ My translation of this verse, though supported by the commentators, is incorrect. Read *khalq-i rúshan-dídah* with GH and translate: "(yet) they are under the protection of the clear-sighted people", *i.e.* the holy men who can lead them to God, whereas logical reasoning only enables them to understand and follow the teaching of the Prophet externally.

٢١٣٣ مرده‌اندی, *i.e.* "they would pass their lives in ignorance and sensuality".

٢١٣٨ آمدیت. So all my 13th- and 14th-century MSS. For *-ít* instead of *-íd* as the suffix of the 2nd person plural (especially when *dál* is the final letter of the stem), see *TA*, Vol. II, preface, p. 9; *Qábús-námah*, 68, 8; 109, 12–15. These forms are common in old MSS. of the *Mathnawí*, *e.g. vv.* ٢۵٣١, ٢۵٣٢, ٢۵۵۴, ٢۵۵۵ *infra.*

٢١۴٠ از عصی, referring to *Qur.* XX 119.

٢١۴٢ پنج نوبت. In Moslem lands the beating of a large drum (or the playing of a band) at the palace-gate five times daily was, and still is, a mark of sovereignty. Cf. Quatremère, *Histoire des Mongols de la Perse*, I 418, note 196.

٢١۴٣ این مزه, *i.e.* spiritual and mystical perception (*dhawq*). It is only carnal reason that demands miracles from a prophet.

٢١۴۴ بی جرّ و مدّ, literally, "without ebb and flow". Cf. II 195, 1551; V 911. Here and in the other passages (except II 195, where جر is

required by the metre) the edd. read *jazr u madd* against the authority of the best MSS.

۲۱۴۵ اين طريق بكر, *i.e.* the esoteric Way, reserved for those who turn to God with faith and love.

۲۱۵۰ همچو در نان تخم صرع, *i.e.* poisonous, like bread containing seeds of darnel (a kind of rye-grass, "tares") that are diseased with ergot. The poisoning so caused is known technically as "ergotism". *Ṣar'* appears to be identical with *shaylam* or *gandum-i díwánah* (*lolium temulentum*), which, when eaten in the form of bread, produces giddiness and intoxication. See Achundow, p. 381, No. 282.

۲۱۵۱ The commentators explain that the sceptic dare not come out in his true colours; for if he did, he would incur the penalties of the religious law.

۲۱۵۲–۲۱۵۳ *I.e.* his own hands and feet exemplify the obedience of matter to spirit and bear witness to the truth which he assails with his tongue, viz. that all *jamádát* obey the Divine Spirit and proclaim the glory of their Lord and Creator. No doubt the poet is thinking of *Qur.* XXXVI 65: "this Day We seal up their mouths, and their hands speak to Us, and their feet bear witness of what they were earning"; but the application is different.

۲۱۵۳ Mm have *bi-gúyand* in the second hemistich.

۲۱۶۳ ابريشم بها. See note on *v.* ۲۰۸۷ *supra*.

۲۱۶۹ دوانه (not in the lexx.), instead of the usual *rawánah*. Mm read *ghayr-i án pír u* (او) *na-díd*. As these words are repeated in the next verse, the reading *pírú* (*pír* and suffix *ú*: see Ranking, 136) *na-búd* may have been introduced by the copyist for the sake of variety.

۲۱۷۲ Stringed musical instruments were banned by the Prophet, and the character of Moslem professional musicians is generally disreputable.

۲۱۸۴ The oldest MS. reads:

pír larzán gasht chún in-rá shaníd,
dast mí-kháyíd u bar khwad mí-ṭapíd.

۲۱۸۶ In this and the following verses the harp is an emblem of the appetitive soul (*nafs*), which Ṣúfí writers often liken to a brigand attacking the pilgrims on the way to God. Cf. *v.* ۲۹۱۴ *infra*; IV 3609.

۲۱۹۰ Two 13th-century MSS. read *har rúzí az án* in the first hemistich and *qímat-i án dar jahán* in the second. For the value of a life devoted to God, cf. III 124 *sqq.*

۲۱۹۳ The *zír-afgand-i khurd* is one of the twenty-four *ṭubú'* or *shu'ab* (musical tones). See *JRAS* for 1932, pp. 381 and 383.

۲۱۹۴ In the Translation the next four verses are taken as a comment by the poet, though formally, I think, they belong to the Harper's prayer.

۲۱۹۵ *I.e.* "all the injuries of which I complain are inflicted on me by my selfish 'self' (*nafs*), and in seeking redress I turn to God alone".

۲۱۹٦ از من بمن نزديكتر, referring to *Qur.* L 15: "We (God) are nearer to him than the neck-artery."

۲۱۹۷ Cf. IV 2614 *sqq.*, VI 2297.

۲۱۹۸ *I.e.* "God is continually renewing and replenishing the existence with which He endowed you. Regard the Giver, not the gift: forget yourself in contemplation of Him."

P. ۱۳۴, Heading. The words *kih nistist* are omitted in Mm; but K has *kih mastist*.

۲۱۹۹ *Hushyárí* is here opposed to *mastí*, "mystical intoxication and self-abandonment". Cf. note on *v.* ۲۰٦٦ *supra*.

۲۲۰۰ گناهی دیگرست. See note on *v.* ۵۱۷ *supra*.

۲۲۰۱۰ ماضی الخ. See notes on *vv.* ۱۳۲-۱۳۳ and ۱۱۴٦-۱۱۴۹ *supra*. In the higher planes of mystical experience all relations, including those of time and space, are found to be unreal. Cf. III 1151 *sqq.*, 2074 *sqq.*, 2937 *sqq.*; V 2180 *sqq.*; *GR*, 155 *sqq.*, 460 *sqq.*

۲۲۰۲-۲۲۰۳ *I.e.* "so long as you remain in the bonds of illusion, you are cut off from Divine inspiration, just as a knotty unperforated reed is incapable of receiving the breath of the flute-player and making music" For the metaphor cf. note on *v.* ۱ *supra*.

۲۲۰۴ چون بطوفی الخ. Most commentators explain *tawf* as referring to the circumambulation of the Ka'bah, *i.e.* "when you circumambulate the Ka'bah of Unity, wearing the *ridá* of egoism (instead of the *iḥrám* of self-abandonment), you cannot attain to the realisation of Unity". In my opinion, however, *ṭawf* here describes the self-centred attitude of the penitent whose thoughts, instead of being fixed on God, are ever circling round his own past sins: he resembles a tourist (*tá'if fi 'l-bilád*) who comes home so full of the sights he has seen that he cannot give his whole mind to urgent affairs. This meaning of *ṭawf* suits the context much better. WM says that there is no allusion to the Ka'bah, but his explanation of *ṭawf* is based on I 2364, which is not parallel to the present verse; he also derives *murtadí* from *radda*. According to my view, the translation should be as follows:

> "When thou art touring (round thyself), thou art wrapped (absorbed) in the tour: when thou hast come home, thou art still with thyself (self-conscious)."

Fa and others render *ba-ṭawfí murtadí* by "wrapped in a sort of *ṭawf*". It seems necessary to understand these words as equivalent to *ba-ṭawf murtadí báshí*.

۲۲۰۵ توبهٔ تو الخ, because self-consciousness is the greatest of all sins (I 517, note). Hence the elect do not repent of sinful acts as such, but only of *ghaflat*, *i.e.* forgetting God even for a moment. The true penitent is he who has been made immaculate by Divine grace, so that to him

the very thought of sin is impossible; he is the lover in whom every attribute of self has been purged away. For the question whether sincere repentance involves remembering the sin (*dhikru 'l-dhunúb*) or forgetting it (*nisyánu 'l-dhunúb*), see *MI*, 31 *seq.*; *Kashf*, *Eng.* 296 *sqq.*; *Qút*, I 182, 11 *sqq.*; Qush. 55, 10 fr. foot and *sqq.*; *Luma'*, 43 *seq.* The latter view, which was held by Junayd, is essential to the mystical doctrine of *tawhíd*.

۲۲۰۶ کی کنی الخ, *i.e.* "when wilt thou turn entirely to God?"

۲۲۰۷ Mm read *zár-rá qublah zaní*.

۲۲۰۸ فاروق. For the meaning of this title as applied to 'Umar, see II 923.

۲۲۰۹ جانش, *i.e.* his animal soul. *Ján-i digar*, *i.e.* the "human" spirit (*ján-i insání*) which God breathed into Adam.

۲۲۱۱ از ورای جست و جو, *i.e.* inapprehensible by the intellect. This verse depicts the end of the mystic's quest, viz. *faná*, as God's drawing him (*jadhbah*) to Himself, so that he becomes *majdhúb-i mutlaq*.

۲۲۱۲ In the first hemistich read *hál u qálí* with Mm.

۲۲۱۴–۲۲۱۵ *I.e.* Divine Wisdom requires that the nature of Reality should be made known through Man, whose spirit is an emanation of Universal Reason and perpetually receives from that source the grace and knowledge whereby it ascends to union with God. Cf. *supra*, *v.* ۱۱۳۹ *sqq.*, note on *vv.* ۲۰۲۱–۲۰۲۳, *GR*, 562 *sqq.*, and Emerson: "There is one mind common to all individual men. Who hath access to this universal mind is a party to all that is or can be done, for this is the only sovereign agent."

۲۲۱۹ بیشهٔ جان. See note on *v.* ۱۱۳۶ *supra*.

P. ۱۳۶, Heading. اللّهمّ الخ. These words form part of a Hadíth (Bukhárí, **24**, 27, vol. I, p. 364) which runs as follows: *má min yawmin yuṣbiḥu 'l-'ibádu fíhi illá malakáni yanziláni fa-yaqúlu aḥaduhumá Allábumma a'ṭi kulla munfiqin khalafan wa-yaqúlu 'l-ákharu Allábumma a'ṭi kulla mumsikin talafan*.

آن منفق مجاهد راه حقّ است. The *munfiq* (liberal), who spends his property "in the way of God" (*Qur.* II 263), *i.e.* in alms-giving and charity, is contrasted with the *musrif* (prodigal), who wastes his substance in worldly pleasures. I regret that in the Translation "prodigal" has been used to translate *munfiq* as opposed to *mumsik*, "parsimonious"; Cicero's distinction between *liberalis* and *prodigus* ought to be observed.

۲۲۲۶ Since everything belongs to God, we must spend or refrain from spending in accordance with His command. It is an act of infidelity to bestow on unworthy persons or objects the wealth, knowledge, etc., which are held on trust from Him.

۲۲۲۷–۲۲۳۳ All my MSS. except K (14th cent.) give these verses in the order in which they are printed here. It seems probable, however, that

some dislocation has occurred. *Vv.* ۲۲۳۱ and ۲۲۳۳ stand very awkwardly in their present positions. K, followed by Ṣárí, places *v.* ۲۲۳۱ after *v.* ۲۲۲۹, *v.* ۲۲۳۳ after *v.* ۲۲۳۱, and *v.* ۲۲۲۸ after *v.* ۲۲۳۳, so that the passage reads:

(2229) Endeavour to find out the command of God from one who is united (with God): not every heart understands the command of God.

(2231) In the *Qur'án* there is warning to the heedless that all their spendings are a (cause of) bitter grief to them.

(2233) The chiefs of Mecca (when) at war with the Prophet offered sacrifice in hope of acceptance,

(2228) For they were sacrificing camels in order that their swords might prevail against Muṣṭafá,

(2230) Like the rebellious slave, who dealt justly (with the King's enemies), and bestowed the King's property upon rebels.

(2232) What increase does the equity and justice of this rebel produce in the sight of the King? (It only increases his) distance (from the King) and black countenance (disgrace).

This, at any rate, is a logical sequence of thought. On the other hand, I should hardly venture to say that Rúmí cannot be responsible for the traditional arrangement. Fa, Mq and Bul. agree with K and Ṣárí, except that they make no change in the position of *v.* ۲۲۲۸.

۲۲۲۸ "Camels, sheep, and goats were offered up at Mekkah, and at various stones (*anṣáb*) elsewhere which were regarded either as idols or as altars of the gods. The sacrifices at Mekkah took place during the month of pilgrimage, one of the three sacred months with which the year ended and began" (Lyall, *Ancient Arabian Poetry*, xxviii).

۲۲۳۰. For the correct translation, see note on *vv.* ۲۲۲۷–۲۲۳۳ *supra*. In the second hemistich the oldest MSS. read بر یاغیان او بذل کرد. This verse illustrates *v.* ۲۲۳۱ and presumably refers to Abú Sufyán who is said to have expended a large sum of money in recruiting Bedouin tribesmen for the Uḥud expedition (Bayḍáwí on *Qur.* VIII 36; Ibn Hishám, 555 *seq.*). The mercenaries received their pay: he "dealt justly" with them.

۲۲۳۱ *Qur.* VIII 36–37: "Those who disbelieve expend their wealth in order that they may debar (people) from the Way of Allah. Truly they shall expend it; then it shall become a cause of sore grief to them; then they shall be vanquished. And the unbelievers shall be gathered unto Hell."

۲۲۳۴ اهد صراط for اِهْدِنَا ٱلصِّرَاطَ (*Qur.* I 5), *i.e.* "lead us to know and do what is pleasing to Thee".

۲۲۳۶ *I.e.* "if you give alms for God's sake, you will be remunerated tenfold hereafter (*Qur.* VI 161); but the mystic who gives himself up to God is rewarded with everlasting life".

۲۲۳۷ *Barg-i bí-bargí* denotes the grace of spiritual poverty and selflessness, and the riches which God bestows on the spiritually poor. Rúmí is fond of this phrase (see I 3927, II 1378, III 989, V 145, and *Díwán*, *Tab.* 43, 2); he borrowed it from Saná'í, who says (*Díwán*, 80, 16; 217, 9): *barg-i bí-bargí na-dárí láf-i darwíshí ma-zan*.

۲۲۴۳ The three oldest MSS. read *w-ar namí-dání*.

P. ۱۳۷, Heading. The Story of the Bedouin who brought a skin filled with stagnant water as a gift to the Caliph Ma'mún is related by 'Awfí (*Jawámi'u 'l-Ḥikáyát*, No. 1192 = Browne MS., X 4, f. 216*a*) as follows. I have abridged the narrative in some places.

"It is related that when Ma'mún succeeded to the Caliphate the fame of his munificence reached all parts of the world. At that time there was a Bedouin living in a barren wilderness. His tribe had only one spring of briny water, and any water that fell from the clouds soon turned bitter by reason of the saltiness of the soil. It so happened that a severe drought and famine forced the Bedouin to leave his home. He resolved to journey to the imperial court in hope of obtaining the Caliph's bounty. When he had passed beyond the habitations of his tribe, he came to a pool of stagnant water, in which the brine had been absorbed by particles of earth. On tasting it, he was astounded, for the poor fellow had never drunk sweet water and did not know that there was such a thing in the world. 'By God,' said he, 'this is nowhere to be found but in Paradise: the Creator of the world has sent it down to me from Paradise in order to relieve my distress. I must put some of it in a skin and carry it as a gift to the Caliph. Since he can never have tasted water like this, he will certainly bestow on me a fine robe of honour and a splendid donation.'

"Taking some of the water with him, he went on his way. The Caliph, with a cavalcade in attendance, was hunting in the neighbourhood of Kúfah when the Bedouin arrived. He ordered that the man should be brought before him and asked where he came from. 'From the desert.' 'Whither bound?' 'To the court of the Caliph.' 'What gift have you brought?' 'Water of Paradise.' Ma'mún, whose sagacity was unfailing, perceived what actually had occurred, and replied, 'Let me taste it.' When the water-skin was presented to him, he ordered that it should be emptied into a bottle (*maṭharah*), and having graciously sipped a small quantity of the water, exclaimed, 'You have spoken the truth, O Bedouin: what is your request?' He answered, 'O Prince, famine and poverty drove me away from my native land, and I knew not where to seek help but at the gate of the palace.' 'I will grant your request', said the Caliph, 'on condition that you at once turn back and go no further.' The Bedouin agreed, whereupon the Caliph commanded them to fill the water-skin with pieces of gold and charged one of his officers to accompany the Bedouin and see that he took the road to the

desert. In reply to the courtiers, who were curious to know his reason for acting thus, Ma'mún explained that if the Bedouin had gone a little further and seen the Euphrates, he would have been ashamed of his paltry gift. 'And I', he added 'am ashamed that any one who brings me a gift should leave my presence abashed and stricken with shame.'"

Rúmí preserves the main features of the Story but introduces a new character, the Bedouin's wife, who plays one of the leading parts in it. She represents the appetitive soul (*nafs*), and her husband the rational soul (cf. *v.* ۲۶۱۵ *sqq.*), while God is symbolised by the nameless Caliph at Baghdád (*v.* ۲۶۸۵)— not Kúfah as in 'Awfí's version. Moreover, the poet's allegory—depicting, as in the Story of the King and the Handmaiden (I 36 *sqq.*), the purification of the *nafs* by love and reason—requires that the Bedouin should see the great river, embark on it, and be borne to his everlasting home (*v.* ۲۸۵۵ *sqq.*).

۲۲۴۴ For Ḥátim of the tribe Ṭayyi', cf. art. in *EI* and *LHA*, 85 *sqq.*

۲۲۴۶ In the first hemistich the oldest MSS. read *baḥr u durr az bakhshish-ash ṣáf ámadah*, "seas and pearls were exhausted by his munificence". از قاف تا قاف, *i.e.* all round the world.

P. ۱۳۸, Heading. Moslem holy men often describe their *nafs* as conversing with them and complaining bitterly of the hard discipline to which it is subjected. Cf. v 3785 *sqq.*

۲۲۵۷ ننگ درویشان الخ, "our dervishhood is a reproach to (all) dervishes", *i.e* they are disgraced by our misery.

۲۲۵۸ سامری, the "Samaritan" who induced the Israelites to worship the golden calf and was condemned to be an outcast, saying to every one who met him, "*lá misás*, touch me not!" See *Qur.* xx 87 *sqq.*; Horovitz, *Koranische Untersuchungen*, 114 *seq.*

۲۲۶۰ اندر خط غلطا, *i.e.* "you bring dishonour on the Arabs, just as blunders in writing or spelling mar a fine piece of calligraphy or corrupt the meaning of a noble text".

۲۲۶۱ In the second hemistich most MSS. read *má ba-tígh-i faqr bi-sar gashtah-ím*.

۲۲۶۲ The phrase *tanídan bar chízí* (very common in the *Mathnawí*) is derived from the process of weaving on a loom (cf. v 468); hence it signifies "to apply one's self to anything, to be intent on, to be continually engaged in", etc.

مر مگس را الخ, *i.e.* "we employ the vilest and most desperate expedients to prevent ourselves from being starved". Cf. v 2509 and *v.* ۲۳۲۴ *infra.*

۲۲۶۳ گر منی منم, *i.e.* "if I am true to my nature, which is appetite and concupiscence". In the second hemistich G has *dalq-ash az tan bar kanam.*

P. ۱۳۹, Heading. The following section describes the qualities of the *nafs* as exemplified in religious impostors who pass for saints. Devoid of genuine mystical experience (*naqd*), they offer to their disciples the false coin of traditional and conventional knowledge (*naql*). For the antithesis *bar bastah*, *bar rustah*, cf. IV 1702, 2798.

۲۲۶۵ Mm read *sitánad* for *rubáyad*.

۲۲۶۶ The charlatan cannot control his own passions: how should he be able to discipline any one else?

۲۲۶۷ قران, conjunction (of two planets), an astronomical term appropriate to the context.

۲۲۶۸ Instead of *pashm*, which is the reading in Fa, Ṣárí, Mq and most edd., the three oldest MSS. have *yashm*, *i.e.* (powdered) jasper; and this is evidently correct.

۲۲۶۹ مباد = مبا occurs again at VI 4794, and *bá* = *bád* at II 564. Cf. *súzá* (= *súzád*), which should be substituted for *súzad* in *v.* ۲۳۵۶ *infra*.

۲۲۷۱ Cf. *v.* ۲۲۸۶ *infra*. In the second hemistich there may be a reference to *al-núr al-sha'sha'ání* (*Passion*, 231): the mystic illumination is only on the lips of the impostor, not in his heart.

۲۲۷۲ دعویش الخ, *i.e.* his (false) claims are greater than the (true) claims of the prophets.

۲۲۷۳ دیو الخ, *i.e.* he is such a reprobate that the Devil himself is ashamed to have any dealings with him. Two 13th-century MSS. omit و before بیش.

۲۲۷۵ For Báyazíd, see note on the Preface, p. ۲, l. ۷ *supra*; and for Yazíd, the second Umayyad Caliph, *LHA*, 195 *sqq*.

۲۲۷۷ خلیفه زادهام, *i.e.* "I am the descendant and spiritual heir of Adam, whom God appointed as His vicegerent (*khalífah*) and representative in the terrestrial world" (*Qur.* II 28).

۲۲۷۸ According to some commentators *pích-pích* means "miserably tormented by sensual thoughts and desires", and *bích* is equivalent to *bích máni' ní*, *i.e.* "eat your fill: there is nothing to hinder you". But this explanation of *bích* seems very questionable, and *sír bích* should, I think, be taken as an oxymoron: the poet ironically suggests that the "bounteous table" will furnish only a Barmecide feast.

۲۲۸۰ Most MSS. read *az bísh ú kamí*.

P. ۱۴۱, Heading (1). Cf. V 3257 *sqq*.

۲۲۸۵ As a rule, the ritual prayer (*salát*) is invalidated by facing in the wrong direction. Should the worshipper, owing to darkness or any other sufficient cause, fail to turn towards the Ka'bah, he does not lose the merit of his prayers, provided that he has endeavoured (to the best of his judgement and ability) to ascertain the proper direction as exactly as possible. Cf. art. *taharrí* in *Dict. of technical terms*, 397 and *vv.* ۳۴۰۴–۳۴۰۶ *infra*.

۲۲۸۶-۲۲۸۷ *I.e.* "the reputation of the false saint depends on the success with which he disguises his lack of spirituality; but why should we be ashamed to acknowledge our lack of worldly goods, so that some charitable person may relieve our sufferings?"

۲۲۹۴ کرده نوید, implying that the falcon is fed from the king's hand.

۲۲۹۵ او is a misprint for از. On *'iydlu 'lláh* see *v.* ۹۲۷ *supra*, note.

۲۲۹۹ *I.e.* "since you cannot escape from pain and disease, you must inevitably die".

۲۳۰۳ Cf. the Arabic verse:

al-mawtu naqqádun wa-fí kaffihi
jawáhirun yakhtáru minhá 'l-jiyád.

"Death is a connoisseur who has a handful of jewels and selects the choicest."

Some MSS., including G, read *mar-án-rá* for *sabuk-tar.*

۲۳۰۴ شب, *i.e.* the night of our mortal existence.

ای تمر. So the three oldest MSS. Other readings are *thamar* (Fa and Mq), *qamar*, and *samar*. In the Translation I have conjecturally rendered *ay tamar* by "O my soul", regarding the word as parallel to *ta'múr* and *amar*; but it is more likely to be a woman's name. See Additional Notes. The archaic form *áfsánah* appears in C only.

۲۳۰۷ چون رسن‌تابان الخ. Cf. *Marzubán-námah*, 194, 10: *chih uftád-ast kih chún shágird-i rasan-táb báz pas mí-shaví*, "what is the matter that you are going backwards like a rope-maker's apprentice?"

۲۳۱۲ In the second hemistich Mm read *khálí* for *kúchik* and *pur mál-mál* for *digar kamál.*

P. ۱۴۳, Heading. سخن افزون الخ. Translate: "do not use expressions (which are) beyond thy merit and (spiritual) rank."

لِمَ تقولون الخ. *Qur.* LXI 2.

كبر مقتًا الخ, *Qur.* LXI 3.

۲۳۱۸ جامه, *i.e. jáma-i khwáb*, "bed-clothes, bed".

۲۳۱۹ چو بیت العنکبوت. Cf. *Qur.* XXIX 40: "the likeness of those who take protectors other than Allah is as the likeness of the spider when she makes a house for herself; and verily the frailest of all houses is the spider's house, if they but knew." The Bedouin's wife says that her husband does not put his trust in God alone as he hypocritically pretends. By her abuse of him she reveals her own character (*al-kalám ṣifatu 'l-mutakallimi*). Mm have *bád ú burút.*

۲۳۲۱ Cf. the Ḥadíth: *al-qaná'atu kanzun lá yafná.* True contentment is incompatible with the tribulation (*ranj*) of worldliness and self-conceit.

۲۳۲۲ Probably *rawán* in the first hemistich means "moving" and *ganj-i rawán* refers to the treasure-houses of Qárún (Korah) which the earth swallowed up. Cf. *Qur.* XXVIII 76 *sqq.*

۲۳۲۳ کمتر زن بغل. *Baghal zadan* can hardly be used here in the sense of crowing over a discomfited enemy; but probably the meaning is, "don't presume to call me your mate". WM derives the metaphor from the behaviour of mating pigeons and explains it as "making a show of affection".

۲۳۲۴ It is more appropriate to the context to translate: "since thou art walking...how art thou sitting...?" The wife taunts her husband with his lofty pretensions to spiritual eminence, and asks how these are consistent with the low degree which she imputes to him. *Qadam zadan bá kasi*, "to put one's self on the same level as another, to claim equality with any one". For the metaphor in the second hemistich, see note on *v.* ۲۲۶۲ *supra*.

۲۳۲۵ با سگان الخ, alluding to the Ḥadíth: *al-dunyá jífatun wa-ṭullábuhá kilábun*.

۲۳۲۷ هر من کم عقل را الخ, *i.e.* "though I am deficient in intelligence (like women generally, according to the Moslem view), how unreasonably and unjustly have you regarded me!"

۲۳۲۹ For عقیله (not in the lexx.) = *'iqál*, see notes on *Díwán*, *SP*, XXXVII 13, XLV 9; *Díwán* of Saná'í, 170, last line: *kih dar 'aqila-i hijrán ṣabúr báyad mard*; 183, 1:

> *rast az 'aqilah dída-i 'aql: az bará-yi án*
> *har sá'atí zi-khák-i dar-ash tútiyá kashad.*

Ḥadíqah, VII 200*b*:

> *bá bibán ráy zan zi-bahr-i bibí,*
> *k-az du 'aql az 'aqilah bih bi-rabí.*

Ibid. III 126*b*: *án nah 'aql-ast án 'aqila-i tust*; and *Mirṣád*, 62, last line = 66, 5 fr. foot: *lá-jaram 'aql-rá dar 'aqila-i falsafah ú zandaqah andakhtand*.

۲۳۳۰. Two of the oldest MSS. read *faḍl u 'aql-i tú*.

۲۳۳۱-۲۳۳۴. See *vv.* ۱۷۳۶-۱۷۴۱ *supra* and note *ad loc.* The seeker (*ṭálib*) and the sought (*maṭlúb*) are mutually interdependent: those who love and possess the world and its vanities are themselves possessed by the world which captivates and enthrals them.

۲۳۳۱ مارگیر و ماری, *i.e.* "you are a snake, because in you is a sensual and egoistic soul—for the comparison of the *nafs-i ammárah* to a snake, cf. *v.* ۷۷۲ *supra* and III 1053 *sqq.*; and a snake-catcher, because, posing as a saintly man, you beguile ignorant people like yourself".

۲۳۳۳-۲۳۳۴ The snake-catcher, who draws a snake out of its hole by pronouncing a charm, is really under the spell of the snake, *i.e.* fascinated by his desire to capture it. Concerning Arab snake-charmers, see Jáḥiẓ, *Ḥayawán*, IV 61, 6 *sqq.* Some dervishes, Rifá'ís in particular, carried snakes about with them as a means of gaining alms and a reputation for miracles; but I doubt whether in this passage there is any

allusion to such impostors. The Story of the frozen snake (III 976 *sqq.*) rather suggests that the poet is thinking of professional snake-hunters and showmen. In the first hemistich of *v.* ۲۳۳۴ translate: "if the snake's spell had not been a trap for him."

۲۳۳۷ Delete و before شور. The following lines describe the essential relation that exists between the sanctimonious *murshid* and his dupes.

۲۳۳۸ رای تو, perhaps "thy purpose", *i.e.* "thy attempt to hypnotise me".

۲۳۴۰. *I.e.* "your taking the Name of God in vain will either deprive you of spiritual life through my instrumentality, or imprison you, like me, in the dungeon of the flesh". On the text of the second hemistich, see Introd. to Vol. I, p. 11. G reads: *yá kih ham-chún man ba-zindán-at barad.*

P. ۱۴۴, Heading. The Bedouin now proceeds to explain the meaning which he attaches to "poverty" (*faqr*). Cf. *Kashf*, *Eng.* 19 *sqq.*, 58 *sqq.*; Qush. 144 *sqq.* = Hartmann, *Darstellung*, 110 *sqq.*; *Qút*, I 242 *sqq.*, II 192 *sqq.*; *Luma'*, 47 *sqq.*, 221, 411 *sqq.*; *MI*, 36 *sqq.*

۲۳۴۲ فقر فخرست. Most MSS. read *faqr fakhr ámad ma-rá*. The Prophet is reported to have said, "Poverty is my pride, and I boast of it" (*al-faqru fakhrí wa-aftakhiru bihi*).

۲۳۴۳–۲۳۴۴ These verses (cf. IV 2601) are a reminiscence of Saná'í, *Hadíqah* (Stephenson), I 57, 5:

sar-i kal-rá kulah panáh buwad:
bá chunín sar kulah gunáh buwad.

۲۳۴۵ بمانند بصر. See note on *v.* ۱۴۰۶ *supra*.

۲۳۵۰ گشت دلها را الخ, *i.e.* cupidity is a passion common to all but the elect.

۲۳۵۳ Cf. *Kashf*, *Eng.* 20: "the poor man (*faqír*) has nothing and can suffer no loss. He does not become rich by having anything, nor indigent by having nothing: both these conditions are alike to him in respect of his poverty"; and *ibid.* 24: "when the heart is cleared (of all except God), poverty is not better than wealth, nor is wealth better than poverty. Wealth is abundance of worldly goods and poverty is lack of them: all goods belong to God: when the seeker bids farewell to property, the antithesis disappears and both terms are transcended."

۲۳۵۴ Rúmí's conception of Divine justice (cf. V 1089 *sqq.*; VI 1887 *sqq.*, 2596 *sqq.*) agrees with the orthodox view stated by Shahrastání in a passage (28, 4 fr. foot) of which Wensinck gives the following translation (*Muslim Creed*, 84): "According to the people of the *sunnah*, the justice of Allah lies in His dealing as possessor and Lord and in making decisions according to His will as He pleaseth. Justice, in fact, consists in giving things their place, and this implies acting as Lord according to His own will and knowledge. The opposite is injustice and it is inconceivable that He should be wrong in His decisions and unjust in His dealings." For the Mu'tazilite view, see *Muslim Creed*, 60 *sqq.*

۲۳۵۶ سوزد. Read سوزا (GH) = سوزاد and translate: "may the fire burn him". Cf. note on *v.* ۲۲۶۹ *supra*. Mm have *khudá u kháliq*.

۲۳۵۷ See note on *v.* ۲۳۴۲ *supra*, and Hujwírí's commentary on the sayings of Shiblí, *al-faqru baḥru 'l-balá'i wa-balá'uhu kullu 'izzin* (*Kashf*, 31, 3 *sqq.* = *Kashf, Eng.* 27) and Aḥmad ibn Khidrúyah, *ustur 'izza faqrika* (*Kashf*, 151, 8 = *Kashf, Eng.* 121).

۲۳۵۸ یارگیر الخ. Translate: "(I am) a winner of friends, and thou hast called me a catcher of snakes." For the antithesis *yár, már*, cf. I 3572, II 154, V 1689, and for the meaning of *yár-gír*, *v.* ۲۳۶۰ *infra*.

۲۳۵۹ On the rhyme of this verse, see Introd. to Vol. I, p. 10, last l. G has the same reading as B. So Fa, Mq and Ṣárí; but Fa translates the text-reading, with the following explanation: "if I capture some one who has a sensual soul and make him my disciple, I extract his fangs, *i.e.* his evil qualities, in order to save him from perdition."

۲۳۶۲ The reference here is to the well-known story of the pear-tree, which the poet relates in Book IV 3544 *sqq.* and Boccaccio in the *Decameron*, seventh Day, Novel 9. "To come down from the pear-tree" is to escape from the illusion of self.

۲۳۶۵ Háshim ibn 'Abd al-Manáf, great-grandfather of the Prophet.

۲۳۶۷ نی زشرقی الخ. Cf. *Qur.* XXIV 35 (the Light-Verse): *lá sharqiyyatin wa-lá gharbiyyatin*. *Áftáb* refers to the *Núr-i Muḥammadí*, which Sahl al-Tustarí identified with "the lamp in the niche" (Andrae, *Die Person Muhammeds*, 320).

۲۳۶۹ Mm read *guftand ay ṣadru 'l-wará*.

۲۳۷۰ The Perfect Man resembles a pure mirror in which all colours are reflected; in him every one sees his own good and evil qualities. Cf. *vv.* ۱۳۱۹–۱۳۲۲ *supra* and notes *ad loc.*

۲۳۷۱ *Taḥarrí*, involving doubt and perplexity (cf. note on *v.* ۲۲۸۵ *supra*), is the opposite of *shuhúd* and *yaqín*.

۲۳۷۲ *I.e.* "my endeavour to win souls for God (cf. *v.* ۲۳۵۹ *supra*) may appear to be inspired by motives of self-interest, but in reality it is a manifestation of Divine mercy".

۲۳۷۴ All my MSS. except CN read *'izz* instead of *núr*.

۲۳۷۵ The vinegar-seller knows nothing of honey: he has no eyes except for his customers.

۲۳۷۷ گُنجا = *gunjáyish*, as at II 1999 and VI 900.

۲۳۷۸ Cf. VI 4048. Mystical truth cannot be communicated to one who lacks the desire and capacity to receive it.

۲۳۸۴ The oldest MSS. read *áwáz-i chang*.

۲۳۸۶ نار و نور. The commentators say that *núr* signifies the prophets and saints and true believers, and *nár* the wicked, sensual, and infidel.

۲۳۸۸ پیدا بود, *i.e.* each class is known by their works and dispositions.

۲۳۸۹ *I.e.* "you would not adorn yourself for the sake of a blind man; and it is just as useless for me to display to you the beauty of things spiritual".

۲۳۹۲ از صلحها الخ, *i.e.* "I am free from all attachments to this world and have no concern with peace-making, much less with quarrelling."

P. ۱۴۸, Heading. The wife, having failed to overcome her husband by rebellion and violence, now humbly submits to him and implores him to forgive her. This is an allegory of the self-reproaching soul (*al-nafsu 'l-lawwámah*: *Qur.* LXXV 2), which by undergoing ascetic discipline is transformed into the soul at peace with God (*al-nafsu 'l-muṭma'innah*: *Qur.* LXXXIX 27). Cf. *Tá'iyyah*, 197 *sqq.* = *SIM*, 216 *seq.*, and *Religious attitude*, 229.

۲۳۹۶ ستی. Here and also at II 702 (where Wilson's emendation, Comm., note 369, is unnecessary) GH write *sití*. The word is evidently the Arabic *sitti* = my lady, Italian *miladi*, with omission of the *tashdíd*. WM says that it should be written with *fatḥah* and explains it as equivalent to *kad-bánú*, housewife; but *satí*, which belongs to Sanskrit and Hindustani, is out of place in the *Mathnawí*.

۲۴۰۰ The oldest MSS. read *ján-i tu k-az* in the first hemistich, and *tust-am* in the second.

۲۴۰۵ این قدر is a misprint for زین قدر.

۲۴۰۶ جان probably refers to the wife, but cf. *v.* ۲۴۱۵ *infra*, where the husband's conscience (*sirr*) is depicted as pleading that he should pardon her. Fa reads *ay tabarrá-yi tu ján-rá 'udhr-khwáh*.

۲۴۰۷ آن زمانی را الخ, *i.e.* the state of pre-existence in which the soul (*nafs*) was the adored spouse of the spirit (*rúḥ* = *'aql*) and had not yet been seduced by sensual passion (*hawá*) so as to become *ammáratun bi 'l-sú'*, "one that commands to evil" (*Qur.* XII 53). See note on p. ۵, Heading, *supra*, and cf. *Tadbírát*, 134, 9 *sqq.*

۲۴۰۸ هرچه گویی الخ. Cf. VI 4029, which illustrates the symbolical use of *pukhtan* in the language of love. Fa and Mq regard *pukht* as an imperative, on the analogy (I suppose) of *khuft* from *khuftan* (*Persische Grammatik*, 56); but there seems to be no authority for this. *Súkhtah*, a stronger term than *pukhtah*, conveys the idea of ardent and zealous affection. The explanation given by Fa that the literal meaning is, "it (my heart) is burning with love", does not fit the words which precede.

۲۴۰۹ من سفاناخ تو, *i.e.* "my only desire is to serve thy pleasure and be to thee what delicious condiments are to food".

۲۴۱۱ All the best MSS. except C read *gustákh khar dar tákhtam*.

۲۴۱۲ چراغی, *i.e.* a means of leading me to repentance.

۲۴۱۳ شمشیر و کفن. For the metaphor, cf. IV 3175, V 2087, VI 3033.

۲۴۱۸ گشاد may signify absence of reserve, emotion, enthusiasm.

۲۴۲۵ زين للناس, *Qur.* III 12: "men have been disposed (by God) to love the things they desire, namely, women and sons and hoarded piles of gold and silver", etc.

۲۴۲۶ يسكن اليها, *Qur.* VII 189: "'tis He who created you from a single soul (Adam) and made from it its mate (Eve), that he might take comfort in her (*li-yaskuna ilayhá*)."

۲۴۲۷ Ḥamzah ibn 'Abd al-Muṭṭalib, the Prophet's uncle and a doughty warrior (cf. III 3419 *sqq.*).

۲۴۲۸ يا حميرا. See note on *v.* ۱۹۷۲ *supra*.

۲۴۲۹ جوشد. This is the only instance known to me of *júshidan* used as a transitive verb. I do not think it is a mistake for *khúshad*. G and two later MSS. read *z-átash u júshad*.

۲۴۳۰ In the first hemistich the two oldest MSS. read *chún-kih digí ḥá'il ámad bar du-rá*.

۲۴۳۲ مهر حيوان را كمست. Although animals relatively to man are deficient in love, they "know what love is" and "he that is blind to love is inferior to a dog" (V 2008).

۲۴۳۳ صاحب‌دلان, those who possess spiritual perception.

۲۴۳۴ Most MSS. read *chírah shavand*, and in the second hemistich:

z-ánkih íshán tund u bas khírah-rav-and.

۲۴۳۷ Cf. *Mirṣád*, 52, 10 = 54, 4: "When Adam looked on the beauty of Eve, he beheld the radiance of the Divine beauty (*partav-i jamál-i Ḥaqq*)." Woman is the highest type of earthly beauty, but earthly beauty is nothing except in so far as it is a manifestation and reflexion of Divine attributes (III 554 *sqq.*, V 985 *sqq.*). "That which is the object of love is not the form" (II 703): "'tis the draught of Divine beauty, mingled in the lovely earth, that thou art kissing with a hundred hearts day and night" (V 374). When Iblís desired God to give him a means of temptation that should be irresistible, he was shown the beauty of woman and was amazed by the revelation of Divine glory: "'twas as though God shone forth through a thin veil" (V 954 *sqq.*). Cf. *Tá'iyyah*, 239 *sqq.* = *SIM*, 222 *sqq.* The expressions used in the second hemistich are remarkable. Sweeping aside the veil of form, the poet beholds in woman the eternal Beauty which is the inspirer and object of all love, and regards her, in her essential nature, as the medium *par excellence* through which that uncreated Beauty reveals itself and exercises creative activity. From this point of view she is a focus for the Divine *tajallí* and may be identified with the life-giving power of its rays. WM has an interesting commentary (based on *Fuṣúṣ*, 272: see note on *v.* ۱۹۷۲ *supra*) which I will translate, because the details illustrate the difference between Ibnu 'l-'Arabí and Rúmí as exponents of mystical ideas.

"You must know that God cannot be seen apart from matter

(*shubúd-i Ḥaqq subḥánahu mujarrad az mawádd mumkin níst*), and that He is seen more perfectly in the human materies (*máddah*) than in any other, and more perfectly in woman than in man. For He is seen either in the aspect of *agens* (*fá'iliyyah*) or in that of *patiens* (*munfa'iliyyah*) or as both simultaneously. Therefore when a man contemplating God in his own person (*dhát*) has regard to the fact that woman is produced from man (*zuhúr-i zan az mard*), he contemplates God in the aspect of *agens*; and when he pays no regard to the production of woman from himself, he contemplates God in the aspect of *patiens*, because as God's creature he is absolutely *patiens* in relation to God; but when he contemplates God in woman he contemplates Him both as *agens* and *patiens*. God, manifested in the form of woman, is *agens* in virtue of exercising complete sway over the man's soul (*nafs*) and causing the man to become submissive and devoted to Himself (as manifested in her); and He is also *patiens* because, inasmuch as He appears in the form of woman, He is under the man's control and subject to his orders: hence to see God in woman is to see Him in both these aspects, and such vision is more perfect than seeing Him in all the forms in which He manifests Himself. This is what the Mawlawí means in the hemistich,

'She is creative, you might say she is not created',

for both the attributes, *agens* and *patiens*, belong to the Essence of the Creator, and both are manifested in woman: therefore she is creative and not created."

WM asserts that the main part of this explanation is derived from the commentary on the *Fuṣúṣ* by Dá'úd al-Qayṣarí and that Ibnu 'l-'Arabí himself is not responsible for it; but reference to *Fuṣúṣ*, 272, 2 *sqq.*, proves the contrary. He proceeds to argue that woman alone combines these two aspects of creation, whereas man has only one of them: he is *fá'il* (in the act of begetting), while she is both *munfa'il* (in conceiving) and *fá'il* (in the formation and development of the embryo). Fa and other commentators on this verse interpret *kháliq* as referring to the mediumship of woman in creation: she is the *mazhar* in which the Divine Names—*Kháliq*, *Musawwí*, and *Muqaddir* (cf. *Qur.* LXXX 19, LXXXII 7, etc.)—are displayed. The ascription of creative powers to human beings is justified by *Qur.* XXIII 14 (*Alláhu aḥsanu 'l-kháliqín*) and XXIX 16 (*wa-takhluqúna ifkan*). But the context here, together with other passages in the *Mathnawí*, leaves no doubt that what the poet has in view is not the physical functions of woman but the spiritual and essentially Divine qualities in her which "create" love in man and cause him to seek union with the true Beloved. "Whether love be from this (earthly) side or from that (heavenly) side, in the end it leads us Yonder" (*v.* ۱۱۱ *supra*).

P. ۱۵۰, Heading (2). "Amantium irae amoris integratiost." The Beduin now perceives that his wife did not quarrel without cause, and that her

behaviour was really a sign from God, directing him to comply with her wishes and exert himself in seeking means of livelihood. To gnostics every movement and action is evidence of a Divine Mover and Actor.

۲۴۳۸ کژ عوانی الخ. See note on *v.* ۱۳۶۲ *supra.*

۲۴۳۹ جان جان, an appropriate description of the wife after her change of heart. The *nafs*, when purged of its passions, is no enemy to reason.

۲۴۴۰–۲۴۴۱ Cf. the Story of the hoopoe (*supra, vv.* ۱۲۰۲–۱۲۳۳).

۲۴۴۵ عاشق او الخ. Cf. note on *v.* ۶۰۶ *supra.* Divine Love brings into existence everything that exists in the universe.

۲۴۴۶ Faithful and infidel alike worship God, who is the reality of all things, and seek to fulfil the destiny which He in His abounding grace has bestowed upon them.

P. ۱۵۱, Heading. Read *zahr ú pázahr*. On the monistic theory underlying this section of the poem, see *SIM*, 82 *sqq.*, 130 *sqq.* and notes on *vv.* ۳۹۸, ۴۸۰–۴۸۱, ۵۱۲–۵۱۳ *supra*. The appearance of contrariety is necessary for the complete manifestation of God in the world; hence in successive ages His Beautiful and Terrible Attributes are personified and displayed as antagonists contending for mastery (cf. VI 2153 *sqq.*), though *essentially* they are one as He is One (*al-ṣifát 'aynu 'l-Dhát*).

۲۴۴۷ God is *al-Hádí*, He who lets men be guided to salvation, and also *al-Muḍill*, He who lets them be led to perdition: whether they appear to be saved or lost, in reality they are doing His eternal will in the way decreed by Him. Ibnu 'l-'Arabí (*Fuṣúṣ*, 99–101) draws the logical conclusion that all souls are ultimately saved, though the bliss of the *ahlu 'l-nár* is less pure than that enjoyed by the *ahlu 'l-jannah*. For the belief (supported by *Qur.* x 90) that Pharaoh is among the saved, see *Ṭawásín*, 172 *seq.*

۲۴۴۸ روز, *i.e.* openly and at all times. Pharaoh, on the other hand, while proclaiming his divinity in public, secretly acknowledged his absolute dependence on the Almighty, *i.e.* he knew that he was "a vessel of wrath" and that his impiety was in accord with the inscrutable Divine will and knowledge concerning him.

۲۴۴۹ ورنه غل باشد الخ. The *ghull* is egoism. None but God has the right to say "I" (*Luma'*, 32, 1).

۲۴۵۳ *I.e.* "all the marks of reverence shown by my subjects to their sovereign lord are in effect a celebration of my spiritual downfall and disgrace". In this and the following verses there is an allusion to the practice of beating copper or brazen bowls during an eclipse, in order that the dragon, whose head or tail was supposed to cover the moon (cf. note on *v.* ۳۹۹۱ *infra*), might be terrified by the din and driven away. Livy and Tacitus refer to similar customs: see *ERE*, art. Prodigies and Portents, Vol. x, p. 368.

۳۴۵۵ ربّی الاعلی من. Cf. *Qur.* LXXIX 24, where Pharaoh says *ana rabbukumu 'l-a'lá*, and *Díwán*, *SP*, I 5, note.

۳۴۵۷ موصّل. Perhaps we should read موصِّل with the oldest MSS. and translate: "then it makes one bough to be grafted (on to another)", *i.e.* causes a soul to be attached to the prophets and saints and led in the path of salvation. The same metaphor is used at II 1245 and II 2699, a verse which favours the view that *muwaṣṣal* is the correct reading here. On the other hand *mu'aṣṣal* is a better antithesis to *mu'aṭṭal*: the axe may be employed either for breaking up the earth in order to plant the twig or for cutting off the latter and leaving it to perish.

۳۴۶۱ Cf. *Fuṣúṣ*, 157 *seq.* Gnostics perceive that what is manifested in actual existence is the nature and character which existed potentially as an idea in the Divine mind. The actions of Pharaoh were in perfect agreement with God's fore-knowledge of him: from this point of view there was no opposition between him and God; he only became disobedient when confronted with Moses, who represents the command (*amr*) of God as revealed to His prophets and embodied in the religious law. See note on *v.* ۱۲۵۰ *supra*.

۳۴۶۷ Cf. Shelley's

> "Life, like a dome of many-coloured glass,
> Stains the white radiance of eternity."

بی‌رنگی, *i.e.* the realm of pure being and absolute unity, in which there is no "colour", *i.e.* individualisation (*ta'ayyun*) or limitation of any kind. "Colour" suggests the dyeing-vat of destiny and the characters of good or evil that emerge from it. See notes on *vv.* ۷۶۴–۷۶۶ *supra* and on *Díwán*, *SP*, XXX 6.

موسیٰ با موسیٰ الخ. None of the commentators refers to VI 45–63, where the poet brings out the meaning of this hemistich very clearly. The essence of Man is Divine and therefore one; conflict between spirit and flesh, mind and body, arises from creation, which involves plurality and difference. "Our war and our peace is in the light of the Essence: 'tis not from us, 'tis between the two fingers of God", *i.e.* all this opposition has its source in the Divine attributes objectified in the world and in Man (cf. note on *v.* ۲۹۸ *supra*); for "the edifice of creation is based on contraries". In order that God may be made known, the One appears as the Many, and His names and attributes are distinguished from His Essence, though in truth they are nothing but the Essence viewed under the form of "otherness" and, like water and ice, are ultimately identical. This apparent difference-in-identity is described by the poet as war between a Moses and a Moses.

۳۴۶۸ When you are freed from self-consciousness and absorbed in God, you regain your original unity. G reads *dárand*, but most MSS. have

the *constructio ad sensum*, indicating the Unity which is the inward ground of "Moses" and "Pharaoh" and of all differentiation.

۲۴۶۹ Read *bar-in nukiah* with the oldest MSS.

۲۴۷۰. Strife and discord are characteristic of phenomenal forms. But how shall we explain the mystery that these forms proceed from the formless Reality to which their phenomenal nature is opposed? This verse is followed in G and two 14th-century MSS. by a doublet of *v.* ۲۴۷۱. See *app. crit.* G omits *v.* ۲۴۷۱.

۲۴۷۱–۲۴۷۲ Analogies by way of answer. That which is dark and gross may be derived from that which is pure and subtle, and *vice versá*.

۲۴۷۳ Or shall we say that the show of discord masks a deep design and harmonious purpose? Wrangling ass-dealers are really engaged in a conspiracy to deceive the customer and incite him to buy (cf. IV 3014).

۲۴۷۴–۲۴۷۵ Or, again, is the creation of the world a riddle insoluble by the intellect? May not the key to it be found in mystical bewilderment? Treasures are buried in ruined places. The treasure of Divine Unity is discovered by the man of true self-abandonment who is "unbuilt from the creature" (Suso), "despoiled and denuded (verwüestet) of all attributes, empty (wüeste) of himself and of all things" (Eckhart). See *Díwán, SP*, VII 2, note, and note on *vv.* ۳۱۱–۳۱۲ *supra*. In the second hemistich of *v.* ۲۴۷۴ Fa has *ganj-rá jú ganj dar wíráníyast*, a reading unsupported by any of my MSS.

۲۴۷۷ نیستها الخ. *Níst* in this passage denotes the prophet or saint who has died to self; *hast* the egoist and all that constitutes self-existence.

۲۴۷۸–۲۴۸۰. *Wá-dád kardan* = *radd kardan*, also at III 751. The unbelievers falsely imagine that they reject the holy man who calls them to God. In truth it is he who rejects them, for it is the nature of reality to reject illusion. Had there been any spiritual affinity between him and them, he would have accepted them, and then they would have responded to his call. Faith is a gift of Divine grace: there can be no question of refusing it. Cf. *Qur.* VI 125. In *v.* ۲۴۷۹ the commentators explain *gurízán-ast bíst* as "he is fleeing twenty times (as much)"; but the rhyme demands *bést* with *yá-yi majhúl*.

۲۴۸۱ نعلهای بازگونست. A large number of lines in which this phrase occurs, including several from the *Mathnawí*, are given in *Amthál ú Ḥikam*, IV 1816 *seq.* The metaphor is taken from one who reverses the shoes of his horse in order to confuse the trail and mislead his pursuers. Cf. Qá'ání:

tá nishán-i summ-i asp-at gum kunand
Turkmáná na'l-rá wárúnah zan.

The two oldest MSS. read *nafrat-i Fir'awn*.

P. ۱۵۳, Heading. خسر الخ, *Qur.* XXII 11.

٣٤٨٢ Cf. *RIS*, I 74, I *sqq.*: "There are nine concentric spheres like the coats of an onion, and the nearest of them to us is the sphere of the Moon, which surrounds the (terrestrial) atmosphere on all sides, just as the white of an egg is surrounded by the shell; and the Earth lies within the atmosphere, like the yolk within the white."

٣٤٩٢ Cf. III. ١٦٧٠–١٦٨٣ *supra*. The "amber" of the saints is the Divine attraction (*jadhbah*) exerted upon them; and through them upon the hearts of those whom they accept and love.

٣٤٩٤–٣٤٩٥ Cf. Shahrastání, 239, 4 *sqq.* GH write *saghbah* with *fatḥah*.

٣٤٩٦ قل يا عباد. According to the commentators, the reference is to *Qur.* XXXIX 54: "Say, 'O My servants (*yá 'ibádí*), who have transgressed (and thereby acted injuriously) against yourselves, do not despair of the mercy of Allah! Verily, Allah forgiveth all sins. Lo, He is the Forgiver, the Merciful.'" In the Persian verse *yá 'ibádí* is interpreted as though these words of the *Qur'án* were spoken by the Prophet and not by Allah; but of course Rúmí does not mean to imply that. Mohammed's mystical union (*qurb-i nawáfil*) is such that he becomes the mouthpiece of God. As the Most Perfect Man and the supreme Khalífah and Quṭb, he is not only the spiritual ruler of the world, but stands to it in the relation of the Logos (*SIM*, 87 *seq.*, 104 *sqq.*).

در رشاد, "in respect of (their) being guided (by him) to salvation". The following lines develop this idea.

٣٤٩٧ حكم مر, Milton's "bitter constraint".

٣٤٩٨ عقل عقل, *i.e.* Universal Reason, the essence (*ḥaqíqah*) of Mohammed, manifested in the Moslem saints, who are his spiritual heirs.

٣٥٠٠ *I.e.* the Perfect Man is hidden from the vulgar: only the mystic can discern him. This interpretation suits the context better than the alternative rendering: "What is the guide and the camel-driver? Apprehend (the truth)! (He is) the Eye that beholds the Sun (of Reality)."

٣٥٠١ Read *khurshíd-ast u rúz* with the two oldest MSS. and translate: "it (the dark world) is waiting expectantly for the sun and the daylight." In the first hemistich G has *yak* for *nak*.

٣٥٠٢–٣٥٠٣ These lines contrast the human form of the saint with his Divine nature. Beware of doubting and distrusting holy men. For *daryá zír-i káh*, cf. IV 823 *sqq.* and note on I. ١١٨٥ *supra*.

٣٥٠٤ رحمت حقّست الخ. The meaning of this is made clear by a passage in Book II (2083 *sqq.*). When those who are blind of heart show disbelief in a prophet or saint, it is because his nature is opposed to theirs as truth to falsehood. Fa and other commentators explain that any doubts felt by a seeker of God concerning the choice of a *murshid* come as a blessing to him, since they guard him from falling into the hands of religious hypocrites, *i.e.* *ishtibáh-i ṭálib dar ṭalab-i rah-numún*

raḥmat-i Ḥaqq-ast; but the verse cannot be translated in that way without doing violence to the syntax. Two of the oldest MSS. read *gumání-rá darún*.

٢٥٠٥ Though every prophet appears in the world as an individual, his essential nature is that of the Perfect Man in whom the universality of God is reflected. See *SIM*, 104 *sqq*.

٢٥٠٦ This verse is omitted in two of the oldest MSS. In the Translation I have taken *'álam-i kubrí* to be the object of *siḥr kard*; and so WM, who reads *sukhrah kard*. But this does not give the sense required. *'Álam-i kubrí* must refer to the prophet himself. Cf. IV 521 *sqq*., where Rúmí says that the Perfect Man is really the macrocosm of which he is the final cause. Translate: "by its power the macrocosm (contained in the prophet) wrought magic: it enfolded itself in a very small (bodily) form." Cf. the verse attributed to 'Alí:

wa-taz'umu annaka jirmun ṣaghírun,
wa-fíka 'nṭawá 'l-'álamu 'l-akbaru.

P. ١٥٥, Heading. For the legend of Ṣáliḥ and the people of Thamúd, see *Qur*. VII 71 *sqq*., XI 64 *sqq*., XXVI 141 *sqq*.; *LHA*, 3.

چون خواهد که حق الخ, "when God is about to...". A parallel to this peculiar use of *khwástan* will be found in *TA*, I 120, 21 (cf. the Introd. to *TA*, Vol. II, p. 17).

ويقلّلكم الخ, *Qur*. VIII 46, referring to the battle of Badr.

٢٥٠٩ بصورت, *i.e.* in reality the she-camel (which came forth, big with young, from a rock) was a manifestation of Divine love and omnipotence.

٢٥١١ از جوی و میغ. Ṣárí objects to *júy* on the ground that there was no river, and reads *az júd-i migh*. According to him, a manuscript of the *Mathnawí* written in A.H. 668 by a Mawlawí dervish, Muḥammad ibn Isḥáq, had the reading *az júy-i migh*. Ṣáliḥ ordered the people of Thamúd to share the water with the camel (*Qur*. XXVI 155).

٢٥١٣ ناقة الله الخ, *Qur*. XCI 13.

٢٥١٤ شهری, *i.e.* al-Ḥijr, a village north of Medina. Its sandstone cliffs, with the monuments sculptured on them, are still known as Madá'in Ṣáliḥ. See art. al-Ḥidjr in *EI*.

٢٥١٥ See note on *v*. ١٩٦٦ *supra*.

٢٥١٧ Omitted in the 13th-century MSS. The same verse occurs at I 3496 *infra*.

٢٥١٩ In the first hemistich the three oldest MSS. read *Ḥaqq az án paywast bá jismí nihán*, a bold expression, which might suggest the heretical doctrine of *ḥulúl*. The poet's meaning, however, is brought out by a

verse in the *Intibá-námah* of his son, Sulṭán Walad, cited by Ṣári (III 313, 11):

sirr-i Yazdán darj shud andar bashar,
sakht pinhán ham-chu dar áhan sharar.

"The Divine consciousness is contained in Man, exceedingly hidden, like sparks of fire in iron."

٢٥٢٠ کآزار این الخ, according to the Ḥadíth-i qudsí: "Any one who treats a *walí* of Mine with contumely has declared war against Me." Cf. the Prophet's saying: "Whoever offends me has offended Allah."

آب این خُم الخ. For this metaphor describing the connexion between the soul in the prophet's or saint's body and the Universal Soul, cf. VI 23 *sqq.*, 813 *sqq.*

٢٥٢١ زآن تعلّق الخ. Translate: "God became connected with a body."

تا که گردد الخ. Although one function of the Perfect Man is to act as the touchstone by means of which the wicked are tested and punished (cf. *v.* ٢٥١٩ *supra*), essentially he represents the infinite Divine Mercy and Love that transcend Wrath and only use it as an instrument for their purpose (cf. III 1783 *sqq.*, 1804 *sqq.*, 4166 *sqq.*). Hence he is *raḥmatan li-'l-'álamín* (*Qur.* XXI 107). Cf. *SIM*, 78 *seq.*

٢٥٢٢ خواجه‌تاش, *i.e.* a fellow-worshipper in union with God. Cf. 'Aṭṭár: "Be thou the Spirit of Allah, like Jesus, and like him thou wilt become single in essence."

٢٥٣١ دیدیت. See note on *v.* ٢١٣٨ *supra.*

٢٥٣٧ بی ملحمه = *bí jang ú jadal* (Fa); but perhaps it is implied that the prediction of Ṣáliḥ, being Divinely inspired, was infallible and did not resemble the *maláḥim* of fortune-tellers and astrologers. For *malḥamah* in this sense, cf. *MSt*, II 73.

٢٥٣٨ The oldest MSS. read *dar ná-umídí sar zadand.*

٢٥٣٩ جاثمین, *Qur.* VII 76. Gabriel is *al-Rúḥu 'l-amín* (*Qur.* XXVI 193).

٢٥٤٢ The oldest MSS. read *dúd u naft.*

٢٥٤٣ He heard their spirits wailing in the *barzakh* (intermediate state between death and the Resurrection). The commentators relate that after his victory at Badr the Prophet addressed the dead of Quraysh and declared that they could hear all that he said to them.

٢٥٤٤ N reads *ashk-ríz az* and G *ashk-rízán*. Fa agrees with G.

٢٥٤٩ Two of the oldest MSS. have *kardíd*, and so Fa, Mq and Ṣárí.

٢٥٥٨ The text-reading of this verse occurs in C only; the three 13th-century MSS. (GHN) and the edd. in general have

kazh ma-khwán ay rást-khwánanda(-i) mubín
kayfa ásá khalfa qawmin ẓálimín.

N *bi-bín* instead of *mubín*. Translate: "O thou that readest aright the perspicuous (Book), do not misread it (where it says), '*How should I grieve after* (*the destruction of*) *an unjust people?*'" If this is the authentic

form of the verse, probably *kazh ma-khwán* does not refer to the misquotation of *Qur.* VII 91 (*fa-kayfa ásá 'alá qawm*[in] *káfirín*), but signifies that since all the prophets are essentially one the Qur'ánic citation is applicable to Ṣáliḥ as well as to Shu'ayb, of whom these words are related in the *Qur'án*. For *mubín*, cf. *Qur.* XII 1, XXVI 1. *Ẓálim* is a more comprehensive term than *káfir*, though every *káfir* is a *ẓálim*, *i.e.* one who injures himself and others.

۲۵۵۹–۲۵۶۰ The involuntary grief of Ṣáliḥ for sinners condemned by reason and justice was a reflexion of the boundless clemency and compassion of God. Cf. note on *v.* ۲۵۲۱ *supra*.

۲۵۶۱ افسوسی (not in the lexx.), III 109, 780; so *fusúsí*, II 3000.

۲۵۶۲ In the second hemistich two of the oldest MSS. read *bar sipáh-i kínah-túz-i bad-nishán*.

۲۵۶۴ سگسارانشان. The *Sag-sárán* are the *Κυνοκέφαλοι* of Herodotus. Qazwíní (*'Ajá'ibu 'l-makhlúqát*, II 20) tells the story of a sailor who was forced to land on the island inhabited by them (*Jazíratu Saksár*).

۲۵۶۷ وز رایات نقل, *i.e.* "in order to uphold the flag of the traditions which they had received from their ancestors".

بر جمال پیر عقل. The prophets and saints might be described as "the camels of Universal Reason" (cf. IV 3389 *sqq.*), and Ibnu 'l-'Arabí often uses "camels" in the sense of holy aspirations (*himam*) on which our hearts ride to Heaven (*Tarjumán*, XXX 6, etc.); but *jamál*, "beauty", is more likely to be the true reading here. Two of the oldest MSS. have *taqlíd u ma'qúlát-i naql* in the first hemistich and *bar sar-i ín pír-i 'aql* in the second.

۲۵۶۸ For the word-play, cf. I 1028. *Pír-i ḥurr* (Fa) is a thoroughly bad reading.

۲۵۶۹ تا نمایدشان الخ, *i.e.* in order that the damned might exhibit their real nature through contrast and conflict with the blessed.

P. ۱۵۸; Heading. مرج البحرین الخ, *Qur.* LV 19–20. See note on *v.* ۲۹۷ *supra*.

۲۵۷۲ Translate: "even as gold and earth are mixed in the mine."

۲۵۷۳ عقد در = *dar 'iqd*. Cf. *v.* ۲۵۹۴ *infra*, II 244, 303, 1670, 3419.

۲۵۷۵ قیرواز. G has *ham-chu qár*.

۲۵۷۶–۲۵۷۹ The Sea of Divine Unity appears under two aspects, viz. Mercy (*Luṭf*) and Wrath (*Qahr*); its "waves" are the phenomenal forms in which these aspects are manifested. "The waves of peace dash against each other", *i.e.* "the prophets, saints, and true believers display and exert their influence".

۲۵۸۰ رشد, *i.e.* Love is the *murshid* that leads the soul to God. Cf. *v.* ۲۴۹۶ *supra*.

۲۵۸۳ چشم آخربین, *i.e.* the sensual eye, which regards only the illusions of the present life. For *ákhur* = *dunyá*, cf. IV 2005 *sqq.*, V 833 *sqq.*,

2548 *sqq.* *Akhur* is similarly used as the antithesis to *ákhir* at II 1568, IV 1614, VI 4828. The inward nature of the godly and ungodly cannot be fully discerned save by mystical clairvoyance.

۲۵۸۴–۲۵۹۰ All hypocrisy is unmasked in the end; but some perceive the "poison" in themselves or their neighbours immediately, others sooner or later according to their respective spiritual capacities.

۲۵۸۵ آنك زيركتر, *i.e.* the holy man on whom God has bestowed the Prophet's gift of seeing truth as true and falsehood as false: *Alláhumma ariná 'l-ḥaqqa ḥaqqan wa-'rzuqná 'ttibá'ahu wa-ariná 'l-báṭila báṭilan wa-'rzuqná 'jtinábahu.*

۲۵۸۸ In the second hemistich two of the oldest MSS. read *dhawq-i án zakhm-i jigar-dúz-ash dihad.*

۲۵۹۰ ور دهندش مهلت الخ, *i.e.* if he be reprieved and not subjected to punishment in his grave.

۲۵۹۱ Everything has a Divinely appointed time, at which its perfect development is reached and its destiny fulfilled.

۲۵۹۲ Read *rukhsháni.* For the belief that rubies are coloured by the sun, see note on *v.* ۱۹۷۳ *supra.*

۲۵۹۴ Fa and other commentators join *dar* with *dhikr-i ajal*, but the construction is: *Ḥaqq dar Súratu 'l-An'ám dhikr-i ajal farmúd.* Cf. note on *v.* ۲۵۷۳ *supra.* The reference is to *Qur.* VI 2: "He it is who created you from clay and ordained a term (*ajalan*), and with Him is a named (definitely fixed) term (*ajalun musamman*). Then (notwithstanding that) ye doubt!" The first *ajal* is generally explained as meaning death, and the second as denoting the Resurrection.

۲۵۹۷ Instead of *paydá* (so all my MSS.) Fa has *pinhán.*

۲۵۹۸–۲۶۰۰ Cf. *vv.* ۱۶۰۳–۱۶۱۴ *supra*; *SIM*, 62 *seq.*; *MI*, 94 *seq.*

۲۶۰۰ Mm read *darmán buwad.*

۲۶۰۱ This illustration of the doctrine that all evil is relative comes frequently in the *Mathnawí*, *e.g.* II 3715 *sqq.*, VI 4736 *sqq.*

۲۶۰۲ The Prophet is reported to have said *ni'ma 'l-idám al-khallu.* Vinegar and wine are proverbial synonyms for good and evil respectively, as in the saying, *má fulánun bi-khallin wa-lá khamrin* (*Lisán*, XIII 224, 13).

P. ۱۶۰, Heading. انگور رسیده را. *Rasídah* (which most MSS. omit) means here "advanced in growth" rather than "ripe".

ليغفر الخ, *Qur.* XLVIII 2. Najmu'ddín Kubrá (cited in Mq, I 470, 5 fr. foot) interprets the beginning of this Súrah as follows: "God indicates that the Prophet's heart has been opened to the Divine Lordship through the manifestation of His attributes of Beauty and Majesty, and that the locks of all hearts have been opened, the religious laws of Islam explained, and other gifts (*futúḥát*) bestowed on his heart, 'in order that by the illuminations of His Majesty He might veil to thee the past sin of thy existence from the time when thy spirit was created, and all

the remaining sin of thy existence unto everlasting'; for the sin of existence is the sharing in existence (with God), and the pardoning of it (*ghafruhu*) is His veiling it with the light of Unity so as to obliterate every vestige of the darkness of dualism." Cf. note on *v.* ٥١٧ *supra.*

٢٦٠٤–٢٦٠٦ These verses refer to *Qur.* XXXVIII 34: "He (Solomon) said, 'O Lord, pardon me and give me (*Rabbi...hab lí*) a kingdom that shall not be meet for (belong to) any one after me (*lá yanbaghí...min ba'di*). Verily, Thou art the Munificent.'" In the poet's exposition Solomon is a type of the saint who, having overcome all the temptations associated with the kingdom of this world, enters into free possession and enjoyment of it. Cf. *vv.* ٩٨٣–٩٩٠ *supra* and notes *ad loc.*

٢٦٠٨ بیمِ سَر با بیمِ سر, *i.e.* fear of losing both life and spiritual purity.

٢٦١١ Cf. *Qur.* XXXVIII 30 *sqq.*, where it is related that Solomon at the sight of his pawing horses (*ṣáfinát*) became so absorbed in admiration that he omitted to perform the evening prayer and showed his remorse by "slashing their legs and necks". He also connived at the idolatry of one of his concubines and only repented when God caused Ṣakhr the Jinní to steal his signet-ring and occupy his throne for forty days.

٢٦١٣ In the first hemistich G and most of my MSS. read *shud shafí' ú guft in mulk ú liwá.*

٢٦١٣–٢٦١٤ Since all Perfect Men are essentially one—*jism-ishán ma'dúd likin ján yakí*—Solomon identifies himself with every saint whom God may endow with the spiritual "kingdom" of Solomon, and declares that in virtue of this identity, which is independent of time, none can dispute his claim to possess *mulk^an lá yanbaghí li-aḥad^in min ba'di.*

خود معی چه بود. *Ma'iyyah*, involving the notion of otherness (*ghayriyyah*), is incompatible with complete unification (*ittiḥád*).

منم بی مدعی. The Turkish commentators translate incorrectly: "I am he without dispute."

٢٦١٦ درون مُخلَصی, referring to Ḥusámu'ddín. Two of the oldest MSS. have *mukhliṣí*, which is a good reading; but *mukhlaṣ* denotes a higher degree of disinterestedness and devotion than *mukhliṣ*. See II 1315 *seq.*; *Kashf*, *Eng.* 85; *Tá'iyyah*, 445–447 = *SIM*, 238 and note *ad loc.*

٢٦٢٥ The inward and outward aspects of Reality complement each other. God created the world in order that He might be made known and worshipped (*Qur.* LI 56) by faith and works. Mm transpose *báṭil* and *'áṭil.*

٢٦٢٧ Sahl ibn 'Abdalláh al-Tustarí said: "True love consists in performing the (prescribed) acts of obedience to the Beloved."

٢٦٢٩ گاهی زدوغ, *i.e.* his "intoxication" is a mere pretence. See note on *v.* ١٢٢٦ *supra.*

٢٦٣١ *Ṣalá* = *ṣalát*. On *walá*, as used by Ibnu 'l-Fáriḍ in connexion with the Primal Covenant (*míth//áq*), see Nallino in *RSO*, VIII 546. Where

walá or *wilá* occurs in the *Mathnawí* (*e.g.* II 2534, III 2689) it would seem to signify the mystic relation between lover and Beloved or simply "mutual devotion".

٢٦٣٤ Cf. the Ḥadíth: *ittaqú firásata 'l-mu'mini fa-innahu yanẓuru bi-núri 'lláhi*, "Beware of the clairvoyance of the true believer, for verily he sees by the Light of God."

٢٦٣٦ It is surprising that the text-reading of this verse appears in B, one of the most normal of my MSS., as well as in C; for the omission of the dative suffix *-rá* after *sabab* is a licence for which it would not be easy to find a parallel. N writes *mar sabab-rá yá athar-rá ú* (و) *ghulám*, while the other two 13th-century MSS. have:

na-bvad án-kih núr-i Ḥaqq-ash shud imám
mar athar-rá yá sabab-há-rá ghulám.

This last is the generally accepted reading of the verse.

٢٦٣٧ *Yá maḥabbat* (Ṣárí) has much greater authority than *tá maḥabbat* (Fa, Mq, Bul.), which is not found in any of the older MSS.

٢٦٣٨ Instead of *a'lám* read *i'lám* (GN) and translate: "He has no need to make love known (by means of secondary causes and visible effects)." There is a play on the double sense of *mihr* (love and sun: cf. *v.* ١١٦ *supra*).

٢٦٤٠ The reading *garchih shud ma'ní dar-ín ṣúrat padíd* is strongly supported. In this and the following verse the poet describes the relation of the inward, formless, infinite ground of Being to its external manifestations as that of the vital sap to the tree which it permeates. The tree indicates the presence of the sap by its foliage, yet in respect of its being vegetive and compound it is far removed from the sap (water), which is a simple element. Similarly, forms of worship are far from God: they only bring the worshipper near to Him inasmuch as they express feelings of love and devotion. *Máhiyyat* in *v.* ٢٦٤١ = *máhiyyat-i shakhs*, the cause of difference and distinction, not *máhiyyat-i kullí*, the negation of all "otherness" (WM).

P. ١٦٣, Heading. The wife, though reconciled to her husband, still wants to be assured of his sincere affection for her. In other words, the *nafs-i lawwámah* has not yet quite attained to the perfect love that casteth out fear, *i.e.* the final phase of soul-development in which the *nafs* becomes *muṭma'innah*, in harmony with reason and at peace with God. See note on p. ١٤٨, Heading.

٢٦٤٥ Cf. the Ḥadíth: *ḥubbuka 'l-shay'a yu'mí wa-yuṣimmu.*

٢٦٤٦ In the first hemistich two of the oldest MSS. have *guft zan ábang-i birr-am mí-kuní.*

٢٦٤٧ The Bedouin, representing the reason bestowed on man (*'aql-i mustafád*), swears by Adam, the Perfect Man, whom God created in His own image as a microcosm.

۲۶۳۸ سه گز, three cubits (not "ells" as in the Translation), *i.e.* the average height of a man. The height of Adam himself is said to have been sixty cubits.

در الواح. Jurjání (*Ta'rífát*, 204) enumerates four "tablets": the tablet of Destiny (*lawḥu 'l-qaḍá*), the tablet of Decree (*lawḥu 'l-qadar*), the tablet of the Particular Heavenly Soul (*lawḥu 'l-nafsi 'l-juz'iyyati 'l-samáwiyyati*) and the tablet of Matter (*lawḥu 'l-hayúlá*). The first of these is the World-spirit = Universal Reason; the second, Universal Soul = the Guarded Tablet (*al-lawḥu 'l-maḥfúẓ*); and the third, the World-phantasy (*khayálu 'l-'álam* [= *'álamu 'l-mithál*, the World of Similitudes or Ideas]).

۲۶۴۹ علّم الأسماء, *Qur.* II 29. See notes on *vv.* ۱۲۳۴–۱۲۳۵ *supra.*

۲۶۵۰–۲۶۵۱ On the superiority of the prophets and saints to the angels, see II 3327 *sqq.* and *Kashf*, *Eng.* 239 *sqq.* Adam became their teacher owing to the universality (*jam'iyyah*) of his nature, in which all the Divine attributes were displayed, whereas the angels, being immaculate, could not know those aspects of Deity which are connected with a sinful world, *e.g.* forgiveness. Cf. *Fuṣúṣ*, 14 *seq.*, where it is said that although the angels glorified God by the Names they knew and took credit to themselves for doing so, they were ignorant that in Adam were other Names to which their knowledge did not reach. Consequently it was impossible for them to glorify their Lord as Adam glorified Him.

۲۶۵۲ Cf. *Fuṣúṣ*, 145, 3 *sqq.*: "in respect of amplitude (*wus'at*) the heart of the gnostic is as Abú Yazíd al-Bisṭámí said: 'If there were in a corner of the gnostic's heart a million times as much as the highest heaven (*'arsh*) with all its contents, he would not be aware of it.' And Junayd said on this subject: 'When the originated (*muḥdath*) is joined to the Eternal (*qadím*), no trace of it is left. The heart contains the Eternal: how should it be aware of the originated as existent?'"

۲۶۵۳–۲۶۵۵ These verses paraphrase the celebrated Ḥadíth-i qudsí: *má wasi'aní arḍí wa-lá samá'í wa-lákin yasa'uní qalbu 'abdiya 'l-mu'mini 'l-taqiyyi 'l-naqiyyi 'l-wari'i*, "Neither My earth nor My heaven contains me, but I am contained by the heart of My servant who fears God and is pure and shrinks from sin." Hence the heart of the Perfect Man is the real mosque in which God is worshipped (II 3109 *sqq.*); the substance of which the world is an accident; the Light reflected in all phenomena (III 2266 *sqq.*). See also *SIM*, 115.

۲۶۵۶ Cf. *Qur.* LXXXIX 29–30: "(O soul at peace), enter among My servants and enter My Garden (of Paradise)." Bayḍáwí explains *'ibádí* as "the righteous", but Rúmí makes it equivalent to *awliyá'í*. Those who "enter into (the hearts of) the saints", *i.e.* win their favour and love, will see God in them. Cf. *infra*, *v.* ۳۴۸۵ *sqq.*, III 515.

۲۶۵۹ Mm read *bar malak* in the first hemistich and *bar rúy-i zamín* in the

second. *Pish az-in*, *i.e.* before the creation of Adam. This passage refers to *Qur.* II 28: "and when thy Lord said to the angels, 'Lo, I am about to place a viceroy (*khalífah*) in the earth': they said, 'Wilt Thou place therein one who will do evil there and shed blood, while (we are more worthy, since) we glorify Thee and sanctify Thee?' He said, 'Verily I know that which ye know not.'" Rúmí follows the tradition that the angels who at first disputed with God but afterwards bowed down to Adam were the terrestrial angels (Ṭabarí, 92, last line). These had been sent, as an expeditionary force under the command of 'Azázíl (Iblís), to restore order in the earth, which before the creation of Adam was inhabited by the Jinn.

٢٦٦٠. Read *z-án ta'alluq*. The angels became fondly attached to the earth and felt bitter grief when God recalled them to Heaven. They did not recognise in this attachment a spiritual influence, a presentiment and intimation of the Divine mystery which was to be revealed in the earthly body of Adam. Potentially the earth contained Adam, like a hidden treasure, and his "pure light" shed its beams on the angels before his body was created. Cf. note on *v.* ٥١٣. *supra.*

٢٦٦١ Read *bá in* with Mm.

٢٦٦٩ قال و قیل‌را, *i.e.* altercation, opposition, and disobedience to the Divine commandments.

٢٦٧٢ رحمت من الخ, a translation of the Ḥadíth-i qudsí: *sabaqat raḥmatí ghaḍabí* (*AQ*, No. 24, from the *Ṣaḥíḥ* of Muslim). Bukhárí (II 303, 2 *sqq.*) relates the following Ḥadíth on the same authority (Abú Hurayrah): "When God ordained the creation, He wrote in His Book, which is with Him above the Throne (*'arsh*), 'Verily My mercy prevailed over My wrath' (*inna raḥmatí ghalabat 'alá ghaḍabí*)."

٢٦٧٨ This is the husband's reply to the doubts expressed by his wife in *v.* ٢٦٤٦ *supra.*

٢٦٨٣ چه کاره. Cf. *in kárah* (III 3892).

٢٦٨٥ نایب رحمان الخ, *i.e.* the Perfect Man regarded as the Quṭb on whom the preservation and order of the world depend.

٢٦٨٧ Cf. *infra*, *v.* ٢٧٨١ and note 1 in the Translation, p. 151.

٢٦٨٨ For the *siddiqiyyah* of Abú Bakr, cf. *Luma'*, 121 *sqq.*; *Kashf*, *Eng.* 31 *seq.*, 70 *sqq.*; *Passion*, 738 *sqq.*

٢٦٨٩ من شهرا الخ, "How should I be received with favour by the king?" *Padhírá shudan* = *maqbúl shudan.*

٢٦٩٠ قل تعالوا (*Qur.* III 57, VI 152), followed in both passages by the injunction not to associate anything with God. *I.e.* God has bidden us come to Him, which we cannot do by means of *sulúk* (good works, asceticism, religious devotion, etc.) alone. The Divine call indicates that in order to attain to union with Him it is necessary to destroy self-consciousness (*sharm*), the greatest obstacle on the way. Cf. *Díwán*, *SP*,

I 1: "if thou art Love's lover and seekest Love, take a keen poniard and cut the throat of bashfulness (*ḥayá*)", and note *ad loc.* But this is really the act of God, who draws the lover to Himself in the rapture (*jadhbah*) of dying to self (*faná*). The Bedouin pleads spiritual incapacity: how should a bat be able to face the sun? He gets the true answer from his wife, who here speaks the language of the soul at peace (*muṭma'innah*) and inspired (*mulhamah*):

dád-i Ḥaq-rá qábiliyyat shar̤ṭ nist,
balkih shar̤ṭ-i qábiliyyat dád-i úst,

"The bounty of God does not depend on capacity to receive;
Nay, the capacity to receive depends on His bounty."

۲۶۹۶–۲۶۹۷ Cf. the line *al-'ajzu 'an daraki 'l-idráki idráku*, *i.e.* apprehension of the Divine and real involves cessation of the faculties by which we apprehend the human and phenomenal (*Kashf*, 21, 10 = *Kashf*, *Eng.* 18, and *ibid.* 352, 6 *sqq.* = 274 *sqq.*). See also *Tá'iyyah*, 168 *sqq.* = *SIM*, 215 *seq.*

۲۶۹۹ In the second hemistich two of the oldest MSS. read *tá ma-rá raḥmi kunad sháh-i ghaní.* Fa has *tá shahí raḥm-am kunad bá mu'nisí.* Another reading, *yá mu'nisí*, "or a friend (of the King)", *i.e.* a Perfect Man, must be rejected on account of the rhyme. See note on *v.* ۸۶ *supra.*

۲۷۰۳ The edd. and Mm read *pák bar khízi tu az majhúd-i khwish.* Fa and Ṣárí incorrectly join *az majhúd-i khwish* with *az búd-i khwish*, a construction which would require the substitution of *u az* (Mq) for *tu az.*

۲۷۰۴ Read *mulkat* with the oldest MSS.

۲۷۰۹ اللّه اشترى, *Qur.* IX 112: "Lo, Allah hath purchased from the true believers their souls (lives) and their wealth on the terms that Paradise shall be theirs (and) they shall fight in the way of Allah and slay and be slain." Ṣúfís apply this verse to the *jihádu 'l-akbar* (see p. ۸۵, Heading, and note): the price to be paid for union with God is world-abandonment and self-sacrifice. Cf. III 4115, V 1463 *sqq.*, VI 1265 *sqq.*

۲۷۱۰–۲۷۱۴ Ghazálí (*Iḥyá*, III 21, 3 *sqq.* = *Religious attitude*, 264) has a similar parable in which the heart is likened to a pond fed by streams pouring into it from the hills and also by water rising from subterranean springs, *i.e.* exoteric and esoteric knowledge.

۲۷۱۱ See note on *v.* ۲۵۲۰ *supra.*

پُر دارش زخُم. Ṣárí thinks the meaning is: "fill the jug of the body with the wine of love drawn from the jar of the perfect *murshid*."

غضّوا الخ, from *Qur.* XXIV 30: "Tell the believing men to lower their eyes (*yaghuḍḍú min abṣárihim*) and guard their private parts." *Ghaḍḍ* is sometimes used of mystic contemplation = μύειν, *e.g.* *al-taṣawwufu ghaḍḍu 'l-ṭarfi 'ani 'l-kawn* (*Kashf*, 43, 6).

۲۷۱۴ لولها بر بند. "Each of the five senses is like a spout in the jug of the body. Whenever you make an improper use of any one of them,

that spout is opened and the water of your faith is spilled and wasted" (Fa). But evidently the purpose of closing the spouts or pipes is to exclude knowledge that comes through the senses. Cf. *supra, v.* ٥١٥ *sqq.* and notes *ad loc.*

٢٧١٦ Jayhún, properly the Oxus, is used here to signify the flood of Divine Love and Knowledge in the heart (Baghdád) of the spiritual Khalífah or Perfect Man. In the second hemistich most MSS. have the geographically superior reading *hast jári Dijla-i ham-chún shakar.*

٢٧١٨ تجرى تحتها الانهار, *Qur.* II 23, 268, etc. There may be a particular reference to *Qur.* LXXXV 11, where it is said of those who believe and do good works (*i.e.* the Ṣúfí saints, according to Rúmí), that they shall enjoy "the great felicity" (*al-fawzu 'l-'azím*), "Gardens underneath which rivers flow", *i.e.* they dwell for ever in a Paradise of "union" with the source of all spiritual perception. Cf. *infra, v.* ٣٠٩٠ *seq.* and II 2452 *sqq.*

٢٧٢٢ In the second hemistich Mm read *juz rahíq ú máya-i adhwáq níst.*

٢٧٢٥ شط, the tidal estuary of the Tigris and Euphrates.

٢٧٢٦ محو. For definitions, see *Luma'*, 355, 11 *sqq.*; Qush. 46, 15 *sqq.* = Hartmann, *Darstellung*, 89–93; and cf. *Tá'iyyah*, 7 and 481 = *SIM*, 200, 243 *seq.*; *Kashf*, *Eng.* 379.

انبساط, equivalent to *bast*, for which see *Luma'*, 343, 15 *sqq.*, 432, 7 *sqq.*; Qush. 38, 4 fr. foot and foll. = *Darstellung*, 84 *seq.*; *Kashf*, *Eng.* 374–376; *Tá'iyyah*, 646 *seq.* = *SIM*, 256. Here, like *mahw* and *sukr*, the term denotes mystical ecstasy.

٢٧٢٨ Cf. IV 3516, V 1316 *sqq.* WM cites a Tradition of the Prophet: *wayl*[un] *li-man jahila tafsíra 'l-abjad*, "woe to them that do not know how to interpret the alphabet". Both he and Ṣárí give examples. *Abjad* signifies *abá Ádamu 'ani 'l-tá'ati: jadda fí 'l-taqarrubi ilá 'l-shajarati wa-akli 'l-hintati* (Ṣárí), "Adam refused to obey: he exerted himself in approaching the Tree and eating the wheat (the forbidden fruit)"; while *Hawwaz* means *ittaba'a hawáhu fa-zála 'anhu na'ímu 'l-jannati* (WM), "he followed his lust, and the bliss of Paradise departed from him". On this cabalistic science (*'ilmu 'l-hurúf*, *'ilmu 'l-jafr*) see *Passion*, 588 *sqq.* and art. Djafr in *EI.*

٢٧٢٩ Read *mí-kashíd-ash* with Mm.

٢٧٣٢ آن گوهر, *i.e.* the pearl of faith and gnosis.

٢٧٣٣ See note in the Translation. "Kawthar", *i.e.* the inexhaustible fountain of Divine grace.

٢٧٣٩ The reading and interpretation of this verse are uncertain. H and most of my MSS. have *bal chún bihisht*, as in the text, but *ní chún bihisht* is supported by G (though possibly *bal* may have been its original reading) and adopted by the Turkish editors (Surúrí, Shem'í, Ṣárí, Bul.). Fa, who puts *ní* in his text, after having discussed both readings decides

that *bal* is the better. Unfortunately N gives the second hemistich in a different form: *ham-chu khurshid u mutahhar chún bihisht*. Keeping *bal*, we might take the sense to be:

(1) Divine mercy, displayed in the Perfect Man, is "like sun and rain (*i.e.* bestowed on all), nay, like Paradise" (*i.e.* not transient and intermittent, but infinite and everlasting). This partly agrees with the interpretation given by Surúrí, who reads *ní* and joins it with the preceding words: "not like sun and rain, (but) like Paradise." For the Perfect Man as the manifestation of Universal Mercy, cf. III 1804 *sqq*.

(2) Divine mercy is "like sun and rain" (universal), nay, but (also) "like Paradise" (particular). In this case a distinction is made between the mercy of which all God's creatures (*'ibád Alláh*) partake and that which is conferred on the elect as a peculiar grace. Cf. *Fuṣúṣ*, 191, where the former is connected with the Name *al-Raḥmán* (*i.e.* God in respect of His being the reality of all existence), and the latter with the Name *al-Raḥím* (*i.e.* God in respect of His showing favour to the devout).

If the verse be read with *ní* instead of *bal*, the alternatives are: (*a*) Surúrí's explanation (see above); (*b*) Divine mercy is "like sun and rain, not like Paradise", *i.e.* universal and not confined to Moslems who have found salvation. No objection can be taken to (1), but in view of the following verses perhaps (2) is more likely. The words "like Paradise" may suggest that God's mercy, though essentially universal, is not uniform: the blessings which flow from it vary in quality and degree, being proportioned to the nature and spiritual capacity of each recipient. Cf. *Qur.* LVI 7 *sqq.*; *Passion*, 694; *Math.* V 2339, Heading.

۲۷۴۱ از سلیمان تا بمور, a proverbial expression. See *Qur.* XXVII 18. The Perfect Man is the life of the world (cf. IV 1031, VI 2426, etc.).

۲۷۴۲ جواهر, *i.e.* the Divine rewards (*thawáb*) for good works.

P. ۱۲۹, Heading. Bounty and indigence are mutually dependent on each other (see note on *vv.* ۱۷۳۶–۱۷۴۱ *supra*): the poor man needs the alms of the rich, but the rich man also needs the poor in order that his munificence may be shown. While the rich man who waits for the poor to come to his door is deficient in liberality, the poor man who will not wait for the bounty of the rich, but goes to seek it, is deficient in patience (*ṣabr*) and trust in God (*tawakkul*). The following passage alludes to the Ṣúfí doctrine of *faqr* and *ghiná*. See *Kashf*, Eng. 21 *sqq*.

۲۷۴۷ Referring to *Qur.* XCIII 10: "as for the beggar, drive him not away."

۲۷۴۸ دم الخ, *i.e.* the beggar who gets nothing but harsh words cannot perform his proper function.

۲۷۴۹–۲۷۵۰ WM explains the first verse as follows: "there are two kinds of bounteous givers (*karím*): (1) he whose bounty causes the beggar to appear (*padid rad*), *i.e.* he waits patiently (*ṣabr kunad*) till the beggar

comes to his door, and then he gives; (2) he who goes himself to the beggar's door and gives lavishly without being asked. The former is imperfect (*náqis*); the latter perfect (*kámil*). This elucidates what was said in the Heading that as regards the giver *ṣabr* is a defect.

There are also two kinds of beggars (*gadá*): (1) he who is the mirror of God's bounty, *i.e.* whenever he begs of any one, he looks upon that person essentially as God and his munificence as the munificence of God; (2) he who has negated his own seeking and volition and only subsists in the presence and contemplation of God: he is the Absolute Bounty: he has sacrificed his individual existence and will to the Divine Essence and Will. Such an one is perfect; for, as stated above, *ṣabr* (to refrain from all self-activity) is the beggar's perfection." Cf. the Ḥadíth-i qudsí (*AQ*, 86), "When a man is too much occupied with praising Me (*dhikri*) to ask aught of Me, I give him (what he desires) before he asks Me (for it)." According to Fa, Divine bounty (*júd*) is of two kinds: (1) *júd-i aqdas* or *fayḍ-i aqdas* (the most Holy Grace), which brings the *faqír* into existence and causes him to feel need; (2) *júd-i* (or *fayḍ-i*) *muqaddas*, which confers on him all that he is capable of receiving. Those who are dead (*fání*) to self and living (*báqí*) in God are the Absolute Bounty: they exemplify the truth that *idhá tamma 'l-faqru fa-huwa 'lláhu*, *i.e.* they are the Perfect Men "without whom God does not bestow bounty on any one" (v 877). In *v.* ٢٧٥٠ the oldest MSS. read *áyat-i júd-i Ḥaq-and*.

٢٧٥١ جز این دوست, *i.e.* except (*a*) one who is *faqír ilá 'lláhi* and (*b*) one who is *faqír-i fání fí 'lláhi*.

٢٧٥٢ Fa, Ṣárí, Mq and WM have *ahl-i ján*, which lacks support from any good MS. In the Translation read "do not throw a bone, etc.", *i.e.* "cast pearls before swine". "Bread" and "food" are used in the following verses to denote objects connected with self-interest and self-regard.

٢٧٥٣ ماهیٔ خاکی. For the comparison of the mystic to a fish in water, see notes on *vv.* ١٧ and ٥٠٢–٥٠٣ *supra*. Some commentators think it worth while to identify the "land-fish" with the *saqanqúr*, skink, which is said to be the offspring of the crocodile (*Nuzhat*, ed. Stephenson, 24).

٢٧٥٧ For *wahm* and *tawahhum*, "opinion or idea outweighed in probability; imagination; fancy; conjecture tending to chimera", see Macdonald, *JRAS* (1928), 505 *sqq*. *Wahm* cannot apprehend the essential truth of things.

٢٧٥٨ In the first hemistich the oldest MSS. read *wahm makhlúq-ast mawlúd ámad-ast*.

لم یولدست. See *Qur.* CXII 3.

٢٧٦٠ Cf. *supra*, *v.* ٢٢٨٣ *sqq*. *E.g.* though the *sálik* be concerned only with the Divine names and attributes and their manifestations (not with

the Essence), so that he desires the joys of Paradise, yet on account of his sincere conviction and devotion God, by an act of grace, may cause his false ideas to lead him to Reality. See also note on *v.* ۱۱۱ *supra.* In the second hemistich most MSS. have *án majáz-i ú ḥaqíqat-kash shavad.*

۲۷۶۱–۲۷۶۳ The doctrine of mystical Unity (*al-majázu 'aynu 'l-ḥaqíqati*) is for gnostics, since they alone can swallow and digest it (for the metaphor cf. *v.* ۵۸۰ *supra*).

۲۷۶۶–۲۷۶۹ Whether the hypocrite look sad or glad, the feelings expressed in his demeanour are not spiritual and real. He is a type of worldly joys and sorrows which, if you read them rightly, should turn all your thoughts to God. After *v.* ۲۷۶۸ the edd. insert a verse (see the *app. crit.*) that appears for the first time in K (late 14th century); but the moral to be drawn is sufficiently indicated by *v.* ۲۷۶۹.

۲۷۷۰–۲۷۷۲ Saná'í (*Ḥadíqah*, ed. Stephenson, I 88, 18 *sqq.*), in a passage which Rúmí may have recollected here, contrasts the letter of the *Qur'án* with its spirit and likens the former to the pictures in a bath-house (*naqsh-i garmábah*) which know nothing about the nature of the bath (cf. *infra*, IV 800 *sqq.*). But in the present context the "bath-house" is the world, and the "pictures" phenomenal forms. Viewed externally these forms are mere "clothes"; in order to perceive the reality concealed by them, you must enter the "disrobing-room" (*jámah-kan* = *maslakh*) of *tajríd* (*remotio*, self-abstraction), where everything is stripped of limitations and contemplated in its essence. While clothed with bodily qualities, you cannot penetrate within and attain to knowledge of the Spirit which is your real self; for the body is just as ignorant of the soul as the clothes you wear are unconscious of your body. On the practice of decorating baths with pictures, see Arnold, *Painting in Islam*, 85–89.

P. ۱۷۱, Heading. نقیبان. The *nuqabá* belong to the hierarchy consisting of 351 members, who are described collectively by Hujwírí (*Kashf*, *Eng.* 214) as "officers of the Divine Court". He says they are three in number and ranks them next to the Quṭb; but it is evident that Rúmí follows other accounts which make them a class of 300 saints of inferior grade.

۲۷۷۵ عطا پیش از سؤال. See note on *vv.* ۲۷۴۹–۲۷۵۰ *supra.*

۲۷۷۷ In this verse there is an untranslatable word-play on different meanings of *wajh*.

۲۷۷۸ زر جعفری, *i.e.* pure gold, referring to the Shí'ite Imám, Ja'far al-Ṣádiq (*LHP*, I 393 *sqq.*), the reputed author of many works on alchemy. Cf. *v.* ۲۷۸۱ *infra.*

۲۷۷۹ دیدتان. So Fa, but the oldest MSS. read *dín-i-tán.*

۲۷۸۴ For the antithesis (*dínár*, *dídár*) cf. the line (*IH*, II 20, 4):

má'il-i dínár hargiz málik-i dídár níst,

and (Ṣárí, III 446, 11): *dínár namí-khwáham man 'áshiq-i dídár-am.*

۲۷۸۵-۲۷۹۵ Further illustrations of the doctrine that the phenomenal is the bridge to the real (*al-majázu qanṭaratu 'l-ḥaqíqah*).

۲۷۸۷ See *Qur.* XII 19.

۲۷۸۸ See *Qur.* XXVIII 29–30.

۲۷۸۹ See *Qur.* III 48. Moslems believe that Jesus was not crucified but taken up to the Fourth Heaven. God, it is said, caused another person to bear his likeness and suffer in his stead. Rúmí describes the "double" as an Amír (VI 4367 *sqq.*).

۲۷۹۲ بر امید مرغ الخ. Cf. IV 2755 *seq.*

۲۷۹۳ 'Abbás ibn 'Abd al-Muṭṭalib, the Prophet's uncle and ancestor of the 'Abbásid Caliphs. He fought against the Moslems at Badr, but soon afterwards joined the Prophet, with whom he took part in the campaign of Ḥunayn.

۲۷۹۵ The Second Book of the *Mathnawí* was begun in 662/1263–4 (see II 7 *infra*), and according to Aflákí (Redhouse, 89) the First Book was completed two years (the poet himself says "a considerable time", *muddatí*) before that date. It seems almost certain, therefore, that the present verse, which apparently prophesies the continuance of the 'Abbásid Caliphate till the end of the world, was written after the death of al-Musta'ṣim, the last Caliph of Baghdád in 656/1258, and possibly before the installation of his uncle, who assumed the title of al-Mustanṣir, as nominal Caliph in Cairo (June, 1261). At any rate, the verse can have no reference to the actual situation. Ṣárí (IV 58) explains it—rightly, I think—as an allusion to an apocryphal Ḥadíth: the Prophet, highly pleased with a poem which 'Abbás had composed in praise of him, said, "O uncle, every poet gets a reward, and thy reward is that the Caliphate shall continue in thy posterity till the Day of Resurrection." It is quite conceivable that Rúmí, ignoring or defying recent events, should have quoted this promise and believed in its fulfilment. The explanations that *tá qiyámat* is used loosely in the sense of "for a very long time" or denotes the Mongol cataclysm, which like the Resurrection itself is often described by Moslems as *al-ṭámmatu 'l-kubrá* ("the greatest calamity" in world-history), are neither convincing nor necessary.

۲۷۹۷ *I.e.* "I offered my good works in the hope of gaining entrance to Paradise, and by the grace of God this hope (*búy-i nán*) has brought me to the supreme bliss of the Beatific Vision."

۲۷۹۸ *Nán* in the first hemistich = *gandum*, *i.e.* the forbidden fruit.

P. ۱۷۳, Heading (1). وحيل الخ, *Qur.* XXXIV 53.

۲۸۰۱ Here and in similar passages "whole" (*kull*) and "part" (*juz'*) signify the relation between God and created things, which is not that of whole and part in the ordinary acceptation of these words. God is one and indivisible; the so-called "parts" are nothing but phenomenal aspects of the universal Reality underlying every form of existence. As this

verse refers directly to *v.* ۲۸۰۰, the first hemistich should be translated: "(I mean) the lovers of the Whole, not those who love the part."

۲۸۰۲–۲۸۰۴ All created things and objects of worldly desire belong to God and return to Him; the existence and actions of His creatures are absolutely dependent on His pleasure: whoever attaches himself to one of them is like a drowning man who clutches at a straw.

P. ۱۷۳, Heading (2). Cf. *Arabum Proverbia*, III^1, No. 1347, where the order of the clauses is reversed. So in Persian, *khák agar bar dári az túda-i kalán bar dár*, and *dil agar bár kashad bár-i nigári bári*. The Arabic adage resembles Luther's *pecca fortiter*, but here (as at II 1429) its moral is, "aim high: love none but the spiritually free, *i.e.* the saints who have sunk their individuality in 'the Whole'".

۲۸۰۶ Mm read *mánd khár*, "he is left behind (like) the thorn".

۲۸۰۹ سايهٔ مرغى, *i.e.* the phenomenal forms in which Reality is reflected. Cf. *supra*, *v.* ۴۱۷ *sqq.*

۲۸۱۰ پوسيده سبب, literally "a rotten rope" or "one whose rope is rotten", *i.e.* a futile means, or "one who relies on a means that will never enable him to attain his end".

۲۸۱۱ *I.e.* "if you argue that since the 'part' manifests the nature of the 'Whole', to love a creature is to love the Creator, then 'eat thorns' (suffer tribulation); for God's creatures manifest His diverse attributes, and this 'connexion' includes the wicked and the righteous alike, the 'vessels of wrath' no less than the 'vessels of mercy'".

۲۸۱۳ Read *juz zi-yak rú* with Mm: *i.e.* from the single point of view that God is the essence of all existents—and what that means can only be realised in the mystical experience of the Perfect Man. On the other hand, everything in the world of contingency (*imkán*) is separated from the Absolute by individualisation (*ta'ayyun*). The prophets were sent to unite the particulars with the Universal (cf. II 1750 *sqq.*), *i.e.* to preach and teach the doctrine of the Divine Unity and the Ṣúfi Way to union with God.

۲۸۱۷ نُوْ = Arabic *nu'y*. Bedouins dig round their tents a trench which, together with the banked-up earth, serves as an aqueduct and also as a dyke to prevent flooding.

۲۸۲۱ In the first hemistich the oldest MSS. read *basham chún híla-há*, and in the second, most have *áb az hílah rawán dar kúla-há*. Behind the obvious sense of this passage lies the psychology which Ghazálí has expounded and illustrated by the same metaphors in his chapter on the wonders of the heart (*Iḥyá*, III 2 *sqq.* = *Religious attitude*, 220 *sqq.*). The essence of Man (spirit, heart, reason) may be compared to a king ruling the members and faculties of the body as a monarch rules his courtiers, retainers, and subjects; or, again, to a reservoir which, if it be filled with the water of Divine knowledge, will purify every bodily sense

and through these channels pour wisdom, mercy, and love into the world. See *vv.* ۲۷۱۰–۲۷۱۴ *supra* and notes *ad loc.*

۲۸۲۵–۲۸۲۸ These lines describe the spiritual influence of the Perfect Man, especially that of the *murshid* on the *muríd*. Cf. v 200 *sqq.*, 875 *sqq.*

۲۸۳۲ Read *písh-i ustádí* with Mm.

۲۸۳۴ Cf. the Ḥadíth, "Knowledge is of two kinds: knowledge in the heart, and that is useful; knowledge on the tongue, and that is useless." See also *vv.* ۳۴۴۵–۳۴۶۱ *infra*, and a famous passage in the *Munqidh* of Ghazálí, 20 *seq.* (abridged translation in *IP*, 39 *seq.*). As the following Story shows, mystical training and experience is the *viaticum* required for the voyage to union with God.

۲۸۳۷ For *khámúsh kardan* = *khámúsh shudan* cf. II 144, 1675, etc.

۲۸۴۱ Grammar (*naḥw*) is concerned with names (*asmá*); the mystic with the Essence, which is the real object of all names (*idhá ghába 'ani 'l-ismi wajada 'l-musammá*).

۲۸۴۲–۲۸۴۳ God upholds and exalts those who have died to self, while those who rely on their own attainments and efforts are submerged in the whirlpools of illusion. Cf. *supra*, *v.* ۹۸۵ *sqq.*, and VI 3879 *seq.*

۲۸۴۴ بیرون یخ, *i.e.* in the phenomenal world (cf. *v.* ۵۲۰ *supra*). The great scholar, with all his pride of intellect, is unable to take a single step towards true knowledge.

۲۸۴۷ *Kam-ámad* = *níst shudan*. The Turkish commentators explain *fiqh-i fiqh* as *mafhúm-i fiqh*; *naḥw-i naḥw* as *maqṣúd-i naḥw*; and *ṣarf-i ṣarf* as *tabdíl-i ṣarf*; but in such phrases the first word denotes the "essence" or "reality" of the second. Ṣárí's commentary on this verse includes (IV 89–92) a short treatise by Qushayrí, entitled *Naḥwu 'l-qulúb*, in which the author points out parallels and correspondences between the technical terms of Arabic grammar and the *iṣṭiláḥát* of the Ṣúfís.

۲۸۴۹ The oldest MSS. have *khwad-rá má kharím*.

۲۸۵۰ Here "the Bedouin" is used as a type of the knowledge that comes through the senses and intellect. In the second hemistich Mm read *kú zi-Dijlah gháfil ú bas dúr búd*. *Kúr* in the *app. crit.* is a mistake.

۲۸۵۴ In the first hemistich Mm read *kard* for *dád*.

۲۸۵۶ See *supra*, *vv.* ۵۷۰ *sqq.* and notes *ad loc.* *Rah-i áb* (in the oldest MSS. *rah-i Dijlah*) is the way of gnosis and *faná*.

۲۸۶۰–۲۸۶۱ The phenomenal universe is an emanation (οἷον ὑπερρύη, as Plotinus says) or external manifestation of Reality. Cf. *Díwán*, *SP*, Introd. xxxi *sqq.*; *MI*, 79 *sqq.* and notes on *vv.* ۱۰۳۰, ۱۱۱۲, and ۱۱۳۳ *supra*.

۲۸۶۲ گنج مخفی, referring to the Ḥadíth-i qudsí: *kuntu kanzan makhfiyyan fa-aḥbabtu an u'rafa fa-khalaqtu 'l-khalqa li-u'rafa*, "I was a Hidden Treasure, and I desired to be known, so I created the creation in order that I might be known."

خاکرا, *i.e.* Adam, the Perfect Man in whose nature the Divine glory was manifested.

۲۸۶۳ اطلس پوش. Cf. III 1001.

۲۸۶۴ آن سبورا, *i.e.* individuality and self-consciousness. The context requires, I think, that the unexpressed subject of *bi-dídí* should not be the Bedouin in particular, but Man in general.

۲۸۶۵ آنك with plural verb. Cf. *v.* ۳۵۳۷ *infra.*

۲۸۶۶ زغیرت, *i.e.* the true lover of God cannot bear the idea of "otherness".

۲۸۶۷ *I.e.* when the illusion of "self" is destroyed, the spiritual element in Man suffers no loss; on the contrary, he reaches perfection (*al-baqá ba'da 'l-faná*).

۲۸۶۸–۲۸۶۹ Cf. *supra, v.* ۱۳۴۶ *sqq.*

۲۸۷۰ Cf. the sayings *man qara'a báb^an wa-lajja walaja* and *al-mar'u yaṭíru bi-janáḥayi 'l-himmati wa-'l-fikrati.*

۲۸۷۱ گل خواری, *i.e.* occupied with earthly things.

۲۸۷۳ *I.e.* "unless you practise self-mortification, physical hunger will only make you ill-tempered".

۲۸۷۵ According to the commentators, *shírán = shír-mardán* (II 1932, 2963), *i.e.* the saintly heroes who have achieved self-conquest (cf. *v.* ۱۳۸۹ *supra*). But the next lines suggest that the "lions" may be the "savage beasts" which Giordano Bruno in his allegory of Actaeon describes as "the intelligible kinds of ideal conceptions, occult, followed by few, visited but rarely, and which do not disclose themselves to all those who seek them". See note on *v.* ۱۱۳۶ *supra.*

۲۸۷۶–۲۸۷۷ A reminiscence of *Iḥyá*, III 8, 1 *sqq.* = *Religious attitude*, 236, where man's intellect is likened to a horseman who has gone hunting with his fleshly appetite as his horse and his anger as his dog. Here, however, the "dog" is the *nafs* or appetitive soul. When untrained, it follows its lusts; but it can be subjected to ascetic discipline and made fit and eager to comply with the wishes of its master. This is one of the morals of the present Story.

۲۸۷۸ Mm read *án dawlat rasíd.*

۲۸۷۹ The bounty shown to the Bedouin by the Caliph really means the Divine grace bestowed on the selfless lover who has given up all for God's sake and whose every thought and word refer to his Beloved.

۲۸۸۱ گر بگوید فقه الخ. See III 3847 *sqq.* (a passage which indicates that *fiqh* in this verse should be rendered by "jurisprudence") and cf. note on *v.* ۲۸۴۷ *supra.*

۲۸۸۳ *I.e.* "if his actions and words appear to be evil, yet they spring from a pure heart, and their real source is God". The oldest MSS. read *far'-rá* for *tírah-rá.*

۲۸۸۴–۲۸۸۵ See note on *vv.* ۱۵۶۵–۱۵۶۶ *supra.*

٢٨٨٦ For "it seems (like) the truth" in the Translation read "he shows forth the truth". In the second hemistich *árásti* is the Past Indicative, not the Past Conditional, which would involve the rhyming of *yá-yi ma'rúf* with *yá-yi majhúl*. Translate therefore: "O incorrect (speaker) who hast adorned that which is correct", *i.e.* though the mystic's language may sound blasphemous to men of sober reason, its inward truth and beauty transcend all that is conventionally "right".

٢٨٨٨ The MSS., except CN, read:

w-ar biyábad mu'miní zarrín wathan,
kay bilad án-rá bará-yi har shaman.

Probably the text-verse is original. Moslems might dislike the use of *sijdah-kun* as a synonym for *but-parast*.

٢٨٩١ The two oldest MSS. (GN) have *dád-i rabbániyyat-ast*, and so Fa, Ṣárí, and Mq. This reading seems preferable. As the God-given purity of gold is not impaired by the base forms it receives from human hands, so nothing external and accidental can affect the essential nature and capacity which God bestowed on the hearts of His lovers in pre-existence. They must be judged by what they are, not by what they say or do.

٢٨٩٢ بهر کیکی الخ, a proverbial expression, *i.e.* "don't throw away the substance for the shadow". *Ṣudá'-i magas*, *i.e.* a trifling cause of offence. The Turkish editions read *ṣadá-yi har magas*, "the buzzing of every gnat", but none of my MSS. gives this.

٢٨٩٧ The MSS., except CN, have *fikr-i 'áshiqán*.

٢٨٩٨ *I.e.* the Story is timeless and infinite, like the mystical experiences depicted in it (cf. note on *v.* ١٥٠٩ *supra*), its real subject being Divine Love which has neither beginning nor end. Hence the Story too is both *azalí* and *abadí*, for "the husband is Reason and the wife the appetitive Soul; the King denotes God; the jug and water signify the body and the bodily senses....and manifestly the affair between Reason and the Soul on the mystic way to union with God transcends this world which was originated in time.

májará-yi man u ma'shúq-i ma-rá páyán nist:
án-chih ághoz na-dárad na-padhírad páyán." (WM.)

٢٨٩٩ It may be said of a drop of water (*qaṭrah*), as of a circle, that every point in it is its beginning and end, and also that it begins nowhere and ends nowhere.

٢٩٠٠ Cf. *supra*, *v.* ٣٥ and note.

٢٩٠١ See *vv.* ١٣٢–١٣٤ *supra* and notes *ad loc.*

٢٩٠٢ The drama of the Arab and his wife and the Caliph is enacted within us by ourselves; its *personae* are our own organs and faculties: the spirit or heart (*rúḥ*, *qalb*), the reason (*'aql*), the soul (*nafs*), and the body (*jism*). يؤفك الخ, *Qur.* LI 9.

٢٩٠٣ Mm have *nafs* instead of *ḥirṣ*.

۲۹۰۴–۲۹۰۶ Since Man is a single *dhát*, created in the image of God, why is he at strife with himself? "Because", the poet answers, "he displays all the various attributes and aspects of the Divine Essence, which (from his point of view) are opposed to each other. These attributes are not parts of a whole (see note on *v.* ۲۸۰۱ *supra*), but particular modes and individualisations of an Absolute; as such they are the Many, constituting the variety of Nature, though essentially each attribute is identical with every other and with the One. Hence their relation to God is not like that of the rose's scent to the rose or the nightingale's song to the nightingale, but like the relation of the songs of all birds and the beauty of all flowers to the nightingale and the rose respectively, inasmuch as these two are types of the Absolute Beauty which is the essence of everything beautiful." Cf. Ibnu 'l-Fáriḍ, *Díwán*, 347, 6 *sqq.*, translated in *SIM*, 176.

۲۹۰۷–۲۹۱۳ "Mystical experience alone can make this matter plain. Discussion of its difficulties will merely aggravate them. You must wait till illumination comes, taking care to guard yourself against any unspiritual thoughts."

۲۹۰۹ Here the poet speaks as a physician of souls and prescribes severe dieting (*iḥtimá*). Most of my MSS. write the word with *imálah*. He likens the heart occupied with thoughts of God and "other than God" to a jungle inhabited by wild animals (cf. note on *v.* ۲۸۷۵ *supra*). In *v.* ۲۹۰۹ *shír* and *gúr* are opposed to each other (cf. *v.* ۱۲۹۴ *supra*) as good and evil.

۲۹۱۱ The Hippocratic maxims concerning diet (see *Legacy of Greece*, 235) are summed up in the Ḥadíth, *al-ḥamiyyatu ra'su kulli dawá'in*, which Rúmí here translates into Persian.

۲۹۱۲ از زر... گوشوار, *i.e.* esoteric knowledge and mystical love.

۲۹۱۳ مه زرگر, the illuminated saint.

۲۹۱۴–۲۹۱۶ The author now resumes his explanation (begun at *v.* ۲۹۰۴ *supra*) of the origin of good and evil, and employs another analogy much favoured by Moslem mystics who, regarding the letter *alif*, whether spoken or written, as the archetype of the whole alphabet, use it to symbolise the Essential Unity (*Aḥadiyyah*) that is manifested in all the multiplicity of phenomenal existence (cf. note on *v.* ۱۵۱۴ *supra*). WM quotes a *rubá'í* of Jámí:

a'yán-i ḥurúf dar ṣuwar mukhtalif-and,
lákin hamah dar dhát-i Alif mu'talif-and.
az rúy-i ta'ayyun hamah bá-ham ghayr-and,
wa-z rúy-i ḥaqíqat hamah 'ayn-i Alif-and.

"In phenomenal forms the identities of the letters appear diverse,
But in the essence of *Alif* all are harmoniously united.
All are different, when regarded from the aspect of individualisation,
But from the aspect of reality all are identical with *Alif*."

In *v.* ۲۹۱۴ two of the oldest MSS. read *tá yá az alif*.

۲۹۱۶ از یکی رو هزل الخ. Cf. *Tá'iyyah*, 677, 744 = *SIM*, 260, 264 and notes *ad loc.*

۲۹۱۷ Creation, *i.e.* manifestation of the Divine attributes, involves plurality, difference, and the appearance of good and evil in human nature. At the Resurrection every one's good and evil qualities will be fully revealed: consequently the saints and true believers desire the next world, while sinners and infidels love this world.

۲۹۱۸ Probably *bad-sawdá* means "evil-hearted" (see note on *v.* ۲۳ *supra*). The wicked man is called a "Hindú" with reference to *Qur.* III 102: "on the Day when some faces will be made white and some black". Cf. *infra*, *v.* ۳۵۱۱ *sqq.*

۲۹۱۹ شبی الخ, *i.e. al-dunyá*. Cf. *supra*, *v.* ۲۳۴۹ *seq.*

۲۹۲۰-۲۹۲۴ "Thorn" denotes the man devoid of good works; "Spring", the Resurrection and the life hereafter; "Autumn", the present life.

۲۹۲۳ Two of the oldest MSS. have *rang-i án ú zang-i ín* (Fa *zhang-i ín*), "the rust (ugly colour) of this", which is a better reading.

۲۹۲۵ باغبان, the Keeper of the orchard of existence, *i.e.* the Perfect Man; even in this life he can distinguish the blessed from the damned; he is the Logos personified, the Quṭb, on whom the preservation of the world depends; he is ignorant of evil (*i.e.* he knows nothing other than God), and all gnostics are spiritually one with him. The second hemistich (in which G and most MSS. read *har sitárah bar falak juzv-i mah-ast*) may allude to the Ḥadíth, *aṣḥábí ka-'l-nujúmi bi-ayyihimu 'qtadaytumu 'htadaytum*, "My Companions are like the stars: whichever of them ye follow, ye will be led in the right way" (another version is given in *AQ*, No. 911). For *ablah* = "wise unto that which is good and simple unto that which is evil" (Epistle to the Romans xv 19), cf. the Ḥadíth, *akṯharu ahli 'l-jannati 'l-bulhu*, "the simpletons are the majority of those in (*or* destined for) Paradise" (*Iḥyá*, IV 322, 16 *sqq.*), and Sulṭán Walad (quoted by Ṣarí, IV 147, 4):

> *ablahí-shán zi-gháyat-i khirad-ast;*
> *nah chunán ablahí kih khwár u rad-ast.*
> *gashtah nádán zi-ghayr-i yár, u zi-yár*
> *sakht dáná u ágah ú bídár.*

۲۹۲۸-۲۹۳۳ The mystic's "resurrection", *i.e.* union with Reality, cannot take place till his unreal self has passed away: the flower must fade and fall in order that the fruit may appear. Hence self-mortification under the guidance of a Shaykh is indispensable.

۲۹۳۳ هلیله. See note on *v.* ۵۴ *supra*. The same illustration recurs at IV 2352.

۲۹۳۴ بگیر یك دو کاغذ. See note on *v.* ۱۷۲۷ *supra*.

۲۹۳۵ *I.e.* "though weak in body, you are the source of my illumination and inspiration". Cf. V 2339 *sqq.*

٢٩٣٦ مصباح و زجاجه. See *Qur.* XXIV 35. WM explains the meaning as follows: "though you have attained to the rank of a *murshid* and have become the Lamp of the community and the Guide of the people, yet never for a moment do you cease from seeking increase of mystical knowledge and truth: 'the troops of the heart' (*khayl-i dil*), *i.e.* Divine mysteries and realities, are your followers, and you are the object of their quest."

٢٩٣٧ Mm read *durra-há-yi 'iqd-i dil.*

٢٩٤٠ زحق پیرست, *i.e.* old in the wisdom that God has taught him. Cf. III 1790 *sqq.*, 2280; IV 2163 *sqq.*

٢٩٤١ کش آغاز نیست. Cf. note on *v.* ٢٨٩٨ *supra.* Most MSS. have *chunán* in both hemistichs.

٢٩٤٢ In the second hemistich the oldest MSS. read *kháṣṣah án khamrí kih báshad min ladun.*

٢٩٤٣–٢٩٤٥ Cf. note on *v.* ٤٩٠ *supra.*

٢٩٤٦ بانگ غول, *i.e.* the temptations offered by those who serve the world, the flesh, and the Devil. Cf. note on *v.* ٣٦٦ *supra.*

٢٩٤٩ ادبار = *mudbir.* For *'úr*, see note on *v.* ١٢٢٧ *supra.*

٢٩٥٠ Cf. VI 1891 and *v.* ٣١٢١ *infra.*

٢٩٥١–٢٩٥٤ For the comparison of the body and carnal soul (*nafs*) to an ass whose only desire is green fodder, see IV 1500 *sqq.*, V 2467 *sqq.*

٢٩٥٦ An expansion of the Ḥadíth *sháwirú-hunna wa-khálifú-hunna.* The pronoun refers to the female sex (*al-nisá*), but its application to the *nafs* is obvious. Mm read *u án-gah.*

٢٩٥٧ يُضِلُّكَ الخ, *Qur.* XXXVIII 25: "O David, verily We have made thee a vicegerent on the earth. Judge between folk with truth and do not follow passion (*al-hawá*), for it will lead thee astray from the path of Allah." This reference has been omitted in the Index of Qur'ánic Verses (Vol. VI, p. 595).

٢٩٥٨ همرهان, *i.e. Pírán-i Ṭaríqah.*

P. ١٨٢, Heading. چون هر کسی الخ, a paraphrase of a Tradition related by 'Alí, whom the Prophet is said to have addressed as follows: "O 'Alí, when (other) people seek to draw nigh to their Creator by diverse sorts of piety, do thou seek to draw nigh to God by diverse sorts of reason (*bi-anwá'i 'l-aql*), in order that thou mayst surpass them in rank and favour with men during the present life, and with God during the life to come." There is another version, but the variants are unimportant; Ṣárí (IV 163) gives both. The Ḥadíth is of Shí'ite origin, and *al-'aql* signifies the transcendental Reason which, according to Shí'ite belief, 'Alí shared with the Prophet (cf. Goldziher, *Neuplatonische und gnostische Elemente im Ḥadīt* in *ZA*, XXII 317 *sqq.*). Rúmí's *banda-i 'áqil*

brings the same idea into connexion with the Ṣúfí doctrine of saintship: the saints are the organs of Universal Reason. Cf. *IP*, 58 *seq.*

۲۹۵۹ شیر حقی. The bravery of 'Alí earned for him the titles Ḥaydar (Lion) and Asadu'lláh (Lion of God). Here the reference is to the *jihádu 'l-akbar* (see note on p. ۸۵, Heading).

۲۹۶۱ ناقلی. *Náqil* may also mean, in contrast to *'áqil* (the mystic sage), "one who follows tradition (*naql*)", "a legalist and religious hypocrite".

۲۹۶۲ ظلّ او. See *v.* ۴۲۲ *sqq.* and notes *ad loc.*

۲۹۶۴ God reveals Himself through the veil of the perfect human nature. Cf. VI 3059 *sqq.*

فہم کن, *i.e.* "do not misunderstand this and imagine, for example, that it implies *ḥulúl* or *ittiḥád*"

۲۹۶۵ بندهٔ اله. See notes on *vv.* ۴۲۳ and ۱۹۳۶ *supra.* Mm read *khâṣṣ-i iláh.*

۲۹۶۷ The "secret enemy" is the *nafs* or lower self.

۲۹۶۹ Fa and Ṣárí read *girifti.* Khiḍr or Khaḍir (see note on *v.* ۲۲۴ *supra*) represents the ideal *murshid.*

۲۹۷۰ هذا فراق, *Qur.* XVIII 77.

۲۹۷۱ *Qur.* XVIII 70–73. The allegorical meaning of the verse (cf. *Tá'iyyah*, 715 = *SIM*, 261) is that the Shaykh destroys the bodily attributes and self-existence of the disciple and mortifies his fleshly soul.

۲۹۷۲ *Qur.* XLVIII 10, referring to the oath of allegiance (*bay'atu 'l-riḍwán*) which the Prophet received from his followers at Ḥudaybiya in A.H. 6: "verily, those who swear fealty to thee swear fealty to Allah: the Hand of Allah is over their hands." Cf. note on *v.* ۲۲۶ *supra.*

۲۹۷۳ *I.e.* the *murshid*, acting as God's instrument, causes the *muríd* to die to self (*faná*) and attain to everlasting life (*baqá*).

۲۹۷۴ The Perfect Man is the mediator of Divine grace to the whole world. Cf. V 875 *sqq.* In the second hemistich most MSS. read *ham bi-'awn-i himmat-i pírán rasíd.*

۲۹۷۶ حاضران, *i.e.* those who have entered on the Path (*Ṭaríqah*) under the guidance of a Shaykh.

۲۹۷۷ Mm read *písh-i mihmán*, *i.e.* the disciple's relation to the Pír is that of a guest, on whom his host bestows every possible care and attention.

۲۹۷۸ G has *písh-i shab bandad kamar*, a reading found in L (15th century), but in no other MS. that I have seen.

۲۹۸۰ The painful discipline of the *via purgativa* is frequently compared to the polishing of a rusty steel mirror. See note on *v.* ۳۳ *supra* and IV 2469 *sqq.* The following Story illustrates the need for fortitude.

P. ۱۸۳, Heading. I have not been able to trace the origin of this anecdote. On tattooing, as practised in Egypt, see Lane, *Modern Egyptians*, I 49.

۲۹۸۳ *Dallák*, masseur, shampooer in a public bath; in Persia the word was commonly used of a barber (*muzayyin*).

بکن شیرینی. It seems more likely that the meaning is, "do me a kindness", "be so amiable as to do what I ask".

۲۹۸۶ In the second hemistich Mm read *guft bar shánah-gah-am zan an raqam.*

۲۹۸۹ C reads *guft ba-chih andám.* The text-reading corrects the metre but preserves the irregular elision of *há-yi mukhtafí* before *andám*. With the interrogative *chih*, this elision is inadmissible except before a prosthetic *alif*, as in *v.* ۳۰۳۵ *infra* and II 1869. All other MSS. have *'udv.*

۲۹۹۲ گاز is used with reference to tattooing in a verse of Kháqání (Vullers, *Lex. Pers.* s.v.):

banda-i dindán-i khwish-am gar ba-gáz
naqsh-i Yá-sín kard bar bázú-yi ú.

۲۹۹۵ کوته کن گلیم. For the use of *gilím* in this phrase, cf. II 360 and note *ad loc.*

۲۹۹۸ In the second hemistich Mm have *gasht afzún dard kam zan zakhm-há.*

۳۰۰۶ That the selfless mystic "fears no more the heat of the sun" or any other worldly tribulation is confirmed by the *Qur'án* in a passage (XVIII 16) describing the Aṣḥábu 'l-Kahf (see note on *v.* ۲۹۲ *supra*): "and thou might'st see the sun, when it rose, move away from their cave to the right, and at sunset leave them on the left, while they were in a wide cleft thereof", *i.e.* sheltered from the burning rays. *Muntajim* is used (III 901) of a star "appearing" or "rising" in the sky. Some commentators suggest that *áftáb-i muntajim* means the *Qur'án*. *Kadhá* = the words *dháta 'l-yamini*, for which the poet could not find room in the hemistich.

۳۰۰۷ *I.e.* when the individual self turns entirely to God, all evil and pain is transformed by Divine grace into pure good. Ṣárí and Mq explain *khár* as referring to the *muríd*, and *juzví* to the Shaykh by whom he is purged of selfhood; but this is far-fetched: *juzví* naturally refers to the "traveller" on the way to God.

۳۰۱۲ خرابی, *i.e.* all false notions of the nature of reality.

P. ۱۸۵, Heading. In this allegory of "the lion's share" (Chauvin, *Bibliographie*, III 67, No. 33) the Lion, the Fox, and the Wolf are types respectively of the spiritual, intellectual, and sensual faculties (*rúḥ*, *'aql*, *nafs*) of the mystic who is seeking God.

۳۰۱۳ کوهسار, the hunter's "hill", *i.e.* the sensible world, to which the spirit and its companions repair in order that they may acquire the necessary provisions (*arzáq*) for the journey to God.

۳۰۱۴ Two of the oldest MSS. read *bár-i qayd-há* in the second hemistich.

۳۰۱۶–۳۰۲۱ The illumined spirit is independent of the body: it belongs to the heavenly kingdom and only associates with the bodily faculties for the purpose of delivering them from bondage and leading them to knowledge of unity and reality. Such is the relation of the prophets and saints to carnal men.

٣٠١٧ جماعت. "Union" is perhaps a better rendering of *jamá'at* in this Ḥadíth. At II 2169 some MSS. have *quwwat* instead of *raḥmat*.

٣٠١٩ شاوِرهُم, *Qur*. III 153.

٣٠٢٠ جو رفیق زر شدست, *i.e.* gold is placed in one scale and an equivalent weight of barleycorns in the other. Delete note 1 in the Translation, p. 165.

٣٠٢١ A dog keeping watch at the gate of a palace illustrates the temporary connexion of the vile body with the kingly spirit. I am not inclined to adopt the view of several commentators that *sag* alludes to the dog of the Aṣḥábu 'l-Kahf and *dargah* to the entrance of the cave.

٣٠٢٤ GHK write *ḥiráb*. The construction is like that of *rajulu saw'in* in Arabic (Wright, II 202 B). *Ḥarib*, "furious", is an epithet of the lion, and God's anger is likened to that of *al-laythu 'l-ḥarib* (*AQ*, 225). Here, as in *v*. ٣٠٢٨ *sqq*., the Lion represents the Perfect Man and the *murshid*, to whom his disciples owe everything they receive in the way of spiritual instruction and mystical experience.

٣٠٢٨ For the clairvoyance (*firásah*) of the Shaykh in regard to the *muríd*, see note on *v*. ٩٧ *supra*, and cf. *Kashf*, *Eng*. 128 *seq*.

٣٠٣٤ Mm read *'uqúl* for *khirad*.

٣٠٣٥ Cf. *supra*, *v*. ٦١١ *sqq*.

٣٠٣٧ ظانّین الخ, *Qur*. XLVIII 6: "and (that) He may punish the hypocritical men and women and the idolatrous (*mushrik*) men and women, who think evil of Allah." To think well of God (*ḥusnu 'l-ẓanni bi-'lláhi*) is a sign that one does not despair of His mercy, and a means of obtaining forgiveness for one's sins (Qush. 75, 19 *sqq*.; cf. *ibid*. 174, 22 *sqq*.). The Fox and the Wolf, judging the Lion by their own standard of equity and self-interest, expect him to share the prey with them; and that is the way in which the carnal man thinks of God, whose love and bounty are infinite.

Ẓánnín must be scanned as *fá'ilát* (–⏑–) or *fa'ilát* (⏑⏑–): for the anapaest, see *v*. ٩٥٢ *supra*; so (*al-*)*ṣáffún* (*Qur*. XXXVII 165) at I 3415, IV 2023, V 4194, VI 3004; *ḍállín* (*Qur*. I 7) at I 3392; and *al-ṣáffát* (cf. *Qur*. LXVII 19) at II 3563. This scansion necessitates (*a*) the dropping of the *tashdíd* (also necessary in Arabic poetry in similar cases: see, *e.g*., Nöldeke, *Zur Grammatik des klassischen Arabisch*, p. 8, § 5), and (*b*) one of the following pronunciations: (α) *ẓá-a-nín*, with super-lengthening of the long *alif*; (β) *ẓān-ín*, with a double pitch-accent for the first long syllable; (γ) *ẓa'anín* (see *Mufaṣṣal*, §§ 665 and 683; Fischer, *ZDMG*, 61, 926; Bergsträsser, *Islamica*, II 38, on وَالْجَانّ, *Qur*. XV 27). For these and other references I am indebted to Professor Fischer, whom I consulted regarding the pronunciation of (*al-*)*ṣáffún* in the above-mentioned verses of the *Mathnawí* after reading his article on "The pronunciation

of the Formula of the Muḥammadan Declaration of Faith" (*JRAS* [1931], 845 *sqq.*), where he explains that the *madd* sometimes written over the *lá* of *lá iláha* expresses "an especial lengthening of the *ā* of لا to which a great many, perhaps even most Muslims are accustomed". Professor Fischer's judgement on a question of this kind is so authoritative that I may be allowed to quote the following extracts from his letter: "In der arab. Poesie und z. T. auch in der arab. Prosa (besonders der Koran-Lesung) weicht man derartigen Überlängen auf andre Art aus, nämlich entweder durch die Aussprache *ṣ-ṣā'affūn* الصّافّون, also durch Zerdehnung der Überlange, oder durch die Aussprache *ṣ-ṣāfūn* الصّافون, also durch Vereinfachung der Geminata (vgl. Mubarrad, *Kāmil*, IV 3 ff.; die einheimischen Wörterbücher zu حمارّة (auch Lane s.v.) und zu كافّة; *Kaššāf* und Baiḍāwī zu Sure 10, 89 [تتبعانِ statt [تتّبعانّ], usw.). Die von Ihnen in der Mathnavī-Stelle angenommene Aussprache *ṣādfūn* ist wohl möglich. Möglich wäre wohl aber auch *ṣāffūn*, die Silbe *ṣāf* also mit zweigipfligem Akzent, wie ja auch im heutigen (und vielleicht auch z. T. schon im älteren Persischen (und Türkischen) Wörter wie خاك, خراب usw. in der Poesie *ḫāk*, *ḫarāb* usw. (und nicht *ḫākᵃ*, *ḫarābᵃ* usw.)' gelesen werden. Weniger wahrscheinlich dünkt mich *ṣā-fūn*." The order of probability, then, is (β), (α), (γ); and (γ), though possible theoretically, cannot be considered as a practical alternative either to (α) or (β).

In the second hemistich Mm read *gar na-burram sar buvad 'ayn-i khaṭá*.

٣٠٣٩ بر تبسّمهای شیر الخ. Cf. Mutanabbi, *Díwán*, p. 483, *vv.* 17–18. *V.* 18 runs:

idhá ra'ayta nuyúba 'l-laythi bárizatan
fa-lá taẓunnanna anna 'l-laytha yabtasimu.

"When you see the lion's side-teeth bared,
Do not suppose that the lion is smiling."

The greater part of the *qaṣídah* is translated in *LHA*, 306 *seq.*

٣٠٤٠ The foolish deem their worldly prosperity to be a token that God is pleased with them. For "the smiles of God" see note on *v.* ١٧٩٠ *supra.*

٣٠٤١ دام. Cf. v 1409 *sqq.* GH write *bar kanad* as in the text, but Fa, Ṣárí, and Mq translate *bar kunad*, which they explain as equivalent to *ẓáhir kunad*, *i.e.* the smile will ultimately reveal its true nature to the sinner, and then it may be too late for him to repent.

٣٠٤٥ بی غلط, *i.e.* "there is nothing wrong with such a division of the prey".

٣٠٤٨ Mm have *ki khwad kharíd*, which is a better reading. Cf. III 746 and note 3 in the Translation, Vol. IV, p. 43.

٣٠٤٩ مغز. Cf. *supra*, *v.* ٧٠٦. Mm have *maghz u tadbír*.

۳۰۵۰ Read *na-burd* for *bi-burd* (misprint).

۳۰۵۲ *Qur.* XXVIII 88: "and do not call unto any other god along with Allah. There is no god except Him. Everything is perishing except His Face. His is the (fore-)ordainment, and unto Him ye shall be brought back." *Wajh* = *Dhát*.

چون نه الخ, *i.e.* "seek only the real and essential existence which God bestows on those who have abandoned their imaginary and phenomenal self-existence (*hastí*)".

۳۰۵۳ وجه ما. Here the poet speaks with the voice of God.

۳۰۵۴ *Lá* and *illá* refer to *lá iláha illá Huwa* in *Qur.* XXVIII 88 (cited above). *Lá* = the self-existence which really is non-existence; *illá* = real existence in God. Elsewhere (*e.g.* IV 2948) these words are used as synonyms for *faná* and *baqá*; but the context makes it evident that *lá* has not that meaning here.

۳۰۵۵ For *tanídan* followed by *bar*, see note on *v.* ۲۲۶۲ *supra*.

P. ۱۸۸, Heading. This famous apologue may have been suggested, as the Turkish commentators believe, by a Hadíth related in the *Maṣábíḥ* [of Baghawí] on the authority of Jábir [ibn 'Abdalláh al-Anṣárí] who said, "I came to the Prophet's door and knocked. He said, 'Who is there?' I answered, 'I'. He said, 'I', 'I', as though he disliked it." The following passages will serve to illustrate the theme. According to Sarí al-Saqaṭí (*ob.* A.H. 253), there is no true love between two persons till each says to the other, *yá ana*, "O (thou who art) I" (Qush. 172, 21 *sqq.*). Sarráj, explaining the utterance of an anonymous mystic, *ana anta wa-anta ana*, shows by several striking examples how in mystical union the lover's personality is transformed into that of the Beloved (*Luma'*, 360, 13 *sqq.*). But these, like the verse of Ḥalláj (*Ṭawásín*, 31)—

"I beheld my Lord with the eye of my heart. I said, 'Who art thou?' He answered, 'Thou'"—

are parallels with a difference, which Ibnu 'l-'Arabí brings out in his parody of the Ḥallájian verse (*Ṭawásín*, 167):

"I beheld my Lord with the eye of my Lord. He said, 'Who art thou?' I answered, 'Thou'."

Here the mystical experience of the union of the Divine and human natures (*láhút* and *násút*) in Man is reduced to a simple equation: *x* (*Khalq*, the phenomenal aspect of Reality) = *y* (*Ḥaqq*, its inward and essential aspect). Although Rúmí's pantheism is less rigid and intellectual, he interprets Ḥalláj in the same way (see *SIM*, 80, note 3).

۳۰۶۰ The oldest MSS. have *ham-báz* for *anbáz*.

۳۰۶۴ The mystic becomes "single" when he ceases to be conscious of himself as an *alter ego* beside God, who is the only real Ego (*Luma'*, 32, 1).

۳۰۶۵ This verse refers to *Qur.* VII 38: "Lo, they who denied Our signs and scorned them, for them the gates of Heaven will not be opened nor will they enter Paradise till the camel goeth through the needle's eye." Cf. St Matthew xix 24.

۳۰۶۶ هستیِ جبل. Cf. note on *v.* ۱۹۶۶ *supra.*

۳۰۶۹ Cf. *Qur.* III 43, where Jesus says, *wa-ubri'u 'l-akmaha wa-'l-abraṣa wa-uḥyi 'l-mawtá bi-idhni 'lláh.*

۳۰۷۰ Cf. *supra, v.* ۶۱۰ *sqq.* In the second hemistich most MSS. read *dar kaf-i íjád-i ú muḍṭar buvad.*

۳۰۷۱ كلّ يوم الخ, *Qur.* LV 29. See note on *vv.* ۱۱۴۲–۱۱۴۸ *supra.*

۳۰۷۲ Fa has the text-reading (C), but most MSS., including G, read:

kam-tarín kári-sh har rúz-ast án
k-ú sih lashkar-rá kunad ín sú rawán.

Lashkar here is a translation of the Qur'ánic *junúd* (XLVIII 4, etc.), *i.e.* the various kinds of created things which God uses as armies or auxiliaries for executing His purpose. See Lane under جُنْد.

P. ۱۸۹, Heading. There is no Heading in four of my MSS. (ABGH), while *ṣifat-i tawḥíd* occurs in C alone. N, Fa, and Bul. have different Headings, all of which are concerned with the preceding narrative (*v.* ۳۰۶۰ *sqq.*).

۳۰۷۸–۳۰۷۹ Although the Creative Word *KuN* consists of two letters, yet essentially it is one, and its effect, *i.e.* its bringing the whole contingent universe into being, is single; it may be compared to a noose which, though double in form, has but one meaning and object, namely, to draw the world, hidden in the knowledge of God, from potential into actual existence. *Khuṭúb* refers to the great issues at stake in the life-experience of the soul.

۳۰۸۰ In the first hemistich GH and Fa read *chár pá rah-rá barad* (or *burad*). N has *yak rah barad*, C *yak rá barad.* I do not think *rá = ráh* is likely to be correct, but cf. *pádishá = pádisháh.*

۳۰۸۴ Each of the three oldest MSS. gives a different reading of the second hemistich. See Appendix I (Vol. III, p. 29). For similar uses of *tanídan* (cf. Turkish طوقونمق), followed by *bar* and meaning "to come into contact with", "to cling to", "to contend with", etc., see II 2597, 3562.

۳۰۸۶ Read *tá Ḥaqq* with Mm. There are many forms of religion, but in truth they all are one inasmuch as the Object of worship is One. Cf. III 2122 *sqq.*; VI 2419, 3667 *sqq.*, 3755 *sqq.*; *Tá'iyyah*, 738 *sqq.*; *SIM*, 130 *sqq.*

۳۰۸۷–۳۰۹۱ This is one of several passages (cf. II 194 *sqq.*, IV 559) in which the poet rebukes his hearers on account of inattention or lethargy and declares that their lack of enthusiasm prevents him from continuing his discourse. Here he likens his words to mill-stones grinding the

corn of counsel and instruction for the benefit of his disciples; and his rational spirit (*rúh-i náṭiqah*) or his faculty of speech (*quwwat-i náṭiqah*), which is inspired by Universal Reason (the Logos), to the water that turns the mill. But the saint's inspiration will not come to his lips when it finds no response in the hearts of those who hear his words: it withdraws itself into the inmost ground of the soul (*sirr*).

٣٠٨٧ *Jamʻ-i mustamiʻ* may signify "the listening company", as the commentators explain it.

٣٠٩١ تحتها الانهار. See note on *v.* ٢٧١٨ *supra*. The commentators refer the pronoun in *taḥta-há* to the *náṭiqah* which is depicted as borne along by the rivers of gnosis till it reaches the gardens of Reality. This construction now seems to me more probable than the ὕστερον πρότερον. For *gulzár-há* cf. VI 4649 *sqq.*

٣٠٩٢ Cf. III 1305 *sqq.*, V 2238.

٣٠٩٣ عدم, that which is non-existent externally, the World of Ideas and Realities (*aʻyán ú maʻání*).

٣٠٩٥ خيالات, the World of Similitudes (*ʻálam-i mithál*). See note on *v.* ٦٩ *supra*. It is "narrower" because in it pure abstract ideas are clothed in forms of phantasy.

٣٠٩٦ هستى, all external existence (*wujúd-i khárijí*), whether material or spiritual. This plane of being is limited by possibility (*imkán*), whereas the realm of phantasy includes ideal forms which cannot possibly be actualised.

٣٠٩٧ هستئ جهان الخ, *i.e.* the Sensible World (*ʻálam-i shahádah*).

٣١٠٠ Cf. note on *vv.* ٣٠٧٨–٣٠٧٩ *supra*. "This verse", says WM, "is by way of comparison. Just as the Divine Command appeared to be plural and composite when it was expressed by the word *KuN*, so the Divine Essence assumed the form of plurality in respect of its manifestation."

٣١٠٣ فانتقمنا منهم, *Qur.* VII 132, XV 79, XLIII 24. *Murdah*, dead to self.

٣١١٠–٣١١٣ See note on *v.* ١٩٣٨ *supra*.

٣١١٢ ما ترا. Cf. the Ḥadíth *man kána li-'lláhi kána 'lláhu lahu* and the poet's exposition (IV 2613 *sqq.*).

٣١١٤ A paraphrase of the proverb *al-ʻáqilu man ittaʻaẓa bi-mawti jíránihi*. The use of *aẓ* as a rhyme-word is extremely unconventional.

٣١١٥ On the rhyme, see Vol. I, Introd., p. 11. G reads:

rúbah án dam bar ẓabán ṣad shukr ránd
kih ma-rá shír aẓ pay-i án gurg khwánd,

and so my other MSS. (which have *aẓ pas-i án gurg*) with the exception of C.

٣١١٨ *Sabaq* = *sabq*. Cf. I 1951, 3826; II 1306, 2881; IV 2868.

٣١٢٠ Referring to the Ḥadíth *ummatí hádhihi ummatun marḥúmatun laysa ʻalayhá ʻadhábun fí 'l-ákhirati: ʻadhábuhá fí 'l-dunyá 'l-fitanu wa-'l-zalázilu wa-'l-qatlu*, which is generally supposed to mean that Moslems are not

liable to eternal punishment hereafter and that in this world they are immune from the terrible fate suffered by the unbelieving peoples of old. Cf. *Qur.* III 131: "Institutions have passed away before your time. Go about on the earth and behold what was the end of those who denied (the prophets)."

۳۱۲۱ Cf. VI 1891.

P. ۱۹۲, Heading. من روی پوشم. The bodily nature of the Perfect Man is nothing but a mask for the Divine attributes and actions. Cf. IV 2102 *sqq.*

۳۱۲۴ Mm read *murdam* for *murdah*.

۳۱۲۵ حق مرا الخ. See the Ḥadíth-i qudsí on *qurb-i nawáfil* (note on *v.* ۱۹۳۸ *supra*).

۳۱۲۸ غرّهٔ شیران الخ, *i.e.* "you will not be aware of the Majesty and Omnipotence which are disguised by his outward appearance".

۳۱۲۹ In the first hemistich the oldest MSS. have *gar na-búdí Núḥ-rá az Ḥaq yadí*. This reading corrects the rhyme.

۳۱۳۱ عُشر is the moiety, nominally a tenth, paid in kind by the cultivator on the produce of his land. See *SL* I 339 *sqq.*, and art. 'ushr in *EI*. Since Noah's people would not pay him the "tithe" (reverence and obedience) due to God's Khalífah, they were consumed by the flames of Divine wrath.

۳۱۳۳ فانتقمنا منهم. See note on *v.* ۳۱۰۳ *supra*.

۳۱۳۶ این سِررا, *i.e.* the mystery of infidelity and spiritual blindness, which involves "the mystery of predestination" (*sirru 'l-qadar*) and the abstruse theological questions connected with it.

۳۱۳۸ پیش او. Some commentators regard this and the following seven verses as a description of the Perfect Man, but formally at any rate the reference is to God himself. The saint is described in *vv.* ۳۱۴۲–۳۱۴۹.

۳۱۴۱ هر کراماتی. For *har* with a plural noun, cf. II 2701, VI 113 (P), 3091.

بندگان آن شه, *i.e.* the saints. See *vv.* ۱۹۳۶ and ۲۹۱۵ *supra* and notes *ad loc.*

۳۱۴۴ The three oldest MSS. have *pas* instead of *bas*.

۳۱۴۷ According to the Ḥadíth *al-mu'minu mir'átu 'l-mu'mini*, the true believers who "see by the light of God" (cf. notes on *vv.* ۱۳۲۷–۱۳۲۸ *supra*) know intuitively all that is in each other's hearts; and their clairvoyance can penetrate the most secret thoughts.

۳۱۴۸ Read *naqd-i má-rá* with Mm.

۳۱۴۹ Fa and Ṣárí have *naqd-rá ú qalb-rá*. The text-reading (which they give as a variant) is that of all my MSS. For the metaphor, cf. *v.* ۲۹۹ *supra* and II 2966 *sqq.*, IV 1782 *sqq.*

P. ۱۹۴, Heading (1). In this allegory the king represents the spirit (*rúḥ*), the paladins the psychical faculties (*al-quwá 'l-nafsániyyah*), the chancellor the intellect (*'aql*), and the Ṣúfís the illumined heart (*qalb*) of the saint.

۳۱۵۱ زآنك دل الخ. The heart is the seat of courage (*dilírí, diláwarí*).

۳۱۵۲ When Ibn Muqlah, the famous vizier and calligrapher, lost his right hand (which was cut off by order of the Caliph al-Qáhir), he nevertheless continued to write with a pen tied to his right arm (*Kitábu 'l-'Uyún* cited by Mez, *Renaissance*, 93).

۳۱۵۴ نقش بكر. The images are "virginal" because no Divine *tajallí* is ever repeated. Cf. *infra, v.* ۳۱۴۸۳ *sqq.*

۳۱۵۵ The *murshid* has made his heart a pure mirror that reflects only spiritual truth and beauty; and it behoves the *murid* to do likewise. Happy the lover into whose heart the beloved can look, and see there nothing but the image of his own.

۳۱۵۶ تقوى القلوب, *Qur.* XXII 33: "and whoso magnifieth the offerings consecrated to Allah, 'tis from the piety in their hearts."

۳۱۵۷ صدّيقْرا. See *Qur.* XII 46.

۳۱۵۸ For "sofa" in the Translation, read "pillow".

۳۱۶۲ The comparison of the soul imprisoned in the world to Joseph in the well is very frequent, *e.g.* II 1276 *sqq.*; *Díwán, SP*, XXIV 8.

۳۱۶۴ It was customary to grade pearls by passing them through a number of sieves. Those which passed through the finest sieve and were too small to be perforated were pounded and used as ingredients in tonics and eye-salves (*Tansúq-námah*).

۳۱۶۵–۳۱۶۸ The corn-seed sown in the earth becomes bread, which, when eaten, assimilated, and converted into sperm, produces the man endowed with spirit (vegetable, animal, and intellectual). Cf. *supra, v.* ۸۹۰ *sqq.*, ۱۴۷۴ *seq.*, ۱۵۳۱ *sqq.* The soul, as a mode of Divine Being, undergoes a similar evolution: in order that its inherent potentialities may be developed and exhibited, it descends into the world of matter, where from the lowest phases of soul-life it gradually rises to the highest and, having traversed the whole circle of existence and thus attained to the utmost perfection of which it is capable, gives itself up to God and realises its essential unity with Him. Cf. III 458 *sqq.*, 3901 *sqq.*, 4179 *sqq.*; IV 3637 *sqq.*; V 789 *sqq.*; VI 126 *sqq.*; *Díwán, SP*, XII 6 *sqq.*; *GR*, 487 *sqq.*

۳۱۶۸ يعجب الزرّاع, *Qur.* XLVIII 29. See note on *vv.* ۱۳۴۴–۱۳۴۵ *supra.*

۳۱۷۱ Cf. VI 4431 *sqq.* G has the same verse as B (see *app. crit.*), which substitutes a normal for an irregular rhyme. The other MSS. except C read *bast* for *ham-chu.*

۳۱۷۳ *Qur.* VI 94, referring to the infidels on the Day of Reckoning: "Now ye have come to Us solitary as We created you at first, and ye have left behind you all the possessions that We bestowed upon you,

and We behold not with you your intercessors whom ye declared to be partners (with Us) in lordship over you. Now is the bond between you severed, and that which ye presumed hath failed you."

۳۱۷۶ In the first hemistich two of the three oldest MSS. have the reading *wa'da-i mihmániy-ash-rá munkirí*, which I have adopted in the Translation. G, however, supports the text, and so Fa.

۳۱۷۷ چنین دست تهی. See note on *v.* ۴۳۷ *supra.*

۳۱۷۹ Cf. *Qur.* LI 17–18, describing those who fear God and will enter Paradise because they were doers of good (*muḥsinín*). The Prophet defined *iḥsán* as "sleeping little, frequently asking pardon of God, and worshipping Him as though thou wert seeing Him".

۳۱۸۰ The embryo receives the vital spirit in the fourth month of pregnancy (*RIS*, II 358); its movement is a sign that it has become capable of acquiring the faculties of sensation. Applying this metaphor to spiritual regeneration, the poet enjoins his disciples to be active in *iḥsán*, to the end that the grace of God may endow them with the perceptions of those who "see by His Light". Cf. Hierotheos, 38: "and when the Mind has been accounted worthy to ascend above the firmament, it then becomes as a babe that has just been born, that has (just) arrived out of darkness into light." On the five spiritual senses (*ḥawáss-i dil*), see II 3236–3249 and *Mirṣád*, 99, 15 *sqq.* = 108, 8 *sqq.* The soul in the world is often likened to the embryo in the womb (III 53 *sqq.*, 3555 *sqq.*; VI 3413 *sqq.*).

۳۱۸۱ Read *bírún raví* with all the best MSS. except C.

۳۱۸۲ ارض الله واسع. Cf. *Qur.* XXXIX 13: "Say, 'O My servants who believe, fear your Lord. For those who do good (*aḥsanú*) in this life there is a good (reward), and God's earth is wide (*wa-arḍu 'lláhi wási'atun*)'", *i.e.* "let them emigrate, if necessary, for the sake of obtaining liberty to practise their religion". So must the mystic fly to "God's earth", *i.e.* the infinite realm of Divine Unity and Transcendence. Cf. IV 1760 *sqq.*, 2381; VI 635 *seq.* In the second hemistich G reads *'arṣa-i dán anbiyá-rá bas buland.*

۳۱۸۴–۳۱۸۵ Cf. note on *vv.* ۱۰۷۳–۱۰۷۵ *supra*; also *infra, vv.* ۳۴۳۵–۳۴۵۳.

۳۱۸۶ Cf. *supra, v.* ۳۸۸ *sqq.*

۳۱۸۷–۳۱۸۹ *Qur.* XVIII 17. See note on *v.* ۳۹۲ *supra.*

۳۱۹۰ The oldest MSS. have *anbiyá* for *awliyá.*

۳۱۹۱ *I.e.* the words and actions of the inspired prophet or saint are not his own. Whether they appear to be good or evil, they come from God acting and speaking through him, and he is no more conscious of them than the mountain is aware of the echo which it produces. Cf. III 283 *seq.*

۳۱۹۴ عمّان, with metrical *tashdíd* (cf. *Díwán*, *SP*, XVI 7), for *Baḥr-i 'Umán*, the southernmost part of the Persian Gulf.

٣١٩٥ زيره را الخ. *Zírah ba-Kirmán burdan* (see *Amthál u Ḥikam*, II 934) is a proverb like "carrying coals to Newcastle".

٣١٩٦ There is nothing in the world that God does not bring into existence, and every existent thing reveals some aspect of Him; but His Essence is only revealed to itself when it is mirrored in the Perfect Man who has "passed away" and become one with the Object of his contemplation. "None but God has contemplated the beauty of God" (*Díwán*, *SP*, XXIII 5).

٣٢٠١ *Nísti* in the first hemistich denotes the relative non-existence, *i.e.* the mere potentiality of existence, which is perpetually being actualised and clothed with Divine attributes and names; this "not-being" is, so to speak, the material on which God works in order that His perfections may be displayed; and for that purpose no other mirror can serve so well as the "not-being" of the mystic whose heart is entirely purged of egoism.

٣٢٠٢ مال‌داران الخ. See *supra*, *v.* ٢٧٦٤ *sqq.* and notes *ad loc.*

٣٢٠٣–٣٢١١ This passage illustrates the doctrine that the nature of a thing is made manifest by contrast with something else that lacks its qualities (*al-ashyá'u innamá tatabayyanu bi-aḍdádihá*). Our knowledge of phenomena depends on knowledge of their correlates. Were there no appearance of darkness and evil, we should be ignorant of light and good. To be conscious of deficiency is the first step towards perfection. See *supra*, *v.* ١١٣٨ *sqq.*; V 596 *sqq.*, VI 1360 *sqq.*

٣٢٠٣ گرسنه may mean "hunger".

٣٢٠٩ بر ملا. See note on *v.* ١٨٥٨ *supra*.

٣٢١٢ Mm read *dah-aspah*.

٣٢١٦ أنا خيري. God said to Iblís (*Qur.* VII 11): "What hindered thee from bowing down (to Adam) when I commanded thee?" He answered, "I am better than he (*ana khayrun minhu*): Thou hast created me of fire and Thou hast created him of clay." For *aná* (iambus) see Wright, I 54.

٣٢١٧ Read *áb ṣáfí dán* with G.

٣٢٢٠ Read with the oldest MSS. *bágh-há-yi nafs-i kul-rá júy-kan.* The vine-grower digs a channel to irrigate his orchard: so all souls, each in proportion to its capacity, are purified by emanations of spiritual influence from the Pír (cf. *supra*, *v.* ٣٠٨٧ *sqq.* and note *ad loc.*). Fa gives *nafs-i gil*, "the earthly soul", as an alternative, but I doubt whether the words can bear that meaning.

٣٢٢١ Mm give this verse in a different form. See *app. crit.*

٣٢٢٥ Read *pindárad*, *i.e.* "he (whose soul is sick) fancies that he has become well (of his own accord)".

P. ١٩٩, Heading. This anecdote, which illustrates the dire consequences of spiritual presumption and self-conceit, refers to 'Abdulláh ibn Sa'd ibn Abí Sarḥ (see art. in *EI*), a foster-brother of (the future Caliph) 'Uthmán. He acted as a scribe to the Prophet, and it is said that when

writing down the Qur'ánic Súrahs he would sometimes intervene with suggestions for the improvement of the text (cf. Goldziher, *Richtungen*, 55). On hearing the Prophet dictate *Qur*. XXIII 12–14, he exclaimed (so the story goes) "*fa-tabáraka 'lláhu aḥsanu 'l-khálíqín*", whereupon the Prophet bade him write down these words, saying, "That is the Revelation" (Bayḍáwí on *Qur*. VI 93). Afterwards he apostatised and rejoined the Quraysh, to whom he boasted of his power to sway the Prophet as he pleased (*inní kuntu uṣarrifu Muḥammadan ḥaythu urídu*). It is true that on entering Mecca in triumph Mohammed gave orders to put him to death; but the sentence was never carried out: the intercession of 'Uthmán procured his pardon, and subsequently he rose to high office in the state, becoming governor of Egypt and distinguishing himself as a general in North Africa. According to Ṣárí (IV 319, 8 *sqq*.), the legend of his execution on the day of the Prophet's entrance into Mecca is related by Muḥammad ibn Ṭayfúr al-Sajáwandí (*ob. circa* A.H. 560) in his commentary on the *Qur'án* entitled *'Aynu 'l-ma'ání fí tafsíri 'l-sab'i 'l-mathání* (Brockelmann, I 408) in connexion with the above-mentioned verse (VI 93). Other authorities say that he died an infidel. Rúmí, who follows this account (see *v*. ۳۲۳۹ *infra*), may have been ignorant of the historical facts, and in any case moral truth and poetic justice demanded that the punishment should fit the crime.

۳۲۲۸ پیش از عثمان, *i.e.* before the scattered fragments of the *Qur'án* had been collected, transcribed, and edited in the form of a standard text.

۳۲۲۹ Mm read *chún nabí az waḥy farmúdí sabaq*.

۳۲۳۲ Cf. *Qur*. VI 93: "Who is more wicked than he that forged a lie against God, or said, 'I am inspired' when he was not inspired at all?" Bayḍáwí and others declare that the second clause alludes to 'Abdulláh ibn Sa'd ibn Abí Sarḥ, who is said to have remarked that if the Prophet were really inspired, so was he; and if not, he too had spoken in the same pseudo-prophetic style.

۳۲۳۸ The verse in this form (C only) might be a general statement applicable to all sinners whose remorse is rendered unavailing by their love of worldly reputation. In Mm and Fa, however, which read

andarún mí-súkht-ash ham z-ín sabab;
tawbah kardan mí-nayárast: ín 'ajab,

it refers, like the following verse, to 'Abdulláh ibn Sa'd in particular.

۳۲۳۹ چون در آمد تیغ الخ. See note on the Heading. Some commentators try to defend the poet by arguing (*a*) that his words mean: "Divine Wrath deprived him (the sinner) of grace"; (*b*) that he has confused 'Abdulláh ibn Sa'd with Ibn Abí Khaṭal, a scribe who avowedly altered the text of the Revelations dictated to him. This man was a Christian convert to Islam, but returned to his old faith. It is said that

after he had been executed and buried, the earth cast him up twice, though on the second interment care was taken to dig deep (Ṣárí, IV 320, 9 fr. foot on the authority of al-Subkí, who cites Bukhárí).

۳۲۴۲–۳۲۴۳ *Qur.* XXXVI 7–8, a passage depicting "the blindness and invincible obstinacy with which God justly curses perverse and reprobate men" (Sale). *'Amú* (a Turkish word) occurs again at II 3031, but here Mm read *mí-na-bínad band-rá píṣh ú pas ú*.

۳۲۴۴ رنگ صحرا دارد الخ, *i.e.* seeing no obstacle, he fancies that the world is all before him and does not know that the way to God is barred against him. Cf. the poet's description of the invisible chain of destiny in Book III 1650 *sqq.*

۳۲۴۵ شاهد تو, *i.e.* the sensual self; مرشد تو, *i.e.* the discursive reason (*'aql-i ma'áṣh*).

۳۲۴۶ Mm read *band-i-ṣhán*.

۳۲۴۹ The reading of the second hemistich is peculiar to C. See *app. crit.*

۳۲۵۱ نومیدی دهد. Though many passages in the *Mathnawí* describe how hard it is to overcome the flesh and escape from egoism (*e.g. supra, v.* ۷۷۸ *sqq.*, ۱۳۷۳ *sqq.*), they never end on the note of despair. Cf. *supra, v.* ۷۲۲ *sqq.*

۳۲۵۶ همایهٔ منوّر. G writes *munawwar*, but Fa explains *munawwir* as "one of God's saints who illumines hearts with knowledge and wisdom".

۳۲۵۸ The borrowed light of Wisdom (*'aks-i ḥikmat, v.* ۳۲۵۴ *supra*), which men see in themselves and imagine to be the true original Light (*Núr-i Muḥammadí*), leads them far away from *ummatí, i.e.* the religious unity that would have been the result of their following the latter. Cf. *Qur.* X 20: "Mankind were but one community (*ummatan wáḥidatan*); then (afterwards) they differed from one another", and the Ḥadíṯh: "every child is born in the true religion (*fiṭrah*); it is his parents who make him a Jew or a Christian or a Magian."

۳۲۶۲–۳۲۶۴ Cf. IV 415 *sqq.*, 457 *sqq.*, and Hierotheos, 126.

۳۲۶۵ Mm read *zíbá-qad-im*.

۳۲۷۰ Vullers (*Lex. Pers.* II 984, col. 1) gives *garm dáṣhtan*, "familiaritatem augere", but omits *garm-dár* which Rúmí uses (IV 1624, V 1458; *Díwán, SP*, XLV 11) in the meaning of lover, admirer, eager customer.

۳۲۷۲ The animal spirit (*rúḥ-i ḥayawání*) is compared to the light of a lamp of which the senses are the wicks (IV 425 *sqq.*).

۳۲۷۳–۳۲۷۴ As the soul is the life of the body, so the grace and favour of the saints is the life of the soul (*ján-i ján*). Cf. note on *v.* ۳۲۲, *supra*.

۳۲۷۵ Mystics know that not only animal bodies but all created things are endowed with speech, sight, and hearing (see note on *vv.* ۵۱۲–۵۱۳ *supra*). At the Resurrection the Earth will bear witness on behalf of those who have performed the *ṣalát*.

۳۲۷۶–۳۲۷۷ *Qur.* XCIX 1 and 4. *Jabratan* is inserted by the poet.

۳۲۷۸ گو برو الخ. Cf. Háfiz, ed. Brockhaus, I 238, *v.* 6:

"On the tavern's threshold now
Resteth my devoted brow.
Kneel thou too, O critic dull,
And knock some wits into thy skull!"

۳۲۸۰ حنّانه. See *supra*, *v.* ۲۱۱۳ *sqq.*

۳۲۸۳–۳۲۸۴ In these verses, as in *v.* ۳۲۹۰ *infra*, the author follows *Qur.* XVIII 48, where Iblís is reckoned among the Jinn. On this question and on the disbelief of Moslem philosophers in the existence of the Jinn, see *EI*, art. Djinn and cf. art. Iblís. "Blueness in the forehead refers to the marks of infidelity and scepticism apparent in the philosopher's countenance, which resemble the 'darkness' (melanaemia) characteristic of those possessed by an evil spirit" (WM). "Facie sunt rubescente et livescente (blueish)", says Avicenna (quoted in Burton's *Anatomy of Melancholy*).

۳۲۸۷ بس عالم بی منتها, *i.e.* infinite thoughts and phantasies.

۳۲۸۸ According to the celebrated Hadíth (Shahrastání, 3, 8 *sqq.*; *Farq*, 4, 11 *sqq.*) the Prophet predicted that the Moslems would be divided into 73 sects, of which only one would enter Paradise, the remaining 72 being destined for Hell-fire. See Goldziher, *Vorlesungen*, ch. V, and Friedländer, *Heterodoxies*, 6 *seq.* The correct translation of the second hemistich is: "woe (to thee) if one day that (secret disbelief) should put forth its hand from thee (reveal itself)."

۳۲۹۱ Mm read *bar áyad* for *bar árad*.

۳۲۹۵ Either *muzawwar* (G) or *muzawwir* (N) is a possible reading. Cf. note on *v.* ۳۲۵۶ *supra*.

۳۲۹۶ See *v.* ۱۰۱۴ *supra* and note *ad loc*. The plural *abdál* can be used in Persian and Turkish as a singular (cf. III 4000; *Díwán* of Saná'í, 219 marg., 3 fr. foot; 235, 13). Here two of the oldest MSS. read *z-abdál*.

۳۲۹۷ The real nature of Iblís was exposed by the Divine command which he disobeyed, just as the foulness and malodorousness of dung are made manifest by the heat of the sun.

P. ۲۰۳, Heading. Concerning the Moslem legend of Bal'am ibn Bá'úr (Balaam son of Beor), see art. in *EI*. He is commonly identified with "him unto whom We gave Our revelations, but he discarded them, wherefore Satan overtook him and he became one of the misguided" (*Qur.* VII 174). When the Israelites came out of the land of Egypt and made war on the Giants (*Jabábirah*, *Jabbárím*), Bálaq (Balak), the king of al-Balqá ordered Bal'am to curse the invaders; so he prayed that Moses might not enter the city, and his prayer was granted (*Qiṣaṣu 'l-anbiyá*, 149, 10 fr. foot), but he himself was cursed. Mm add the words *ú mustajáb shudan-i du'á-yi ú* at the end of the Heading. Some

authorities, however, ascribe the siege and fall of Jericho (Aríḥá, "the city of al-Balqá") to Moses, though allowing that Joshua was in command of the Israelite vanguard on that occasion (Ṭabarí, I 508 *sqq.*).

۳۳۰۰ It is said that, after he had cursed Moses, for the rest of his life he continued to pant like a dog with his tongue out. Cf. *Qur.* VII 175.

۳۳۰۳ آویخت الخ, *i.e.* made them notorious examples of Divine vengeance.

۳۳۰۴ Another metaphor with the same meaning. Cf. *Qur.* LV 41: *fa-yu'khadhu bi-'l-nawáṣí* and XCVI 15: *la-nasfa'an bi-'l-náṣiyati.*

۳۳۰۷ Holy men are *názuk*, acutely susceptible and very jealous for God's sake: one must beware of affronting them. Cf. III 3792 *seq.*, V 2767 *sqq.*

۳۳۰۸ نفس ناطقه, *i.e.* the soul of the prophet or saint who is the organ of Universal Reason.

۳۳۰۹ It is lawful to slaughter animals for the benefit of man, or in order that he may not suffer injury from them. The same rule applies to infidels and those who violate the Divine commandments. Such persons are virtually animals, since by indulging their selfish, sensual, and bestial natures they place themselves in antagonism to the spiritual reason (*'aql-i ma'ád*) which is the crown of humanity.

۳۳۱۲ Instead of the second hemistich Mm have the second hemistich of *v.* ۳۳۱۹ *infra.* After this verse two of the oldest MSS. add:

khún-i ishán khalq-rá báshad rawá
z-ánkih insán-rá niyand ishán sazá.

۳۳۱۴ حمر مستنفره, *Qur.* LXXIV 50–51: "what ails them that they turn away from the Admonition as though they were frightened asses fleeing from a lion?"

۳۳۱۷ آن دم, *i.e.* the inspiration of the prophet or saint.

۳۳۱۹ *Sabil, i.e.* there is a right of way to them: they are liable to be treated as prisoners of war. In the second hemistich most MSS., including two of the oldest, read *z-ánkih bi-'aql-and u mardúd ú dhalíl.*

۳۳۲۰ See *v.* ۵۳۶ *sqq.* and note *ad loc.*; V 2594 *seq.*, and cf. *Qur.* XXV 46. Neither in this verse nor anywhere else does Rúmí teach the transmigration of souls. In his famous *mustazád* (*Díwá.*, *Tab.* 199 marg., 1 *sqq.* = *MI*, 153) he expressly repudiates it.

P. ۲۰۴, Heading. هاروت و ماروت. See note on *v.* ۵۳۵ *supra.*

۳۳۲۵–۳۳۲۶ Cf. *Tá'iyyah*, 187: "When the wind of Love blows hard, it shatters him who is rich (self-sufficient); but if it blew on him in poverty (selflessness) it would foster (and cherish) him." In the second hemistich of *v.* ۳۳۲۵ the three oldest MSS. (GHN) have different readings, of which the most strongly supported is *bá giyáb-i tar vay iḥsán mí-kunad* (Fa, Ṣárí, and Mq).

٣٣٢٩ G is the only one of my 13th-cent. MSS. that reads (with Fa and the edd. generally) *az khayl-i ghanam*.

٣٣٣٠ The phenomenal universe would be nothing without the Divine Reality which is its life and soul. Commenting on *Qur.* XXXVI 83: "Glory be to Him in whose hand is the *malakút* of all things", Najmu'ddín Kubrá explains *malakút* as "that by which a thing subsists" (Mq, I 609, 4 *seq.*).

٣٣٣١ عقل مشير. Fárábí and other Moslem philosophers attribute the motion of the spheres to the Active Intellect (*'aql-i fa''ál*) with its ten subordinate intelligences (*'uqúl-i 'asharah*); but the epithet *mushír* suggests that Rúmí has in mind the Divine Command (*amr*) conceived as a Logos and identified with the Divine Spirit (cf. *Qur.* XVII 87: *al-rúḥ min amri Rabbí*).

٣٣٣٦-٣٣٣٧ See notes on p. ٥٣, Heading, and *v.* ٨٥٤ *supra*.

٣٣٣٨ شيخ دين. Ṣárí (IV 390, 10 *sqq.*) adopts the view of Surúrí and Shem'í that these words refer to Ṣadru'ddín of Qóniyah (Brockelmann, I 449), the celebrated pupil of Ibnu 'l-'Arabí. Ṣadru'ddín died in the same year as Rúmí, and they were intimate friends (*Nafaḥát*, 647, 14). The use of the term *Shaykh-i dín* for Ṣadru'ddín may not be so significant as Ṣárí thinks, but his view need not be rejected on the ground, alleged by some commentators, that the phrase *al-ma'ná huwa 'lláhu* does not occur in Ṣadru'ddín's writings, or because Fa finds no evidence for assigning it to him in particular. The statement of Muḥammad Riḍá and others that Junayd is intended seems to me very unlikely. WM takes *Shaykh-i dín* as equivalent to *kámil*, *i.e.* any one belonging to the class of "Perfect Men".

In my opinion there are some reasons for believing that the poet is alluding to Ṣadru'ddín. The description of *Shaykh-i dín* as *baḥr-i ma'níhá-yi Rabbu 'l-'álamín* might well be explained in connexion with the facts that Ṣadru'ddín is the author of a commentary (entitled *I'jázu 'l-bayán fí kashfi ba'ḍi asrári ummi 'l-Qur'án*) on the *Súratu 'l-Fátiḥah*, that the first verse of the *Fátiḥah* is *al-ḥamdu lilláhi Rabbi 'l-'álamín*, and that part of Ṣadru'ddín's exposition of this verse is quoted by Ṣárí (IV 474, 6 *sqq.*). On the other hand, Rúmí nowhere else makes definite reference to a distinguished Ṣúfí contemporary outside of his own little circle: the compliment paid by him to Ṣadru'ddín would be not only exceptional but unique. No one appears to have suggested as an alternative the name of 'Abdulláh ibn 'Abbás, the Prophet's cousin, who is said to have written a commentary on the *Qur'án* and was surnamed *al-Baḥr* (the Sea) on account of the profundity of his religious knowledge. Ibn 'Abbás is called "a spiritualist" (*ahl-i báṭin*) in *Kashf*, 430, 1 = *Kashf*, *Eng.* 331. The objections, however, are serious, and I think we may rule out the possibility of his being the *Shaykh-i dín* of this verse.

۳۳۳۹ See *v.* ۱۱۱۲ *supra* and note *ad loc.*

۳۳۴۰-۳۳۴۲ Cf. *Díwán, Tab.* 354 marg., 9 *sqq.* = *Díwán, SP*, p. 225, where the passage is translated. The incessant destruction and re-creation of phenomena by Divine action resembles the efflux and reflux of the sea by which its froth is thrown on the shore and immediately drawn back into the waters. See note on *vv.* ۱۱۴۲-۱۱۴۸ *supra*. In the second hemistich of *v.* ۳۳۴۲ the oldest MSS. have *átash* for *sarsar*.

۳۳۴۴ All MSS. except C read *mí-shudí bar har du rúshan án zamán* in the second hemistich.

۳۳۴۸ Here and in the following verse read *hamyat*. This pronunciation of *hamiyyat*, which occurs again at V 1148, is mentioned (as an error) by Dozy, *Supplément*, I 329, col. 2. Instead of *nafs-i kibriyá* the oldest MSS. have *nafs-i gabr-rá* (a better reading) or *nafs-i gabr-i má*.

۳۳۵۰ Read with the oldest MSS. *dar siyah-kárán mughaffal ma-ngarid* and translate: "do not look heedlessly (contemptuously) upon the doers of black deeds." Fa agrees with my text and translation, but the correction greatly improves the sense.

۳۳۵۱ چالاک ران. Cf. note on *v.* ۱۲۳۰ *supra*.

۳۳۵۴ The verb *charbídan* is also construed with *az* (III 928, 1536).

۳۳۵۹ Mm read *w-ar bi-dání báshad án ham az gumán*.

P. ۲۰۷, Heading. I am not acquainted with any older form of this anecdote. Christensen (*Contes persans*, 88) refers to modern versions in the *Mahbúbu 'l-qulúb* (Bombay, A.H. 1298, p. 154 *seq.*) and the *Latá'if ú zará'if* (Teheran, A.H. 1295, p. 37), and cites Scandinavian parallels.

۳۳۶۵ WM explains *abá* as *ab* (father) + *á* (the Persian vocative suffix); according to Fa it is the Persian *abá* and synonymous with *shúr-bá*, "soup", "gruel". Here the word bears a more general sense.

۳۳۶۶ Two of the oldest MSS. have صِحَّه, "Health (to you)!" Fa and Sárí read صِحّ نوشت, which the latter paraphrases by *subhan wa-'áfiyatan núsh-i ján olsun*. Cf. II 1006.

۳۳۶۷ بس مبارك پاست. Cf. Nasru'lláh, *Kalílah*, 153, 1 (of a physician), "he has a breath like that of Jesus and a foot like that of Khidr (*qadamí chún qadam-i Khidr*)".

۳۳۷۱ In the second hemistich G, Fa, and Sárí read *k-ín chih shukr-ast ú* (او) *magar bá má bad-ast*.

۳۳۷۵ In the second hemistich Mm read *shukr k-ash kardam murá'át ín zamán*.

۳۳۷۹ كظلم غيظ. Cf. *Qur.* III 128. God loves those who suppress their anger (*al-kázimína 'l-ghayza*).

۳۳۸۴ G, Fa, and Sárí read *zi-tá'at gumrah-and* for *'ibádat-há kunand*. WM, who adopts the latter reading, observes that when the poet passes from one topic to another the transition is often suggested by a

word-play (*tajnís*): here *'iyádat* (*v.* ۳۴۸۲) leads up to *'ibádat*. In the present case, however, this may be accidental, and certainly as a rule the turns and breaks of thought depend on something deeper than mere assonance.

برضوان الخ. An alternative translation is: "on Riḍwán (the Keeper of Paradise) and the reward (Paradise) for that (obedience to God)."

۳۳۸۵ Those who worship God from motives of self-interest are guilty of secret polytheism (*shirk-i khafí*: see Qush. 52, 3 fr. foot; *Passion*, 675). *Ḥaqíqat* is used adverbially as at I 35, II 1997, V 1238, 2032.

۳۳۸۹ Religious hypocrites kindle the fire of Divine anger by taking to themselves credit for that which their insincerity deprives of all worth.

۳۳۹۰ The oldest MSS. read *ba-yak ṣáḥib-riyá* for *ba-a'rábí-yi má*. This verse may refer to a Ḥadíth (Bukhárí, K. al-adhán, Báb 122; Vol. I, p. 203, penult. in Krehl's edition) in which it is laid down that when the ritual prayer has not been performed correctly and completely, the worshipper must repeat the whole *ṣalát* from beginning to end. "The Prophet entered the mosque. A man came in and prayed; then he saluted the Prophet, who returned the salutation, saying, 'Go back and do it again, for you have not performed the prayer (*irji' fa-ṣalli fa-innaka lam tuṣalli*).'" After this had happened three times, the man swore that he could do no better, and begged the Prophet to teach him how the *ṣalát* should be performed; whereupon the ritual postures, etc. were carefully explained to him. But if we read *ba-yak ṣáḥib-riyá*, the present verse probably makes a direct allusion to the Ḥadíth *lá ṣaláta illá bi-ḥuḍúri 'l-qalb* (see *v.* ۳۸۱ *supra* and note *ad loc.*), which must have been in the poet's mind when he composed the verses immediately following.

۳۳۹۱ اهدنا, *Qur.* I 5. The *Fátiḥah* is recited in every *rak'ah* of the *ṣalát*.

۳۳۹۲ ضالّين, *Qur.* I 7. For the scansion (–◡–), see note on *v.* ۳۰۳۷ *supra*.

۳۳۹۴ قیاس حسّ دون, *i.e.* inferences drawn by carnal reason. See note on *v.* ۲۴۶ *supra*.

۳۳۹۵ عیب‌کیر is a misprint for غیب‌کیر.

۳۳۹۶ انوار خدا, the revelations of the Divine Word.

۳۳۹۷ See note on *v.* ۳۲۱۶ *supra*.

۳۳۹۹ لا انساب, *Qur.* XXIII 103: "And when the trumpet shall be blown, on that Day there will be no (boast of) blood-relationships between them, nor will they ask one another (concerning such things)." Read *ansáb* with *sukún*.

زهد و تقوى الخ, referring to *Qur.* XLIX 13: *inna akramakum 'inda 'lláhi atqákum*, "lo, the noblest of you in the sight of Allah is he that is most devout among you". Cf. *LH.-A*, 100, 178.

۳۴۰۲ 'Ikrimah, the son of Abú Jahl, was condemned to death by the Prophet but escaped to Yemen. Afterwards the Prophet pardoned him and he became a Moslem (Ibn Hishám, 819, 5 fr. foot and foll.). The

story of Kan'án, the graceless son of Noah, is related in Book III 1308 *sqq.* (cf. *Qur.* XI 44 *seq.*). Mm read *pír-i án Núḥ-i nabí*.

٣٤٠٤–٣٤٠٥ See note on *v.* ٢٢٨٥ *supra*. In this verse *ḥabr* is synonymous with *'álim*.

٣٤٠٧–٣٤٠٨ Cf. *supra*, *v.* ٣٣٥٥ *sqq.*

٣٤١٠ God taught Solomon the speech of birds (*Qur.* XXVII 16); hence *manṭiqu 'l-ṭayr* is used for the language of Divine inspiration, the mystical and symbolic expressions uttered by holy men who are "the birds of God". Cf. II 3758 and note *ad loc.*

٣٤١٥ نحن الصافّون, *Qur.* XXXVII 164–166: "There is not one of us (angels) but hath a certain station, and verily we are they that stand in ranks, and verily we are they that glorify Him." For the scansion, see note on *v.* ٣٠٣٧ *supra*.

٣٤٢٢ *Gardún* must signify Heaven, as in the following verse. Translate: "we are weaving veils (of worship and glorification of God) over this Heaven (in which we dwell)."

شادروان زنیم, *i.e.* "we will exercise sovereignty".

٣٤٢٥ Hárút and Márút reasoned that when they descended to the earth their angelic nature would keep them immaculate; they did not know the temptations to which the lower world would subject them. Had they been content to remain in Heaven, they would not have been abased. Their fate is a warning for any one who might desire to impart spiritual mysteries to the vulgar.

P. ٢١١, Heading. Rúmí preaches the doctrine of reserve (*kitmán*) in many passages. Cf. *v.* ١٣٥ *supra* and note *ad loc.*

٣٤٢٦ حکیم پردهٔ, "the mystic Sage". See note on *v.* ١٩٠٥ *supra*. The verse, of which the second hemistich is quoted here with alterations rendered necessary by the metre, occurs in Book I of the *Ḥadíqah* (Stephenson), p. 47, l. 4:

bar ma-dár az maqám-i mastí pay,
sar ham-ánjá bi-nih kih khwardí may.

Saná'í says: "When thou drinkest a cup of wine in this ruined house (the world), I counsel thee, raise not thy foot from the place of thy intoxication and lay thy head where thou drankest the wine. Do not hold it to be lawful till thou hast drunk it; and when thou hast drunk it, rub a clod of earth on thy lips (*i.e.* keep silence)." The God-intoxicated Ṣúfí is a laughing-stock to the children of this world. It behoves him to confide in his Shaykh, from whom he has quaffed the wine of Love, and consort with none but the initiated.

٣٤٢٨ The oldest MSS. read *mí-futad ú sú ba-sú bar bar rahí*. For the transitive use of *khandídan*, cf. II 78, 1355.

٣٤٣١ دنیا لعب و لهوست. See *Qur.* LVII 19.

٣٤٣٦ شمشیر چوبین. Cf. *supra*, *v.* ٧١٢ *sqq.*, V 3598.

٣٤٣٧ سواره برنیی. Cf. II 2340. *Equitare in harundine longa* is mentioned among other childish amusements by Horace (*Satires*, II 3, 248). Concerning Buráq, the mythical beast on which the Prophet is said to have ascended to Heaven, see Arnold, *Painting in Islam*, 117 *sqq*. Duldul is the name of a white mule ridden by the Prophet (see art. in *EI*).

٣٤٣٨ For *ḥámil* and *maḥmúl* cf. *supra*, *vv*. ٩٣٦ and ١٠٧٤. In the second hemistich Mm read *rákib ú maḥmúl*.

٣٤٤٠ The first hemistich corresponds to *Qur*. LXX 4: "the angels (*al-malá'ikatu*) and the Spirit ascend to Him on a Day whereof the span is fifty thousand years." Most commentators on the *Qur'án* identify *al-Rúḥ* with Gabriel and the "Day" with the Day of Judgement, but the poet is describing the mystical resurrection and ascension of the spirit borne aloft by the Buráq of Divine Love to union with God. Heaven is thrilled (*yabtazzu*) at the spectacle.

٣٤٤٢ انّ الظنّ الخ, *Qur*. X 37, LIII 29.

٣٤٤٣ Cf. *supra*, *v*. ١٤٥٦ *sqq*., VI 204 *sqq*., 408 *sqq*. I have taken *fí tarjíḥi dhá* as equivalent to *fí tarjíḥihi*, the pronoun referring back to *aghlabu 'l-ẓannayn* (a *nominativus pendens*), so that the meaning would be *fí tarjíḥi aghlabi 'l-ẓannayn*; but it is better to construe the first hemistich as a complete sentence: "(the superiority of) the stronger of the two (doubtful) opinions consists in (God's) causing it (the chosen alternative) to tip the scale."

لا تمارى الخ, *i.e.* to mystics the vanity of the world and all exoteric knowledge is clear as noonday. The same words are used in Ḥadíth to express the same idea in reference to vision of God at the Resurrection (*e.g.* Bukhárí, I 207, I *sqq*.).

٣٤٤٨ يحمل اسفاره, *Qur*. LXII 5: "the likeness of those who were charged with (the duty of learning and fulfilling) the Law of Moses, and then did not fulfil it, is as the likeness of an ass laden with books (*yaḥmilu asfáran*)." This refers to the Jews who disbelieved in the Prophet and denied, what he knew by inspiration, that their own Law bore witness to him.

٣٤٥٠ نیکو کشی, *i.e.* "if you act righteously in accordance with your imperfect knowledge, God will endow you with real knowledge and happiness".

٣٤٥١ Some MSS., including G, read *tá bi-bíní dar darún anbár-i 'ilm* in the second hemistich.

٣٤٥٢ Most of the oldest MSS. omit this verse.

٣٤٥٣ بی جام هو. See notes on *vv*. ٤٧٢–٤٧٣ and ١٠٩٩–١١٠١ *supra*.

٣٤٥٤ The words denoting those names and attributes by which God is described in the *Qur'án* and manifested in the world do not convey more than a shadowy idea (*khayál*) of His nature (cf. V 313 *sqq*.), though by reciting them and meditating on them the Ṣúfí is inspired with love

for their object and thus led to true knowledge of Him; for *al-majáz qanṭaratu 'l-ḥaqíqah*. No appearance (*khayál*) is altogether divorced from reality (*ḥaqíqah*): the terms are logically correlated, and neither has any meaning without the other.

۳۴۵۵ Since *dallál* is contrasted with *ghúl*, this verse should be rendered: "Hast thou ever seen a guide without (the existence of) one who is to be guided? Unless there were the road (to salvation), there would never be the ghoul (the Devil who lures men to perdition)."

۳۴۵۶ In reality every Divine name (*ism*) is identical with the Named (*musammá*) which it objectifies (see *SIM* 93); but regarded externally it is only "the name of a name" and constitutes a "veil" (*ḥijáb*) over the essence of the Named. Cf note on *v.* ۲۸۴۱ *supra*. Phenomena, which reveal God to the gnostic, conceal Him from the novice.

۳۴۵۷ مه بیالا دان الخ. See III 2127 *sqq*.

۳۴۵۸ خواهی بگذری. This construction of *khwástan*, which is quite usual in modern Persian, occurs again at ۲۱۱۶ *supra* and ۳۶۱۴ *infra*. See also note on *v.* ۱۱۴ *supra*.

۳۴۵۹ One of the three oldest MSS. reads *átash* for *ábaṇ*, *i.e.* "let yourself be consumed and transmuted by the fire of Love". What follows, however, shows that the metaphor is the same as in *v.* ۳۱۴ *supra*. Self-mortification (*mujáhadah*) is preliminary to contemplation of God (*musháhadah*). See *Kashf*, *Eng.* 200 *sqq*.

۳۴۶۱ بی کتاب الخ. Cf. IV 3311 *sqq*., VI 2371 *sqq*.

۳۴۶۲–۳۴۶۳ The commentators quote several Traditions to this effect, *e.g. wá shawqáh ilá ikhwání yakúnúna min ba'di sha'nuhum sha'nu 'l-anbiyá*. For the Moslem saints as inheritors of the Light of Prophecy (*Núr-i Muḥammadí*), see II 905 *sqq*.

۳۴۶۴ اندر مشرب آب حیوة. Cf. the saying of Báyazíd-i Bisṭámí (*TA*, I 170, 13 *sqq*.): "Other men learn from the dead, but I learn from the Living One who never dies. All the rest speak *to* God, but I speak *from* God. Nothing is harder to me than the pursuit of (exoteric) knowledge."

۳۴۶۵ See the Persian Preface, p. ۲, l. ۹ *supra* and note *ad loc*.

P. ۲۱۳, Heading. This allegory, illustrating the difference between formal theology and mysticism, is related by Ghazálí in his chapter on the wonders of the heart (*Iḥyá*, III 22, 18 *sqq*. = Macdonald, *Religious attitude*, 266 *seq*.) and also in Persian verse by Niẓámí (towards the end of the *Sikandar-náma-i barrí* under the heading *khwándan-i Sikandar naqqáshán-i Chín-rá*; tr. by Arnold, *Painting in Islam*, 67 *seq*.). Considering how often parables (*amthilah*) used in the above-mentioned chapter of the *Iḥyá* re-appear in Book I of the *Mathnawí* (see notes on *vv*. ۳۰۸, ۳۱۰, ۲۷۱۰, ۲۸۲۱ *supra*, and ۳۶۳۵ *infra*), we may conjecture with great probability that here again Ghazálí is the source. It should be remarked that while in

both the older versions of the Story it is the Chinese who polish a wall in order that the pictures painted by the artists of Rúm may be reflected on the sheeny surface, Jalálu'ddín represents the painting as being done by the Chinese and the polishing by the Rúmís. His reason for making the change is evident. Since the polishers typify Ṣúfí saints and mystical adepts, a Rúmí in a poem addressed to Rúmís could not fail to reverse the traditional rôles; and of course the reversal is artistically right. The first readers of the *Mathnawí* must have enjoyed the triumph of Rúm as much as they would have resented the tactlessness of the poet if he had told them the Story just as he received it. In the passage beginning at *v.* ۳۵۱۱ *infra* I have translated *Rúmiyán* by "Anatolians", *i.e.* inhabitants of Asia Minor, and I think "Anatolians" should be substituted for "Greeks" in the present section. On the various meanings of "Rúm", see Arnold, *op. cit.* p. 66, n. 4.

۳۴۶۸ شماها, a colloquial form (Ranking, 47).

۳۴۶۹ N omits this verse. The other two 13th-century MSS. have different readings. G reads:

ahl-i Chín ú Rúm chún ḥáḍir shudand,
Rúmiyán dar 'ilm wáqif-tar budand.

H has the same second hemistich as G, but in the first hemistich reads: *ahl-i Rúm ú Chín dar baḥth ámadand*, with the correction *ahl-i Chín ú Rúm*, which the metre requires. There is no authority for the text-reading except C.

۳۴۷۰ Read *kháṣṣ* for *kháṣṣah* with all MSS. except AC.

۳۴۷۲ The oldest MSS. read *pas khazínah báz kard án arjmand*, and the text-reading is peculiar to C.

۳۴۷۶–۳۴۷۷ Cf. notes on *vv.* ۱۱۲۱–۱۱۳۵ and ۳۴۶۷ *supra*.

۳۴۸۵ Mm read *waṣf-i dil-ast* and in the second hemistich *ṣúrat-i bí-muntahá-rá qábil-ast*. The heart is a mirror capable of reflecting the essences of all things and the Divine reality (*ḥaqíqatu 'l-Ḥaqq*) in all things (*Iḥyá*, III 13, 4 fr. foot). But Rúmí goes beyond this. Cf. VI 3190 *sqq.*, where he says that the Perfect Man is God himself "in the likeness of a reflexion".

۳۴۸۶ In the second hemistich Mm read *táft bar Músá zi-jayb*. The splendour of mystic illumination is likened to the White Hand (*yad-i bayḍá*) of Moses. See *Qur.* VII 105, XXVI 32, XXVII 12, and cf. Exodus iv 6. "The formless infinite form (*ṣúrat*)" denotes the totality of the Divine names and attributes; cf. the Ḥadíth according to which God created Adam in His own "form" (*'alá ṣúratihi*), and GR, 282 *sqq.*

۳۴۸۷–۳۴۸۸ These verses refer to the Ḥadíth-i qudsí cited in the note on *v.* ۳۰۵۳ *supra*. In the second hemistich of *v.* ۳۴۸۷ Mm read *ní ba-'arsh ú 'arsh u daryá ú samak*.

۳۴۸۹ What is the relation between the mirror and the image? Is God

reflected in the heart, or is the heart itself nothing but a reflexion of God? Cf. *GR* 795 *sqq.* and Jámí (quoted by Ṣárí, IV 485, 15):

If one regards (only) the state of the mirror, it is impossible for him to see the image;
And he whose eye is fixed on the image will find that the mirror has vanished in the image.
When the Divine Mystery is revealed to the soul, there rises from it the cry "Glory unto Me (*subḥání*)!"

۳۴۹۰ همه با عدد همه بی عدد, *i.e.* all the Divine attributes are manifested in the heart, both under the aspect of plurality in oneness (*wáḥidiyyah*) and in that of absolute unity (*aḥadiyyah*). See *SIM*, 95 *sqq.*

۳۴۹۳ عین الیقین (*Qur.* CII 7), used by Ṣúfís as a technical term denoting the second of a triad of ascending states of spiritual experience: *'ilmu 'l-yaqín*, *'aynu 'l-yaqín*, *ḥaqqu 'l-yaqín*. See III 4118 *sqq.*; Goldziher, *Vorlesungen*, 170; Qush. 47, 11 *sqq.*, 98, 6 *sqq.* = Hartmann, *Darstellung*, 73 and 59–61; *Kashf*, *Eng.* 381 *seq.*; *Qút*, I 136, 3 *sqq.*, 178, 4 fr. foot and foll.

۳۴۹۴ نحر و بحر. *Naḥru 'l-baḥr* means "the sea-shore", but in this context, I think, *naḥr yáftan* expresses metaphorically the idea of coming face to face and getting into vital and immediate touch with an object, as in cutting the throat of a camel or other beast. Cf. the English phrase "to give one the lie in his throat". The explanations offered by the commentators are wide of the mark.

۳۴۹۶ See note on *v.* ۲۵۱۷ *supra*, which is identical with this verse.

۳۴۹۷ Cf. *v.* ۲۸۳۱ *supra* and note *ad loc.*

۳۴۹۸ نقوش هشت جنّت, probably referring to the eight Divine attributes, viz. Life, Hearing, Sight, Speech, Knowledge, Power, Will, and Wisdom (al-Simnání cited by Ṣárí, IV 488, 7 *sqq.*).

۳۴۹۹ The text-verse is in CL only. My other MSS. and the Turkish edd. have:

bartar-and az 'arsh u kursí ú khalá
sákinán-i maq'ad-i ṣidq-i Khudá.

For *maq'ad-i ṣidq*, see *Qur.* LIV 55.

P. ۲۱۵, Heading. The following section of the poem exemplifies in detail "the hidden knowledge" (*v.* ۳۴۶۶ *supra*) of the mystic who sees "with the eye of certainty" (*'aynu 'l-yaqín*). Concerning Zayd see art. Zaid b. Ḥáritha in *EI*. He was the freedman and adopted son of the Prophet, and is mentioned by name in *Qur.* XXXIII 37. The Ḥadíth to which the Heading refers is generally known as the Ḥadíth of Ḥárithah (*Nihâyah*, III 159, 11; *Ta'arruf*, *Eng.* 111) and runs as follows. I translate the version given in Fa; which is more concise than *Kashf*, 38, penult. *et sqq.* = *Kashf*, *Eng.* 33 *seq.* Hujwírí (like Kalábádhí) makes Ḥárithah the speaker (cf. *Kashf*, 286, 12; 289, 6).

"One morning the Prophet said to Zayd, 'How art thou this morning, Zayd?' He answered, 'O Prophet of Allah, this morning I am a true

believer.' The Prophet said, 'Verily, everything has an essence (*haqiqah*): what is the essence of thy faith?' Zayd answered, 'I have separated (*'azaltu*) [*or* refrained (*'azaftu*)] myself from the world: I have passed my days in thirst and my nights in wakefulness, and meseems I behold the Throne of my Lord before mine eyes, and the people of Paradise enjoying their pleasures and delights, and the people of Hell-fire howling at one another like dogs (*yata'áwawna*) [*or* being tormented (*yu'adhdhabúna*)].' The Prophet said, 'Thou hast attained (unto real faith): hold it fast.'"

٣٥٠٠ Mm read *rafíq-i bá ṣafá*.

٣٥٠٤ Instead of *mawlid ú máddat* all MSS. except CN have *jumla-i millat*, "all religions". The former reading is curious and unlikely to have been invented by a copyist.

٣٥٠٦ Mm read in the second hemistich *dar khwar-i fahm ú* (or *fahm-i*) *'uqúl-i ín diyár*. I have taken *yak-rahí* to be synonymous with *yak-rúyí*, but the word does not seem to occur in this sense. We might read *kú nishán-i yak rahí*, "where is the token of a single journey...?"

٣٥٠٧ In the Translation read "the Throne of God" for "the Empyrean".

٣٥١٠ Zayd claims knowledge of the mystery of the Divine decree (*sirru 'l-qadar*) concerning salvation and damnation. See note on *v.* ٢١٣٧ *supra*.

٣٥١١ Two of the oldest MSS. and the edd. generally read *ín zamán paydá shudah bar ín gurúh*, *i.e.* to the perfect Ṣúfís it is manifest in this world what will be the fate of every soul at the Resurrection. The text-reading seems to me to go better with the following passage, in which death and resurrection are described as the birth of the soul from the material into the spiritual world (cf. III 3555 *sqq.*). The second hemistich quotes (not quite exactly) the beginning of *Qur.* III 102.

٣٥١٢ پیش ازین, *i.e.* before entering on the next life. So long as the soul is "in the womb", *i.e.* confined in the present world, its good or evil nature remains hidden from the vulgar, though known to the elect. Some commentators explain *písh az-ín* as referring to the pre-existence of the soul "in the womb" of the Invisible; its nature is revealed only after it has been born into the world.

٣٥١٣ الشقیّ الخ, according to the Ḥadíth: "the blest is he who is blest in his mother's womb, and the damned is he who is damned in his mother's womb." The alternative interpretation of *fí baṭni 'l-umm* is "in the *Ummu 'l-Kitáb*, *i.e.* in the Book of Divine Destiny and eternal Foreknowledge". In the second hemistich Mm read *min simáti 'l-jismi* which alludes to *Qur.* LV 41: *yu'rafu 'l-mujrimúna bi-simáhum*, "the guilty will be known by their marks", *i.e.* by the anguish expressed on their faces.

٣٥١٥ جانهای گذشته, *i.e.* the spirits of the blest and damned in the intermediate state (*barzakh*) between death and resurrection.

٣٥١٨ In the second hemistich the reading *Rúm-rá Rúmí barad bam az miyán* is supported by two of the oldest MSS.

٣٥٢١-٣٥٢٢ The soul, though essentially it belongs to the world of Unity and pure colourlessness (*'álam-i bí-rangí*), is "created half to rise and half to fall". It descends into the world of colour (plurality) in order that it may exhibit the diversity of the Divine attributes which in this world is reflected in the form of good and evil.

احسن التقویم را, *Qur.* XCV 5–6: "Verily We created Man in the best proportion; then We reduced him to the lowest of the low." The meaning of *v.* ٣٥٢٢ is that the reflexion of the "Rúmí's" soul bestows (on the "Rúmí") the capacity for spiritual perfection denoted by the words *aḥsanu 'l-taqwím*, while the reflexion of the "Ethiopian's" soul brings him to the lowest depth of degradation; one mounts to Paradise, the other sinks to Hell. The Translation should be corrected accordingly. Cf. *vv.* ٧٦٠-٧٦٨ *supra* and notes *ad loc.*

٣٥٢٤ In the second hemistich Mm read *Turk u Hindú shuhrah gardad z-án gurúh*, *i.e.* amongst those gathered for the Judgement it will be easy to see who is blest and who is damned.

٣٥٢٥ سترگ. This seems to be the only instance in the *Mathnawí* of ك rhyming with گ.

٣٥٢٦ Mm read *'iyán az mard u zan.*

٣٥٢٧ The correct translation of the second hemistich is: "Muṣṭafá bit his lip (in displeasure) at him, as though to say, 'Enough!'" Cf. IV 2082.

٣٥٣٠ *Nakhl* and *bíd* typify the righteous and the wicked respectively.

٣٥٣٢ اصحاب شمال. See *Qur.* LVI 40 *sqq.*

رنگ آل. Fa quotes the Traditions *álu 'l-Qur'án álu 'lláh*, "the people of the Qur'án are the people of Allah", and *álu Muḥammadin kullu taqiyyin naqiyyin*, "the family of Mohammed includes every one who is God-fearing and pure". But it seems very doubtful whether *ál* can have this meaning here. I do not believe that *rang-i ál* is equivalent to *rang-i ímán*. *Ál* is far more likely to be the Persian word, in which case *rang-i ál* will mean "the colour of deceit".

٣٥٣٣ هفت سوراخ نفاق, *i.e.* the seven vices of the carnal soul (pride, greed, lust, envy, anger, avarice, and malice), which are compared to the seven gates of Hell. See *v.* ٧٧٩ *supra* and *Qur.* XV 44 with Bayḍáwí's commentary.

در ضیای ماه النخ, *i.e.* in the splendour of mystic illumination.

٣٥٣٤ *Palás* is an emblem of misery and squalor, *ṭabl u kús* of glory and magnificence.

٣٥٣٥ برزخ, *i.e. al-a'ráf*, the battlements separating Paradise from Hell.

٣٥٣٧ For *in-kib* with plural verb, cf. *v.* ٢٨٦٥ *supra*. Two 14th-cent. MSS. (BK) give this verse in a different form and rhyme. See the *app. crit.*

۳۵۴۴ حق لا يستحى. Cf. *Qur.* XXXIII 53: "and God is not ashamed of the truth." This Divine quality is reflected by the prophets and saints, but may be displayed too boldly in moments of ecstasy.

۳۵۴۵ غلاف. *Namad* is often used in the same sense. Cf. *v.* ۳۵۵۲ *infra*; IV 3268; *Díwán*, *Tab.* 354, 15; and *Díwán*, *SP*, XXV 15: "what room is there for form (*ṣúrat*)? Even though the felt covering (*namad*) be hundredfold, the beams of the soul's mirror bring the whole world into view."

۳۵۴۶ Cf. II 572 *seq.*

۳۵۴۹ The three oldest MSS. read *ríw u pand*, "deceit and (plausible) advice".

۳۵۵۲ در كش در نمد الخ. Cf. *Díwán*, *Tab.* 279, marg., last line: *sabuk áyina[-i] sukhun-rá tu bi-gír u dar namad kun.*

سينا. See note on *vv.* ۲۵–۲۶ *supra*, and for the word-play cf. *Díwán*, *Tab.* 224, last l., *sína-i Síná-yi ʿishq*, and *ibid.* 350 marg., 2, *lamaʿán-i Ṭúr-i Síná tu zi-sínah wá numáyí.*

۳۵۵۵–۳۵۵۷ God is the Concealer of faults (*Sattáru 'l-ʿuyúb*). He mercifully covers up the sins of His creatures and leaves them in ignorance of their final destiny, so that they may have hope and faith in the Unseen (cf. *infra*, *v.* ۳۶۱۰ *sqq.*). The *muríd* for whom the veil is lifted must not divulge the mystery. It behoves him to exercise self-control: by moving a finger he can make himself blind to the sun: cannot he be dumb when the Divine revelation shines forth in his heart? The perfect mystic keeps his experiences under control: he is *ḥákim-i ḥál*, not *maḥkúm-i ḥál*. In *v.* ۳۵۵۷ the literal translation of the first hemistich is: "so that He (God) causes a single point to conceal the (whole) world." According to Fa *nuqta-í* means "a finger-tip", but possibly there may be a reference to the mystic Point of Unity in which all plurality is made to vanish. Comparison with *v.* ۹۲ *supra* (see note *ad loc.*) suggests that *az saqta-í* might be translated: "because of a single deviation from its course."

۳۵۵۸ Look within, contemplate silently the deep, still ground of your real self, the infinite sea of mystic knowledge in the heart (*qalb*). "God hath made the sea subject to you" (*Qur.* XVI 14, XLV 11). The owner of this knowledge is master not only of himself but of everything in earth and heaven.

۳۵۶۰ Cf. III 3457 *sqq.* and note on *v.* ۱۵۸۳ *supra*. The four rivers of Paradise (*Qur.* XLVII 16–17) are under our control, since they are the effects of our actions and qualities, as manifested in the present life. Cf. II 958 *sqq.*

۳۵۶۱ So III 3464 *seq.*

۳۵۶۵ Mm read *ḥabs-i juzviyyát.*

۳۵۶۶ For "spool" in the Translation read "spout" or "pipe", and cf. *vv.* ۲۷۰۸–۲۷۱۴ *supra.*

٣٥٧١ دست نهانى, *i.e.* the heart.

٣٥٧٦ The five "internal senses" are the common sense (*ḥiss-i mushtarak*), phantasy (*khayál*), judgement (*wahm*), and the faculties of memory (*ḥáfiẓah*) and imagination (*mutaṣarrifah*).

٣٥٧٨ God gave Solomon dominion over the devils (*Qur.* XXXVIII 36). For the allegory, cf. IV 1149 *sqq.*

٣٥٧٩ سه ديو.' These may be *nafs* and *hawá* and *hawas* (Fa), or the World, the Flesh, and the Devil (Mq).

٣٥٨٢ يا حسرتا الخ. Cf. *Qur.* XXXVI 29: *yá ḥasratan ʻalá 'l-ʻibád* and XL 34: *yawma tanádin*. The MSS. are divided between *maḥtúm* and *makhtúm*. The latter reading is more idiomatic.

P. ٢٢٠, Heading. On Luqmán see *supra*, *v.* ١٩٦١, note, and for this anecdote, which illustrates *v.* ٣٥٨٣, *Aesopi Phrygis Vita et Fabulae* (Paris, 1527), p. 3.

٣٥٩٥ In the second hemistich Mm read *mí-davídand án nafar taḥt ú ʻulá*.

٣٥٩٩ يوم تبلى السرائر, *Qur.* LXXXVI 9. The oldest MSS. read *wa-'l-sará'ir*.

٣٦٠٠ سقوا ماءً حميمًا, *Qur.* XLVII 17: "(are those who enjoy the delights of Paradise) like those who abide in Hell-fire and are given boiling water to drink, so that it rends their bowels?" In the second hemistich the three oldest MSS. have أفضعت (*sic*). It is better, therefore, to read مما أفظعت, "from the things which (when they are revealed) are found to be abominable". Fa reads افضحت.

٣٦٠١ حجرا. Cf. *Qur.* II 69: "then, after that, your hearts were hardened, and they were like stones, or worse than stones, in hardness."

٣٦٠٢ G, Fa and Ṣárí read *án dil-i chún sang-rá má*, referring to the prophets and the infidels.

٣٦٠٣ هر سر خررا الخ, proverbial. *Amthál ú Ḥikam*, II 963, gives *al-kiláb ʻalá 'l-baqar* (*Arabum Proverbia*, II 62) as a parallel.

٣٦٠٤ الخبيثات للخبيثين, *Qur.* XXIV 26. All my MSS. have *al-khabíthín*, which rectifies the metre at the expense of grammar; and this may be the true reading. Cf., however, II 3639, IV 280.

٣٦٠٥ Most MSS. read *ṣifát-i ú*.

٣٦٠٧ واسجد واقترب, *Qur.* XCVI 19.

٣٦٠٨–٣٦٠٩ *Náṭiqah* in these verses stands for *quwwat-i náṭiqah*, "the faculty of speech" rather than for *rúḥ-i náṭiqah*. Cf. *vv.* ٣٠٨٧–٣٠٩١ *supra* with note *ad loc.*, and *Passion*, 596.

٣٦١٠ چند گاه, *i.e.* till the Resurrection.

٣٦١١ مستور به. Translate: "'tis better it (the mystery) should be veiled."

٣٦١٢ It is the will of God that even those who are doomed to damnation should worship Him and not despair of His mercy.

۳۶۱۳ در رکابش. The pronoun probably refers to *ummidí* in the first hemistich.

۳۶۱۴ خواهد.....بتابد. For the omission of *kib*, cf. *v.* ۳۴۵۸ *supra*.

۳۶۱۵ Fear and hope are the two pillars of faith (*Kashf*, *Eng.* 122; cf. *ibid.* 112 *seq.*; Qush. 73, 4 fr. foot = Hartmann, *Darstellung*, 24 *seq.*; *Luma'*, 62, 3 fr. foot).

۳۶۱۶ The view of Fa and Ṣárí that the subject of *parwardah shavad* is *bar mír ú amír* seems to me to be erroneous.

۳۶۱۷ The probation (*ibtilá*) of souls by good and evil in the present life depends on "things unseen"; for if the realities were made manifest, there would be an end of external religion (*law ẓaharati 'l-ḥaqá'iq la-baṭalati 'l-shará'i'*). Cf. IV 1332 *sqq.*, VI 3526 *sqq.*, and notes on *vv.* ۲۰۱۳–۲۰۷۰ *supra*. Mm read *ghayb-rá shud karr u farrí bar malá*, "the (hidden) majesty of the Unseen is divulged"; and then fear and hope and all opposites disappear (cf. VI 1847 *sqq.*): fancy (*khayál*) and imagination (*wahm*) give place to intuitive certainty (*yaqín*). The poet illustrates this by the following story of Solomon, whose signet-ring was stolen by a Jinní, so that he lost his throne for forty days, became an outcast, and was forced to gain a livelihood by fishing. On cutting open a fish that he had caught, he found the ring and so recovered his kingdom (see references in art. Sulaimān b. Dāwūd in *EI*). This form of the legend differs in some details from the usual version (Bayḍáwí on *Qur.* XXXVIII 33).

۳۶۲۳ نظّاره, *spectatio*. The *tashdíd* is metrical. See note on *Díwán*, *SP*, XXIII 5, and cf. *Díwán* of Saná'í, 157, 1. The word occurs in this sense without *tashdíd* at VI 832, and the *tashdíd* should be omitted in prose (*e.g.* *Marzubán-námah*, 205, 6). *Naẓẓárah*, meaning "spectators", is common to prose and verse.

۳۶۲۴ In the first hemistich Mm read *chún dar angusht-ash bi-díd angushtarí*, and in the second only CN read *taḥarrí*, the rest having *gumán-ash*.

۳۶۲۵ Mm read *wahm* for *bák*.

۳۶۲۷ Every concept involves its logical complement, every appearance conceals a reality. Absence and uncertainty imply presence and immediate knowledge, just as rain implies verdure.

۳۶۲۸ يؤمنون بالغيب, *Qur.* II 2.

۳۶۲۹ هل ترى الخ, *Qur.* LXVII 3: "thou canst see no incongruity in the Compassionate One's creation: look (at the heavens) again! Canst thou see any rifts (faults)?" The poet uses this text as an argument for his doctrine that search and probation are necessary in order to bring out the essential truth of things. Faith must be tried in the fire of fear and hope. See *infra*, II 2946 *sqq.* In the first hemistich Mm read *chún shikáfam ásmán-rá dar ẓuhúr*.

۳۶۳۰ All my MSS. except CN read *taḥarrí gustarand*.

٣١٣١–٣١٣٢ *I.e.* during the present life (*muddatí*) real values are reversed, so that the wicked often oppress and enslave the righteous. Cf. II 1392 *sqq.*, 1471 *seq.* These lines cannot refer to the next world, as Fa and others assert. *Shihnah* and *sulṭán* denote men of spiritual eminence and authority, like Ḥalláj.

٣١٣٥–٣١٣٨ This is a parable of the *mu'min bi-'l-ghayb* who resists every temptation to hand over to the armies of evil passion the "heart" which God has given into his keeping, and loyally serves his Lord "as though he were seeing Him". For a similar parable, see *Iḥyá*, III 7, 9 fr. foot and foll. = *Religious attitude*, 235.

٣١٤١ Mm read *pas dabán* (G *labán*) *bar band u lab khámúsh bih*. In the Translation I have understood this and the two following verses to be spoken by the Prophet, and *vv.* ٣١٤٤–٣١٤٥ by Zayd; but probably the whole passage belongs to the poet's exposition. While enjoining his disciple to receive the Divine mysteries in silence, he declares that he himself is authorised to proclaim them.

٣١٤٣ بس بود الخ. Cf. *v.* ١١٦ *supra.* The Arabic quotation is from *Qur.* VI 19: "Say, what thing is greatest as a witness (*akbaru shahádatan*)? Say, Allah. He is witness between me and you (unbelievers)."

٣١٤٤–٣١٤٥ *Qur.* III 16: "Allah bears witness that there is no god except Him; and (so do) the angels and they that possess (religious) knowledge." Since these are mentioned in the *Qur'án* (*dar Bayán*) as co-witnesses to the Unity of Allah, it follows that the obligation of silence is not applicable to all. For the Ṣúfí interpretation of *ulú 'l-'ilm* as the highest class of *'ulamá*, see *Luma'*, 5, 13 *sqq.*

٣١٤٧ Mm read *ḥuḍur-i áftáb*.

٣١٤٨ Read بِشْكُنَد. For the verb *sukustan*, see note on *v.* ٨٥٥ *supra.*

٣١٤٩ چو ما, *i.e.* "like us mystical divines".

٣١٥١ Mm read *bar malak dárad kamál ú núr u qadr*.

٣١٥٢ *Qur.* XXXV 1: "Praise be to Allah, the Creator of the heavens and the earth, who maketh the angels messengers (to holy and righteous men), having two, three, and four pairs of wings."

٣١٥٣ Cf. note on p. ٩٧, Heading (1) *supra.* On the affinity between the angels and the intellectual faculties in man, see III 3193 *sqq.*, 4054, and *SIM*, 115 *sqq.*; and on the innate diversity of human intellects, III 1541 *sqq.*, IV 2188 *sqq.*, V 459 *sqq.*

٣١٥٤ The spiritual and sensual dispositions by which every human being is moved to good or evil are analogous in quality and degree to celestial and terrestrial angels.

٣١٥٥ ماهرا, *i.e.* revelation through the medium of an angel.

اختر, *i.e.* the gnostic (= *ulú 'l-'ilm* above) who, as a *murshid*, brings light to the weaker brethren. Mm omit *ham* and read *khur-rá* or *núr-i*

khur instead of *máh-rá* (see *app. crit.*), in which case the meaning is the same as in *v.* ۳۶۴۷ *supra*.

۳۶۵۶ اصحابی نجوم. See note on *v.* ۲۹۲۵ *supra*.

شیطان‌را رجوم, from *Qur.* LXVII 5: *wa-ja'alnáhá rujúman li-'l-shayáṭín*.

۳۶۵۸ The two oldest MSS. omit this verse and substitute the variant (see *app. crit.*), which corrects the syntax by giving *ḥájat-astí* instead of *ḥájat na-búd*. The latter reading, however, can be defended. If, as I believe, C has often preserved the text in its primitive form, it seems likely that the variant is the result of a reviser's or copyist's desire to remove an irregularity.

۳۶۵۹ Ṣárí and WM, whom I have followed in the Translation, think that *máh* refers to Mohammed alone (cf. the parallel passage at VI 1156 *seq.*); but perhaps, as Fa says, it is more suitable to the context to regard "the Moon" as a figurative description of the perfect saint who is the Prophet's vicegerent. For *waḥy* = *ilhám*, see note on *v.* ۲۲۳ *supra*.

بخاك و ابر و فی, *i.e.* "to those devoid of spiritual light".

من بشر بودم الخ: *Qur.* XVIII 110, XLI 5. Mm read *man bashar búdam wali yúḥá ilayy*.

۳۶۶۱ Whether *máh* denotes the Prophet or the saint, *shumús* may signify the resplendent Divine attributes of which he is the reflector, or (though in my opinion this is less probable) it may describe the archangels and cherubim in respect of their being formed of pure light. I do not agree with Fa that the identification of *máh* with the saint involves the identification of *shumús* with the prophets. A certain "darkness", inherent in their bodily vesture, is common to prophets and saints alike.

۳۶۶۳ As honey and vinegar, when mingled together, become a cure for diseases of the liver (see note on *v.* ۵۲۳ *supra*), so the fusion of spirituality with corporeality in the prophet or saint enables him to heal sickness of the soul.

۳۶۶۵ الرحمن الخ, *Qur.* XX 4. Cf. the Ḥadíth *qalbu 'l-mu'mini 'arshu lláh*, "the true believer's heart is the Throne of God".

۳۶۶۸ The second hemistich is equivalent to *faniya 'an awṣáfi 'l-bashariyyah*, "he has passed away from his carnal nature". *Vv.* ۳۶۶۹–۳۶۷۵ depict the state of mystical intoxication (*sukr*) and self-effacement (*maḥw*) and the subsequent return to "sobriety" (*ṣaḥw*). See *Kashf*, *Eng.* 184 *sqq.*, *Tá'iyyah*, 478 *sqq.* = *SIM*, 243 *seq.*, and note on *v.* ۲۱۰۲ *supra*.

۳۶۷۱ No 13th-cent. MS. supports *náṭiqa-i tábán-i má*, the reading of the Turkish edd. in the first hemistich. In the second hemistich Mm read *maḥw-i núr-i dánish*.

۳۶۷۲ لدینا محضرون, *Qur.* XXXVI 32 and 53, referring to the Day of Judgement when all mankind shall be brought into the presence of God. Here the phrase is applied to the mystical resurrection. Cf. IV 442 *sqq.* and note on *v.* ۲۰۳۶ *supra*.

۳۶۷۳-۳۶۷۴ Cf. *supra, vv.* ۱۶۸۴ *sqq.*, ۱۸۹۰ *seq.* When the splendour of the Divine *tajalli* fades away, the naughted senses and faculties re-appear, like stars, in the night of consciousness and resume their activity. The two oldest MSS. read *chún biyáyad ṣubḥ waqt-i bár shud* (cf. *v.* ۴۰۲ *supra*).

۳۶۷۵ ربّنا احییتنا, a reference to *Qur.* XL 11: "Our Lord! Twice hast Thou made us die and twice hast Thou made us live." For the mystical sense, cf. the saying of Jesus (St John iii 3) which Fa quotes in Arabic: *man lam yúlad marratayni lan yalija malakúta 'l-samáwát.*

۳۶۷۶ This verse, I think, describes the spiritual resurrection of the elect, though its imagery is drawn from the universal resurrection of mankind, to which the poet makes a transition in the following verse. The exultation of the re-born soul in its new life is finely expressed by the figure of a horseman raising the dust as he gallops.

۳۶۷۸ کُنی نادیده, presumably a syncopated construction for *hamchunán kuni kih gúyá ná-dída-i*, "you act as though you were blind". *Ná-dídah kuni* would present no difficulty (cf. *ná-shunúdah áwurdan*, IV 2454), but I cannot adduce a parallel for *kuni ná-dída-i* (with *yá-yi ma'rúf*) meaning "you feign blindness", as the commentators explain it. G writes *kaní* for *kuni*, and this gives a good sense, namely: "Why do you violently turn away your head (in scorn)? Are you blind?" For *sar kandan* cf. the idiomatic phrase *sar kan par kan* (Vullers, *Lex. Pers.* II 253, col. 2).

در عدم الخ, *i.e.* before you were born, you were lifeless matter and implicitly denied the possibility of coming into existence, just as now you explicitly deny the possibility of a resurrection and an everlasting life. This argument is developed at IV 889 *sqq.*

۳۶۸۰ که کشید الخ. For the metaphor, cf. *Qur.* XI 59.

۳۶۸۱ انواع حال. Cf. IV 3637 *sqq.*

۳۶۸۲-۳۶۸۳ Since God brings into existence or non-existence whatsoever He pleases, how can you disbelieve in the Resurrection? Work in obedience to Him, like the Jinn who were forced to labour for Solomon and to make, among other things, huge basins from which, it is said, a thousand men could eat at once. See *Qur.* XXXIV 12.

۳۶۸۴-۳۶۸۵ You live in fear of death, and the more you become attached to worldly power and riches, the more you dread the prospect of losing them. Similarly, "non-existence", *i.e.* all that now exists only potentially (your own death, for example), is trembling in fearful expectation of the Divine command that will actualise it.

۳۶۸۷ آب حیاتی, *i.e.* the everlasting life (*baqá*) which God bestows on His lovers.

۳۶۸۹ شب برو الخ, *i.e.* work and pray before it is too late.

٣٦٩٠ پیش کن الخ, *i.e.* put yourself under the guidance of Universal Reason objectified in a holy man.

٣٦٩١ آب حیوان الخ. See note on *v.* ٥٧١٤ *supra.*

٣٦٩٣ دزد شب represents the Devil.

٣٦٩٤ ناریان, *i.e.* Iblís and his hosts.

٣٦٩٧ بعد از آن الخ, *i.e.* "after the material fire let us speak of the psychic fire, viz. lust and passion".

٣٧٠٠ نورکم, *i.e.* the light of the Faithful. Cf. the Traditions that on the Day of Resurrection Hell will say to the Faithful, "Cross (the bridge Ṣiráṭ), O true believer, for thy light hath put out my flames (*fa-qad aṭfa'a núruka lahabí*)"; and that when the Faithful enter Paradise they will say to God, "Didst not Thou promise us that we should come to Hell-fire (on our way)?" whereupon God will answer, "Yes; but it was extinguished when ye passed by." See also II 1245 *sqq.*, 2554 *sqq.*, IV 2709 *sqq.*, and VI 4608 *sqq.*

٣٧٠١ نور ابرهیمرا, *i.e.* the light of Faith. See note on *v.* ٥١٤٧ *supra.*

٣٧٠٤ از هیزم کشی: The commentators translate: "by carrying faggots", but the *yá-yi majhúl* is preferable, if not necessary, on account of the rhyme. See note on *v.* ٨٩ *supra.*

٣٧٠٦ تقوی القلوب, *Qur.* XXII 33. See note on *v.* ٣١٥٦ *supra.*

P. ٢٢٨, Heading. The following Story is connected with *vv.* ٣٧٠٥–٣٧٠٦. Having said that the fire of lust cannot harm those who have the fear of God in their hearts, the poet now proceeds to describe the punishment that God inflicted upon the people of Medina whose charity to the poor was not inspired by fear or love of Him but rather by self-interest (*v.* ٣٧١٧ *infra*), so that their charity was really avarice.

٣٧١١ از بی‌حدی, "from One who is infinite", not "from (the realm of) infinity". See note on *v.* ٣٧٠٤ *supra.*

٣٧١٣ Mm read *bukhl-i shumást.*

٣٧١٤ G and the edd. generally read *áb u sirkab chist nán qismat kunid.*

٣٧١٨ Wealth bestowed on the unrighteous is like seed sown in barren soil.

P. ٢٢٩, Heading. This well-known anecdote of 'Alí, which illustrates the meaning of *ikhláṣ* (see Qush. 112, 4 fr. foot and foll. = Hartmann, *Darstellung*, 15 *sqq.*), *i.e.* pure disinterestedness and entire devotion to God, is related in *Fakhrí*, ed. Derenbourg, 61, 1 *sqq.*, as follows. 'Alí, having overthrown a man in combat, sat down on his breast in order to behead him. The man spat in his face. 'Alí immediately rose and left him. On being asked why he had spared the life of his enemy, he replied, "When he spat in my face I was angered by him, and I feared that if I killed him my anger would have some part in killing him. I did not wish to kill him save for God's sake alone."

۳۷۳۰. Read زآن عکسِ دید with *iḍáfat*, *i.e.* *az-án 'aks-i dída-i tú* (*mashhúd-i tú*), "from the reflexion of the vision seen (by thee)".

۳۷۳۳ See *Qur.* II 54, VII 160, and cf. *supra*, *v.* ۸۰ *sqq.*

۳۷۳۶ بسته‌خواران, an epithet applied to beggars, which occurs again at III 2607.

۳۷۴۰-۳۷۴۱ ابیت عند ربّی. This Ḥadíth is related in various forms. See Bukhárí, K. al-ṣawm, Báb 48 (ed. Krehl, Vol. I, p. 489, 5 *sqq.*). When the Prophet was asked why he forbade his followers to fast without interruption, as he himself did, he said, "I am not as ye are: my Lord gives me food and drink", or "I am given food and drink during the night". Some theologians held that these words are not to be understood in a literal sense, but signify that the Prophet was miraculously rendered immune from hunger and thirst. Rúmí will have nothing to do with any such interpretation: according to him, the Prophet received from God (and the saints receive through the mediation of the Prophet) real nourishment whereby the body as well as the spirit is sustained. Mq quotes the following passage from the *Khaṣá'iṣ al-Muḥammadiyyah* of Suyúṭí. Salamah ibn Nufayl al-Sakúní said: "We were sitting beside the Prophet when some one asked him whether food was brought to him from Heaven (another reading: 'from Paradise'). 'Yes', he replied. 'By what means?' 'In a cooking-pot.' 'Was there more than enough for thee in it?' 'Yes.' 'What became of the remainder?' 'It was taken up to Heaven.'" One can imagine how the poet, accepting that narrative as a crude representation of the truth, might have drawn out its deeper meanings.

۳۷۴۱-۳۷۴۲ Those who employ *ta'wíl* to explain away such expressions reject the truth underlying them, the perception of which is a Divine gift. No revelation (*kashf*) comes to sceptical critics.

۳۷۴۳ Mm read *'aql-i juzv púst*.

۳۷۴۴ The first hemistich of this verse is almost the same as the second hemistich of *v.* ۱۰۸۰ *supra*, where *dhikr-rá* (the *Qur'án*) takes the place of *akhbár-rá*.

مغزرا الخ, *i.e.* the fault which you find in the words of the Prophet really lies in your own imperfect understanding. *Maghz* often denotes the sense of smell. For the metaphor, cf. II 2112 *seq.* and the Arabic verse:

ayyuhá 'l-'á'ibu qawlí 'abathan
inna ṭíba 'l-wardi mu'dhin bi 'l-ju'al.

"O thou that dost idly carp at my words,
Verily the sweet scent of the rose is offensive to the dung-beetle."

۳۷۴۷ Here 'Alí is described (cf. note on *Díwán*, *SP*, XVI 11) as the Perfect Man whose actions are divine. It is God's way to kill without sword, *i.e.* to mortify the carnal soul and bestow spiritual life. The

forbearance and generosity of 'Alí had killed the unbelief of his foe and opened his heart to knowledge and love of God.

٣٧٥١ حاضران may mean "those who are present with God" (*Kashf*, *Eng.* 144), *i.e.* in comparison with 'Alí even the greatest adepts are blind and ignorant.

٣٧٥٢–٣٧٥٦ This passage must be regarded as a *crux*. Put in the mouth of the infidel, it would seem to be out of place, and in the Translation I have adopted the view of WM that it forms a digression in which the poet himself distinguishes various grades of mystical experience—a topic suggested by *v.* ٣٧٥١. But further consideration has convinced me that such a view involves great difficulties in connexion with *vv.* ٣٧٥۴–٣٧٥٥, where the personal pronouns ought naturally to refer to 'Alí and the infidel. The commentators in general take the whole passage to be part of the infidel's invocation, but do not succeed in explaining it satisfactorily.

He who "sees the world dark" is in the stage of "separation" (*farq* or *tafriqah*); he is self-conscious and regards himself as an individual. He who "beholds one moon plainly" is in the stage of "union" (*jam'*); he is conscious of nothing but God. He who "beholds three moons together" is in the stage technically known as *jam'u 'l-jam'*; he sees the Divine Unity under three aspects at once, viz. (1) the Essence, (2) the Creator, (3) the creatures. Cf. *SIM*, 86, 103 *seq.* and *Tá'iyyah*, 209, 218, 233–235, 326–327 = *SIM*, 218 *sqq.*, 230 *seq.*; Qush. 42, 7 *sqq.* = Hartmann, *Darstellung*, 92 *sqq.*; *Kashf*, *Eng.* 257 *sqq.* Others explain the three moons as symbolising the Divine Essence, Attributes, and Actions; or the Law (*sharí'ah*), the Path (*tariqah*), and the Truth (*haqiqah*).

٣٧٥٣ يك موضع, the present world, according to WM; but perhaps the meaning is that though all who contemplate Reality are "in the same position" in so far as their faculties are directed to the same object, all do not attain to perfect vision of the Truth. WM has the variant *ba-gham* (which occurs in one of the 13th-century MSS.) for *na'am*.

٣٧٥۴ در تو آويزان الخ. The commentators explain: "they (the three persons above mentioned) are attached to you ('Alí) and alien to me, since you are acquainted with their different degrees of knowledge, while I am not."

٣٧٥٥ بر تو نقش گرگ الخ, *i.e.* "it is marvellous that you appeared to me in the guise of an implacable enemy, and that I appeared to you in the aspect of a fair youth and beloved friend, so that you spared my life". For Joseph and the wolf, see *Qur.* XII 11 *sqq.*

٣٧٥٦ The mysteries of the universe are not fully revealed except to the cosmic consciousness of the Perfect Man.

٣٧٥٧ For حسنُ القضا (so all edd. known to me) read حسن الفضا with the three oldest MSS. and translate: "O thou who art goodly ease

(comfort and happiness) after evil fate." Cf. *idhá já'a 'l-qadá ḍáqa 'l-faḍá* (*Ali's hundert Sprüche*, p. 89, No. 13).

٣٧٥٩ Mm give this verse in a form which improves the rhyme. See *app. crit.*

٣٧٦٠-٣٧٦٢ The saint can silently influence his disciples by virtue of his spiritual illumination; but *ḥál* is more effective when combined with *qál*, words of counsel and guidance.

٣٧٦٣ چون تو بابی الخ, referring to the Tradition that the Prophet said, "I am the city of knowledge, and 'Alí is its gate." *Áftáb-i ḥilm* signifies the Prophet.

٣٧٦٤ تا رسد الخ, *i.e.* in order that those who are in bondage to the outward form may penetrate to the inner truth.

٣٧٦٥ ما له الخ, *Qur.* CXII 4: *wa-lam yakun lahu kufu'an aḥadun*.

٣٧٦٦ هر هوا الخ. Cf. the mystic saying, "I never saw anything without seeing God therein" (*Kashf, Eng.* 91 *seq.*); *GR*, 162 (with note *ad loc.*), 165; *Díwán, SP.* XL 6, and note *ad loc.* *Guwad* = *gúyad* occurs again at II 865; *mí-guwand*, II 3361. Vullers, *Lex. Pers.* II 1042, col. 1 at foot, cites from the *Díwán*: *ímán guwad-at pish á, án kufr guwad pas rav.* So *juvad* for *júyad* (VI 1487).

٣٧٦٧ دیدبان, *i.e.* the *murshid*. Moslem spiritual directors are called "spies on hearts", *jawásísu 'l-qulúb*.

٣٧٦٨ In the second hemistich Mm read *murgh-i úmíd ú tama' parrán shavad*.

٣٧٦٩ Cf. the proverb *ganj dar kharáb-ast* and note on *Díwán, SP*, VIII 3.

٣٧٧١ نگذرد الخ, *i.e.* unless the follower of opinion learn from the saints, he will never feel within himself the intuitive faith and certainty which they possess.

٣٧٧٢ The self-centred man sees no further than his own nose. Mm have a different verse here. See *app. crit.*

P. ٢٣٢, Heading. After the Heading Mm and all edd. insert an introductory verse (see *app. crit.*) which is not needed and looks like an interpolation. It entails the substitution of *kih bi-farmá* (so all MSS. except L) for *guft farmá* in the next verse.

٣٧٧٤-٣٧٨٢ Cf. with this passage *RIS*, II 357, 1 *sqq.* During the first three months of pregnancy the embryo is subjected to the influences of Saturn, Jupiter, and Mars in turn.

٣٧٧٤ The text-verse is peculiar to C. Other MSS. and the edd. read:

haft akhtar bar janín-rá muddatí
mí-kunand ay ján ba-nawbat khidmatí.

٣٧٧٥-٣٧٧٦ Cf. *RIS*, II 358, 6 *sqq.* In the fourth month "the control is transferred to the Sun, whose spiritual influences become dominant

and breathe into the embryo the spirit of life, so that it is permeated by the animal soul (*al-nafsu 'l-ḥayawániyyah*); for the Sun is the chief of the celestial stars, and its soul is the spirit of the world".

٣٧٧٩ از ره پنهان الخ. Cf. *RIS*, II 358, 5 fr. foot: "Know, moreover O my brother, that by its passage through the constellations in the zodiac, and by its intense radiance and pervasive spiritual influence it brings down the spiritual influences of the stars and spheres and signs of the zodiac to the sublunary world of generation and corruption, producing at every moment various dispositions and effects whereof the utmost knowledge is not to be reached by the mind of man."

٣٧٨٠ See notes on *vv.* ١٧٨ and ١٩٧٣ *supra*.

٣٧٨٤ عنقا گیر, *i.e.* able to apprehend the mysteries of gnosis. The *'anqá* is a fabulous bird, often identified with the *símurgh*.

٣٧٨٥ امّت وحدی. Cf. *Qur*. XVI 121, where Abraham is called an *ummah*, according to Bayḍáwí, either "because of his perfection and his comprising (in himself) virtues that in many persons are only found sporadically" or "because he alone was a true believer and all the rest were infidels" (in which case *ummah* = *imám*). The commentators here translate: "thou art (outwardly) a single individual (*nafs-i mutafarridah*)"; but the microcosmic nature of the Perfect Man might justify the description of him as "a single community", *i.e.* invested with all the attributes of God, who is both the One and the Many. Cf. *v.* ٢٥٠٥ *supra*.

٣٧٨٩ ما رمیت الخ. See note on *v.* ٦١٥ *supra*. *Tígh-i áftáb* means "sunbeam".

٣٧٩٢ زنده گردانم الخ, *i.e.* "I endow the soul with spiritual life by destroying the evil qualities which defile its purity, as a sheeny sword is tarnished by blood."

٣٧٩٤ کوهرا الخ. Cf. the saying *al-rijál ka-'l-jibál*, "holy men are like the mountains", *i.e.* they have attained to *tamkín* (see *Kashf*, *Eng.* 371 *sqq.*), so that the fierce blasts of sensual passion leave them unmoved.

٣٧٩٧ In the second hemistich the correct reading (given by all good MSS. and edd.) is *bád-am yád-i úst*, *i.e.* "if I be consumed and wasted away by love of God and become like a mere straw, the wind that moves and controls me is the recollection (*dhikr*) of Him".

٣٨٠٠ خشم حق الخ, *i.e.* "to me the Divine attribute of wrath has appeared in the form of mercy". In God, and consequently in the Perfect Man, mercy prevails over wrath (cf. *v.* ٣٨٢٦ *infra*): his anger is a disguised grace (*luṭf-i khafí*).

٣٨٠١ سقفم شد خراب, *i.e.* "my egoism is destroyed, I am dead to self". The name Abú Turáb is said to have been given to 'Alí by the Prophet,

who on one occasion found him lying asleep on the ground and covered with dust. Cf. Saná'í, *Ḥadíqah*, II 99 *b*:

'Alí az 'ilm u Bú Turáb az ḥilm.

٣٨٠٢ Mm and the edd. read:

chún dar ámad 'illatí andar ghazá,
tígh-rá dídam nihán kardan sazá.

٣٨٠٣-٣٨٠٤ These verses are based on the Ḥadíth: *al-mu'minu idhá aḥabba aḥabba lilláhi wa-idhá abghaḍa abghaḍa lilláhi wa-idhá a'ṭá a'ṭá lilláhi wa-idhá amsaka amsaka lilláhi fa-huwa mina 'lláhi wa-lilláhi wa-ilá 'lláhi.*

٣٨٠٦ دید, immediate vision (*mu'áyanah*), in which every doubt vanishes.

٣٨٠٧ آستین الخ, *i.e.* "my heart is firmly attached to the Divine command". For *taḥarrí* see note on *v.* ٢٢٨٥ *supra.*

٣٨٠٩ خورشید, the Light of God or the Light of Mohammed.

٣٨١٠-٣٨١١ I have followed WM in assigning these verses to the poet. این بود کار رسول. Cf. the Ḥadíth: *kallimú 'l-nása 'alá qadri 'uqúlihim*, "speak to people according to the measure of their understanding."

٣٨١٢ بندگان, the slaves of passion and sensuality.

٣٨١٣ Read *waqt-i da'wá* with the edd. and all good MSS.

٣٨١٤ Cf. *SI*, I 112. Mm read in the second hemistich: *bar na-sanjad shar' ishán-rá ba-káh.*

٣٨١٦ بیك لفظی, *i.e.* by the word *a'taqtuka*. Most MSS., including the three oldest, read *mírad sakht murr.*

٣٨١٨ Some commentators identify "the bottomless pit" with Ghayy, a frightful valley in Hell, and refer to *Qur*. XIX 60, where it is said of those who have abandoned the ritual prayers and followed their lusts: *fa-sawfa yalqawna ghayyan*. For the poet's doctrine of moral responsibility, cf. *supra*, *v*. ٦١٣ *sqq*. Compulsion (*jabr*) means "being forced to do what one *dislikes*" (*Ta'arruf*, 26, 5 fr. foot and foll.).

٣٨٢١ The Turkish edd. omit نه in the first hemistich, but Fa and Ṣárí give the text-reading (which is found in all good MSS.) as a variant. Mm have *ghaflat* instead of *ḥayrat.*

٣٨٢٢ *Khún shavad* describes the anguish of the sinner who repents too late.

٣٨٢٤ *Qur*. XXXIII 44: "O Prophet, We have sent thee to bear witness (for and against thy people) and bring (them) tidings of joy and warn (them)."

حرّ ابن حر. For the idiom cf. *v*. ٣٩٤٣ *infra* and v 1402. The essential nature of the Prophet (*núr-i Muḥammadí*) is radically "free", *i.e.* exempt from all worldly contamination. On the meaning attached by Ṣúfís to *ḥurriyyah*, see note on *v*. ٤٢٣ *supra.*

٣٨٢٦ Concerning the Ḥadíth-i qudsí to which this verse refers, see note on *v*. ٢٦٧٢ *supra*, and for *sabaq = sabq*, note on *v*. ٣١١٨ *supra.*

٣٨٢٧ Mm read *rastí az khatar.*

٣٨٢٩ Cf. the Hadíth: *al-mu'minúna ka-nafs[in] wáḥidat[in]*, "the Faithful are as one soul", and *supra, v.* ٣٠٥٦ *sqq.*

٣٨٣٠ The sin committed by the adversary of 'Alí became the means whereby in a moment he was transported to the heaven of faith and the highest degree of certainty.

٣٨٣٢ How 'Umar ibnu 'l-Khaṭṭáb, before his conversion, girt himself with his sword and set out to kill the Prophet is related by Ibn Hishám, 225, 9 *sqq.*, and summarised in *The Preaching of Islam*, 17.

٣٨٣٣ See *supra, v.* ١٦١٥ *sqq.* and *Qur.* VII 106 *sqq.*, and cf. *infra*, III 1157 *sqq.*

٣٨٣٦ The majority of the best MSS. read *chún gunah mánand-i ṭá'at ámad-ast.*

٣٨٣٧ *Qur.* XXV 70: "except him who repenteth and believeth and doeth righteous work: as for those, God will change their evil deeds into good deeds." This *tabdíl* is explained in various ways (see Bayḍáwí *ad loc.*). According to Ṣúfí writers, true repentance involves a moral and spiritual transformation, the passing away (*faná*) of evil qualities and actions through the persistence (*baqá*) of the corresponding good qualities and actions (cf. *Luma'*, 213, 8 *sqq.*). From another point of view, the act of disobedience is transmuted by God's attributing it to Himself as the only real Agent. Cf. *supra, v.* ١٤٨٩ *sqq.*

٣٨٤٢ پیش پای چپ الخ, *i.e.* "I return good for evil." The left foot is the wrong one to put foremost in entering a mosque and on ceremonial occasions.

P. ٢٣٦, Heading. All MSS. except CN insert علی after امیر المؤمنین. I do not know the origin of the legend that 'Abdu 'l-Raḥmán ibn Muljam the Khárijite, by whom 'Alí was murdered, had formerly been his equerry (*rikáb-dár*). According to the *Kámil* of al-Mubarrad, I 550, 'Alí knew Ibn Muljam by sight and recognised him as an implacable enemy and his future murderer, but nevertheless refused to put him to death, saying, *kayfa aqtulu qátilí*, "how can I kill him who is destined to kill me?" *Fakhrí*, 138 *seq.*, adds that although the Prophet had revealed this to him, 'Alí always treated Ibn Muljam with kindness.

٣٨٤٦ In the first hemistich read *az waḥy-i dúst* and translate: "the Prophet, being inspired by the Beloved (God), gave information." *Ágah kard* = *akhbara.*

٣٨٥٠ The Turkish commentators take *bar ján-i khwad* to mean "for itself", *i.e.* on account of its heinous crime.

٣٨٥١ جفّ القلم, *i.e.* "it is so written unalterably in the eternal Book of Destiny (*al-lawḥ al-maḥfúẓ*)".

٣٨٥٤ گفت او. Fa, Ṣárí, and Mq refer the pronoun to Ibn Muljam; others are doubtful. I have followed WM, but without his *dhawqí kih iṭmi'nán bakhshad.*

پس آن قصاص الخ. The poet now answers the objection that if murder is the act of God, why does He command retaliation (*qiṣáṣ*)? Why does He break the "vessel of wrath" which He himself has made? These questions lead to an exposition of the essential unity of the Divine nature under all the diverse modes of its manifestation in the world. In reality the avenging God is the merciful God; He is Love, and from that infinite source flows every chastisement that He inflicts.

٣٨٥٥ بروياند رياض. Cf. *v.* ٣٨٦٠ *infra*. When a Divine action comes to pass, God may condemn it and punish the instrument by means of which it was produced; and this is in perfect harmony with His wisdom and providence.

٣٨٥٩ *Qur.* II 100 (with *khayr^an* for *bi-khayr^in*), referring to the abrogation of some verses in the *Qur'án* by others which were revealed subsequently. By the same analogy every Divine action, however destructive it may be, is ultimately creative and constructive. What we call "evil" exists only as a foil and mirror for displaying the good, since things cannot be known without knowledge of their opposites.

٣٨٦٠ Mm read *kih Ḥaq mansúkh kard*. The commentators interpret this verse as a declaration that the Mohammedan religious law is the perfect flower in which the several excellences of all the rest are united; but the obvious meaning is that when God abrogates any religious ordinance He invariably puts a *better* (not an equally good or a worse) one in its place. This improves upon *Qur.*, *loc. cit.*, which has *bi-khayr^in aw mithlihá*.

٣٨٦١-٣٨٦٢ Cf. *Qur.* XVII 13: *wa-ja'alná 'l-layla wa-'l-nahára áyatayni fa-maḥawná áyata 'l-layl*.

٣٨٦٣ نوم و سبات. Cf. *Qur.* XXV 49, LXXVIII 9. For the second hemistich, see note on *v.* ٥٧٤ *supra*.

٣٨٦٥ Most MSS. have *rúshaná-yi áfaríd*.

٣٨٦٨ قامتها و بر. So G correctly. The Turkish commentators and Mq read *bar* (fruit) instead of *bir* (*birr*).

٣٨٧١ In the first hemistich *pas ziyádat-há* (G and Fa) is probably the correct reading. The ancient MSS. often fail to distinguish پ from ب.

٣٨٧٢ *Qur.* III 163–164: "and deem not those to be dead who are slain in the Way of Allah. Nay, they are living with their Lord, receiving (spiritual) provision, rejoicing in the bounty which God hath bestowed upon them." The poet, however, is not thinking of Moslems who have fallen in battle, but of mystics who have died to self for God's sake. These are the real martyrs. For the symbolical use of "throat" (*ḥalq*) in this passage, cf. III 13–43, where the same ideas are expounded more fully.

٣٨٧٣-٣٨٧٤ Instead of *afzún gasht* the oldest MSS. have *afzúnid* or *afzúyid*. The commentators understand these verses literally: one may judge what the martyr's future state will be from the fact that a slaughtered

animal, when eaten and assimilated by man, rises to the stage of humanity. But comparison with other passages (*e.g.* III 3900 *sqq.*, 4174 *sqq.*, 4203 *sqq.*) indicates that behind the literal sense there is an allusion to the ascent of the soul through successive stages of growth (vegetive, animal, rational). It will be convenient to postpone discussion of this doctrine till we come to the famous passage in Book IV 3637 *sqq.* Here I need only quote some less familiar lines of Saná'í (*Ḥadíqah*, IV 149 *b*):

tá nayáyad birún zi-ján ḥayawán,
rah na-yábad ba-martaba-i insán.
pas chu insán zi-nafs-i náṭiqah rast,
rúh-i qudsí ba-já-yi ú bi-nishast.
chún birún shud zi-ján-i gúyandah,
shud ba-ján-i firishtagán zindah.

"Until the animal comes forth (is freed) from its soul,
It cannot find the way to the rank of Man.
Then, when Man escapes from the rational soul,
The transcendental soul takes its place.
When he has passed beyond the rational soul,
He is made living by the soul of the angels."

From this point of view, *v.* ٣٨٧٣ may be translated as follows:

"When the animal throat is justly cut (*i.e.* when the sensual capacities and faculties of the soul have been mortified), there grows (from it) the human throat (*i.e.* the rational capacities and faculties), and its excellence is increased thereby."

٣٨٧٥ حلق ثالث الخ, *i.e.* the capacity for mystical intoxication and illumination.

٣٨٧٦ حلق از لا رسته, *i.e.* the spiritual capacity of him who has passed away (*faniya*) from all negations of Divine omnipotence and unity (*e.g.* the perception of himself and the world as "other than God"). The verse alludes to *Qur.* VII 171: *alastu bi-rabbikum qálú balá.* See note on *v.* ١٢٣١ *supra.*

٣٨٧٨ "Bread" denotes the vanities of this world.

٣٨٧٩ كيميارا گير, *i.e.* "attach yourself to a *murshid*". For the metaphor cf. IV 3074, 3671.

٣٨٨٠ جامه‌شويى, *i.e.* inward purification. Cf. *Qur.* LXXIV 4: *wa-thiyábaka fa-ṭahhir*, where Bayḍáwí paraphrases: "purge thyself of evil dispositions and vile actions". The word is frequently applied to Ṣúfís in this sense, *e.g. jáma-shúyí kunid Ṣúfí-wár* (*Díwán, Tab.* 23, 6, marg.). There is a fine description of the saint as a "launderer" at V 200 *sqq.*

٣٨٨١ گرچه الخ, *i.e.* "though you have yielded to temptation and indulged in worldly pleasures". *Shikastah-band* may refer either to God or to the Perfect Man.

۳۸۸۳ The sinner who regards himself as an independent agent has no power to repent of his sin and make reparation for it; repentance depends on Divine grace.

۳۸۸۵–۳۸۸۷ Cf. *supra*, *v.* ۳۰۶ *sqq*.

۳۸۸۸–۳۸۸۹ *Qur.* II 175: "and in retaliation there is a (source of) life for you, O men of understanding: peradventure ye will fear (God)." Murder is an act of Divine Wrath involving the destruction of the instrument by which it is committed, in order that other lives may be saved and that the murderer himself may become an object of Divine Mercy.

۳۸۹۱ In the first hemistich most MSS. have a variant reading. See *app. crit*.

۳۸۹۳ Mm read *chashm-i Ádam*.

۳۸۹۶ *Pústín báz gúnah kardan* is a proverbial expression (*Amthál ú Ḥikam*, I 515). If it be the will of God to let any one fall into perdition, he will become an infidel, no matter how firmly his faith was rooted. This does not, however, imply that God wills infidelity as such. See note on *vv.* ۱۹۹۶–۱۹۹۷ *supra*; *Muslim Creed*, 144 *seq*.

۳۹۰۰ Cf. *Qur.* III 6: "Our Lord! Let not our hearts stray (*lá tuzigh qulúbaná*) after Thou hast guided us."

۳۹۰۱ Mm read *ikhwán-i ṣafá*.

۳۹۰۲ پیچاپیچ, "torment", "anguish". Cf. note on II 3497.

۳۹۰۵ زین خطرهای عظیم, *i.e.* from the temptations of the flesh, but not from self-existence and self-assertion which are the greatest of all sins. Cf. the notes on *vv.* ۳۰ and ۵۱۷ *supra*.

۳۹۰۹–۳۹۱۰ Cf. *v.* ۵۹۲ *supra*.

۳۹۱۸ In the Translation the meaning of the first hemistich of this verse has been misunderstood. Translate: "We all are crying '*nafsí, nafsí*' ('save my soul, save my soul!')", *i.e.* "we are imploring God to deliver us". Cf. the Ḥadíth (*AQ*, 523) in which it is said that on the Day of Judgement, when the followers of every prophet will beseech him to intercede for them, Mohammed alone will turn to God and cry "*ummatí, ummatí*" ("save my people, save my people!"); all other prophets will cry "*nafsí, nafsí*" ("save me myself, save me myself!"). Ṣarí and Mq translate: "We all are selfish (*nafsí*) and are crying 'Save my soul' (*nafsí*)", but the rendering given above, which is that of Fa, seems to me unquestionably the correct one.

۳۹۲۰ Mm read *kúr chíst*. Cf. the Ḥadíth-i qudsí: "O My servants, ye all are lost except those whom I have guided. Ask Me for guidance, and I will guide you."

۳۹۲۲ An echo of the apocryphal Ḥadíth in which the Qadarites are described as "the Magians (dualists and arch-heretics) of the Moslem community".

۳۹۲۳ Read *báṭilu* and *báṭilu* without *tanwín*. The first hemistich is quoted from the opening verse of a *qaṣídah* by the pre-Islamic poet Labíd ibn Rabí'ah (see note on *v.* ۵۲۹ *supra*; Lyall, *Ancient Arabian Poetry*, 90 *sqq*.), which runs (*K. al-S͟hi'r wa-'l-S͟hu'ará*, 152, 12):

alá kullu s͟hay'in má k͟halá 'lláha báṭilu,
wa-kullu na'ím^in lá maḥálata ẓá'ilu.

۳۹۲۷ مرگ بی‌مرگی, *i.e.* the death which is death in appearance but really is immortality. For *barg-i bí-bargí* see note on *v.* ۲۲۳۷ *supra*.

۳۹۳۰ لا تلقوا الخ, *Qur.* II 191: *lá tulqú bi-aydíkum ilá 'l-tahlukati*. Some explain *bi-aydíkum* as equivalent to *bi-anfusikum*, *i.e.* "do not cast yourselves into destruction (by spending too much or too little)". In this passage of the *Mat͟hnawí* the prohibition is applied to those who, like 'Alí, are in love with death and eager to rush upon their doom. Cf. III 3422, 3434. Of course there is no question of suicide. Although the *Qur'án* does not expressly forbid it, many Ḥadít͟hs threaten the *felo de se* with everlasting punishment in Hell-fire.

۳۹۳۳ بل هم احیاء, *Qur.* II 149 and III 163, with omission of هُمْ. See note on *v.* ۳۸۷۲ *supra*.

۳۹۳۴–۳۹۳۵ These verses are an imitation (*taḍmín*: see *LHP*, II 45 and 68) of the opening lines of an ode by Ḥalláj (*Díwán*, ed. Massignon, 33 *seq*.):

uqtulúní yá t͟hiqátí inna fí qatlí ḥayátí
wa-mamátí fí ḥayátí wa-ḥayátí fí mamátí.

Cf. III 3839, where the Ḥallájian verse *uqtulúní*, etc., is modified in similar fashion. Here the poet definitely brings out the mystical sense of "death" which has already been suggested by *vv.* ۳۹۲۷–۳۹۲۸ *supra*. The Qur'ánic text may be understood as a canon against "self-slaughter" in that sense, for the *faná* of the mystic is bestowed on him by Divine grace and is incompatible with personal initiative or self-activity of any kind. *Lá'imá* is from *la'uma*.

۳۹۳۶ انّا الیه الخ, *Qur.* II 151.

۳۹۳۷ The majority of the best MSS. read *az tafríq-i dahr*, which gives a more suitable antithesis to *waḥdat*. In the phenomenal world things are seen under the aspect of "separation" (*tafríqah*) and plurality. Cf. note on *vv.* ۳۷۵۲–۳۷۵۳ *supra*.

۳۹۳۹ آن رستخیز. See the Translation, p. 213, note 3. *Rastak͟híz* might also refer (like *qiyámat* in *v.* ۱۶۳ *supra*) to the tumult of grief and lamentation aroused by the murder; but the words *s͟hafí'-i tú man-am* in *v.* ۳۹۴۲ are against this.

۳۹۴۳ For the meaning attached by Ṣúfís to فتی, see note on *v.* ۷۱۱ *supra*.

۳۹۴۴ Adapted from the following verse, of which 'Alí is said to be the author:

al-sayfu wa-'l-khanjaru rayḥánuná:
uffa 'alá 'l-narjisi wa-'l-ási.

"The sword and dagger are our sweet basil: fie on the narcissus and myrtle!"

نرگستان من. This is the reading of AC and Fa, but the three oldest MSS. (GHN) read *nargis-dán-i man* (inadvertently omitted in the Appendix of variants, Vol. III, p. 37). Vullers, *Lex. Pers.*, gives neither word, though he has the uncontracted form *nargisistán*.

۳۹۴۵–۳۹۴۷ Ṣúfí writers hold up 'Alí as a model of unworldliness. Cf. *Luma'*, 132, 9 *seq.*; Sha'rání, *Ṭabaqát*, I 25, 14 *sqq.*

P. ۲۴۲, Heading (2). الدنيا جيفة. This Ḥadíth is often related with the addition: *wa-ṭullábuhá kiláb*[un], "and those who seek it are dogs". Sha'rání (*loc. cit.*) attributes to 'Alí the saying: "Worldly wealth (*al-dunyá*) is a carcase: if any one desire aught thereof, let him not complain of having to mix with dogs."

۳۹۴۹ روز امتحان, *i.e.* at the time of his Ascension (*mi'ráj*) and Beatific Vision (*Qur.* LIII 1–18). See *Passion*, 846 *sqq.*

۳۹۵۳ Referring to the Ḥadíth: *lí ma'a 'lláhi waqt*[un] *lá yasa'uni fíhi malak*[un] *muqarrab*[un] *wa-lá nabiyy*[un] *mursal*[un], "I have (in union) with God a 'moment' (mystical state) wherein none of the Cherubim or any prophet that has been sent can rival me." The substitution of *lá yasa' fíná* for *lá yasa'uni fíhi* indicates that the speaker has attained to complete "deification".

والملك والروح. See note on *v.* ۳۴۴۴ *supra.*

۳۹۵۴ ما زاغیم alludes to *Qur.* LIII 17: *má zágha 'l-baṣaru wa-má ṭaghá*, "the eye did not rove or transgress", *i.e.* it was fixed on the Beloved alone. The crow (*zágh*) represents the seeker of worldly goods. For the word-play cf. II 3752 and IV 2640. *Bágh* is the world of colour, *i.e.* phenomena, which derives its existence from the action of the Divine Dyer (cf. note on *v.* ۷۶۶ *supra*).

۳۹۵۷ Mm have the variant. See *app. crit.*

۳۹۵۸ Cf. *supra*, p. ۱۱۴۶, Heading.

۳۹۵۹–۳۹۶۰. The spirit's bodily vesture is likened to a cloud of dust which surrounds and conceals the galloping rider. Cf. note on *v.* ۳۶۷۶ *supra* and II 1280 *sqq.*

۳۹۶۱ See *supra*, *v.* ۳۳۶۶ *sqq.* and note on *v.* ۳۲۱۶.

۳۹۶۴ This verse and probably the next two are spoken by 'Alí. See note on *v.* ۳۹۵۹ *supra.*

۳۹۶۷–۳۹۷۳ Based on *Qur.* II 88–90 and LXII 6–7. The latter passage runs as follows: "O ye who are Jews, if ye declare that ye are favoured of Allah (and set) apart from all others, then wish for death if ye are

truthful! But they will never wish for it, because of that which their hands have sent before (*i.e.* on account of their unbelief and disobedience), and Allah knoweth the unrighteous." The argument is: "If you truly believed that you are God's chosen people, you would be eager to die and enjoy the Paradise which, as you assert, is reserved for you exclusively. By declining to say 'We wish for death' you convict yourselves of falsehood, and in fact your desire to live long in this world is notorious" (*Qur.* II 90).

۳۹۷۲ G has *ránid.* It is related that the Prophet said, "If they were (orally) to wish for death, every man would be choked by his spittle and die on the spot and not a single Jew would be left on the face of the earth" (Bayḍáwí on *Qur.* II 89). The *Qur'án* (XXXIII 45) describes the Prophet as *siráj^an munír^an*.

۳۹۷۳ *I.e.* they became *dhimmís*, paying a poll-tax (*jizyah*) and land-tax (*kharáj*).

۳۹۷۸–۳۹۷۹ The ideas expressed in these verses recall an interesting passage in the *Fuṣúṣ* (*Faṣṣ-i Yúnus*) of Ibnu 'l-'Arabí, 209 *sqq.*, of which the gist is given in *SIM*, 160 *seq.* What God has created in His image He alone is entitled to destroy, either directly by His own hand or indirectly by His command (*bi-amrihi*) as revealed in the Holy Law; but even infidels legally punishable with death are fashioned by God (*bunyánu 'l-Rabb*), and it is better to show mercy to them, "inasmuch as thereby you gain blessedness; for so long as a man remains alive, there is hope that he may attain to the perfection for which he was created".

۳۹۸۲ *I.e.* 'Alí is the absolutely just balance in which every one is weighed and valued according to his real nature. Cf. the Ḥadíth: "No hypocrite loves 'Alí and no true believer hates him."

۳۹۸۴–۳۹۸۵ These verses refer to the Prophet as the Light whence 'Alí derives illumination. The epithet *chashm-jú* signifies that it guides all except those who are spiritually blind.

۳۹۸۸ The three oldest MSS. insert و before *chandín* in the second hemistich, but I think the text (*khalq-rá* = *bará-yi khalq*) is right.

۳۹۹۰ لقمهٔ دو الخ. Cf. *v.* ۱۹۶۰ *supra* and note *ad loc.* This is a figurative way of saying that the flow of the poet's inspiration has temporarily ceased. He may or may not be alluding to some particular cause for its interruption. Among the conjectures made by different commentators the most plausible is one suggested by Ṣárí—the death of Ḥusámu'ddín's wife, which occurred "just as the First Book was completed" (Aflákí in the abridged translation by Redhouse, *Mesnevī*, p. 89) and caused the further progress of the poem to be delayed for a long time (cf. Book II, Preface and *vv.* 1–7).

۳۹۹۱ گندمی. See note on *v.* ۱۲۵۱ *supra*.

چون ذنب الخ. *Dhanab* stands for *dhanabu 'l-tinnín*, the dragon's tail

(see note on *v.* ٢٢٥٣ *supra*). In Marlowe's *Tamburlaine* (Part II, Act II, Scene 4) there is a reference to eclipses of the sun and moon occurring when

> "Their spheres are mounted on the serpent's head
> Or else descended to his winding train."

The "serpent" is the Dragon of astrology, *i.e.* the part of the moon's apparent path south of the ecliptic; the two places where that path intersects the ecliptic are the Dragon's Head and the Dragon's Tail; and these are the only places where eclipses can occur (F. L. Lucas in *Cambridge Review*, Vol. LII, Nov. 21, 1930). This phenomenon is more fully explained in *EI*, art. kusûf.

٣٩٩٢ The fineness and delicacy (*luṭf*) of spiritual perception is such that the least contact with worldly thoughts will destroy it. *Parwin*, the cluster of the Pleiades, is used as an image for concinnity and orderly arrangement. Cf. the line *rishta-i Parwin-i ú bi-gsistah shud*.

٣٩٩٣ انگیزد جسود, "it produces little good". *Juḥúd* here is the opposite of *súd*. Correct the Translation accordingly.

٣٩٩٦ G writes *ward-i murabbá*, "a well-trained rose", which is the better reading. Ṣárí (v 483, 14) paraphrases: "the rose of gnosis fostered by the sun of rapture and the moon of overflowing grace in the garden of the *Mathnawí*."

٣٩٩٨–٣٩٩٩ These verses are addressed to Ḥusámu'ddín.

THE MATHNAWÍ
OF
JALÁLU'DDÍN RÚMÍ

Volume – II
Translation

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"Their [illegible] mounted on the serpent's head
[illegible] to his winding train."

The "serpent" is the Dragon of astrology, i.e. the part of the moon's apparent path south of the ecliptic; the two places where that path intersects the ecliptic are the Dragon's Head and the Dragon's Tail, and these are the only places where eclipses can occur (F. L. Lucas in Quarterly Review, Vol. [illegible], Nov. [illegible]). This phenomenon is more fully explained in [illegible].

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[illegible] [illegible], "it produces little good". [illegible] here is the opposite of [illegible]. Correct the Translation accordingly.

[illegible] [illegible], "a well-[illegible] row", which is the better reading. See [illegible] "the rose of [illegible] by the [illegible] and the [illegible] in the garden of [illegible]."

[illegible] These verses [illegible] Husain's life.

IN THE NAME OF GOD THE MERCIFUL THE COMPASSIONATE

Touching this Second Book (of the *Mathnawí*), part of the reason of its postponement is (here) set forth, namely, that if all the Divine Wisdom (shown in any particular act) be made known to His slave, the slave (absorbed) in (contemplation of) the benefits of that act will be left without the power to perform it; and the infinite Wisdom of God will destroy his understanding, (so that) he will not engage in that act. Therefore the High God makes a small portion of that infinite Wisdom (to be as) a toggle in his nose and leads him towards that act; for if He give him no information about those benefits, he will not move at all, inasmuch as the motive (of human actions) arises from advantages to ourselves or others[1], for the sake of which we act accordingly; while (on the other hand), if He should pour down upon him the (whole) wisdom of that (act), he will also be unable to move; just as a camel will not go (forward) unless there be a toggle in his nose, and if the toggle be (too) big he will likewise lie down (and refuse to go on). *And there is nothing but We have the storehouses thereof, and We do not send it down but in a certain measure.* Without water, earth does not become a brick, nor (again) does it become a brick when there is (too) much water. *And the heaven, He raised it and set up the scales.* He giveth every thing by the scale, not without calculation and balance, save (only) to those who have been transmuted from the creaturely state of existence and have become (like those described in the text) *And He bestoweth on whom He pleaseth without calculation*, albeit whoso hath not tasted (experienced) doth not know.

Some one asked, "What is love?" I answered, "Thou wilt know when thou becomest (lost in) me."

Love is uncalculated affection. For that reason it has been said to be in reality the attribute of God and unreal in relation to (man who is) His slave. *He (God) loveth them (yuḥibbuhum)* is the entire sum. Which (of them) is (really the subject of the word *yuḥibbúnahú*) *they love Him?*

[1] Literally, "to human beings."

IN THE NAME OF GOD THE MERCIFUL THE COMPASSIONATE

This *Mathnawí* has been delayed for a while: an interval was needed in order that the blood might turn to milk.

Blood does not become sweet milk until thy fortune gives birth to a new babe. Hearken well (to my words).

When the Light of God, Ḥusámu'ddín, drew the reins (of his spirit) back from the zenith of Heaven—

(For) after he had gone in the ascension to (spiritual) realities, without his (life-giving) springtide the buds (of mystic knowledge) were unburst (in my heart)—

When (I say) he returned from the Sea towards the shore, the lyre of the poesy of the *Mathnawí* became attuned (again).

The *Mathnawí*, which was the burnisher (purifier) of spirits —his return was the day of (my) seeking (an auspicious) commencement (for it).

The date of beginning[1] this gainful (spiritual) traffic[2] was in the year six hundred and sixty-two.

A nightingale went hence and returned: it became a falcon for hunting these spiritual truths.

May this falcon's resting-place be the fore-arm of the King! May this gate (to the Truth) be open to (all) the people unto everlasting!

The bane of this gate is sensuality and lust; else, draught on draught (of spiritual knowledge) is (to be found) here.

Gullet and mouth are the eye-bandage (which makes you blind) to yonder world: close this mouth, that you may see (it) plain.

O mouth, verily thou art the mouth of Hell; and, O world, thou art like the intermediate state[3].

The everlasting light is beside this low world, the pure milk is beside rivers of blood.

When you take one step in it (the world) without precaution, your milk will be turned to blood through commixture.

Adam took one step in sensual pleasure: separation from his high place in Paradise became a collar on the neck of his (fleshly) soul.

The angels were fleeing from him as from a devil: how many tears did he shed for the sake of a single loaf!

Although the sin which he had compassed was (but) a hair, yet that hair had grown in his eyes.

Adam was the eye of the Eternal Light: a hair in the eye is a great mountain.

[1] Literally, "the rising-point of the date (of composition)."
[2] Literally, "this trading and profit."
[3] The spirit came from God and will return to God. The present life is its "intermediate state."

If Adam had taken counsel in that (matter), he would not have uttered excuses in penitence,

Because when one intellect is joined with another intellect, it prevents evil action and evil speech;

(But) when the fleshly soul is associated with another fleshly soul, the partial (individual) intellect becomes idle and useless.

When because of loneliness you fall into despair, you become (bright as) a sun (if you go) under the shadow (protection) of the friend.

Go, seek at once the friend of God: when you have done so, God is your friend.

He who has fixed his gaze upon seclusion (and made it his object), after all 'tis from the friend (of God) that he has learned that (lesson).

One must seclude one's self from strangers, (but) not from the friend: the fur-coat is for winter, not for spring.

(If) the intellect is paired with another intellect, light increases and the way becomes plain;

(But if) the fleshly soul makes merry[1] with another fleshly soul, darkness increases, the way becomes hidden.

The friend is thine eye, O huntsman: keep him pure from (unsoiled by) sticks and straws.

Beware! Do not make a dust with thy tongue's broom, do not make a present of rubbish to thine eye.

Since the true believer is a mirror for the true believer, his face is safe from defilement[2].

The friend is a mirror for the soul in sorrow: breathe not on the face of the mirror, O my soul!

Lest it cover its face on account of thy breath, thou must swallow (suppress) thy breath at every moment.

Art thou less than earth? When a plot of earth finds a friend, that is, a springtide, it finds (gains) a hundred thousand flowers.

The tree that is united with a friend, that is, the sweet air (of spring), blossoms from head to foot;

In autumn, when it sees (meets with) a repugnant companion, it withdraws its face and head under the coverlet

And says, "A bad comrade is (the means of) stirring up trouble: since he has come, my (best) course is to sleep.

Therefore I will sleep, I will be (like) one of the Men of the Cave (the Seven Sleepers): that prisoner of woe (that sorely distressed one) is better than Decianus."

Their time of waking was expended by (was at the disposal of) Decianus; their sleep was the capital (fundamental source) of their renown.

[1] Literally, "becomes laughing," *i.e.* friendly and familiar.

[2] *I.e.* he, being entirely pure, reflects thy spiritual state and shows thee what thou really art.

Sleep, when it is accompanied by wisdom, is (spiritual) wakefulness; (but) alas for the man awake who consorts with the ignorant!

When the crows pitch their tents on Bahman (January), the nightingales hide themselves and are mute,

Because the nightingale is silent without the rose-garden: the absence of the sun kills (the nightingale's) wakefulness.

O sun, thou takest leave of this rose-garden (the earth) in order to illumine (the region) below the earth;

(But) the Sun of Divine knowledge has no motion: its place of rising is naught but the spirit and the intellect;

Especially the perfect Sun which is of yonder (world of Reality): day and night its action is (giving) illumination.

If thou art an Alexander, come to the Sun's rising-place: after that, wheresoever thou goest, thou art possessed of goodly splendour.

After that, wheresoever thou goest, 'twill become the place of sunrise: (all) the places of sunrise will be in love with thy place of sunset.

Thy bat-like senses are running towards the sunset; thy pearl-scattering senses are faring towards the sunrise.

The way of (physical) sense-perception is the way of asses, O rider: have shame, O thou that art jostling (vying) with asses!

Besides these five (physical) senses there are five (spiritual) senses: those (latter) are like red gold, while these (physical) senses are like copper.

In the bazaar where they (the buyers) are expert, how should they buy the copper sense like (as though it were) the sense of gold?

The bodily sense is eating the food of darkness; the spiritual sense is feeding from a Sun.

O thou that hast borne the baggage of thy senses to the Unseen, put forth thy hand, like Moses, from thy bosom.

O thou whose attributes are (those of) the Sun of Divine knowledge, while the sun in heaven is confined to a single attribute,

Now thou becomest the Sun, and now the Sea; now t mountain of Qáf, and now the 'Anqá.

In thine essence thou art neither this nor that, O thou th art greater than (all) imaginations and more than (all) more!

The Spirit is associated (endued) with knowledge and reason: what has the Spirit to do with Arabic and Turkish?

Both the *muwaḥḥid* (who asserts the transcendence of God) and the *mushabbih* (who asserts His immanence) are bewildered by thee, O thou who, being without image (external appearance), art (appearing) in so many forms.

Sometimes the *muwaḥḥad* (God regarded as the only real Being)

is destroying the *mushabbih* (who asserts that God is immanent in forms); sometimes (these) forms are waylaying the *muwaḥḥid* (so that he cannot gain access to God who transcends all forms).

Sometimes Abu 'l-Ḥasan in drunkenness (ecstasy) says to thee, "O thou whose teeth are small (whose years are few), O thou whose body is tender!"

Sometimes he is laying waste (ruining and defacing) his own 60
image: he is destroying (it) in order to assert the transcendence of the Beloved (God).

The doctrine held by the eye of sense is Mu'tazilism, whereas the eye of Reason is Sunnite (orthodox) in respect of (its) union (vision of God).

Those in thrall to sense-perception are Mu'tazilites, (though) from misguidedness they represent themselves as Sunnites.

Any one who remains in (bondage to) sense-perception is a Mu'tazilite; though he may say he is a Sunnite, 'tis from ignorance.

Any one who has escaped from (the bondage of) sense-perception is a Sunnite: the man endowed with (spiritual) vision is the eye of sweet-paced (harmonious) Reason.

If the animal sense could see the King (God), then the ox 65
and the ass would behold Allah.

If, besides the animal sense, thou hadst not another sense outside of (unconditioned by) the desire of the flesh,

Then how should the sons of Adam have been honoured? How by means of the common sense[1] should they have become privileged (to know these mysteries)?

Your calling (God) "formless" (transcending forms) or "formed" (immanent in forms) is vain, without your liberation from form (unless you yourself are freed from sense-perception).

(Whether God is) "formless" or "formed," He is with him that is all kernel and has gone forth from the husk.

If you are blind, *'tis no crime in the blind*; (but) if not, go 70
(persevere in purifying yourself), for patience is the key to success.

The medicine of patience will burn the veils over your eye and will also effect the opening of your breast (to Divine knowledge).

When the mirror of your heart becomes clear and pure, you will behold images (which are) outside of (the world of) water and earth.[2]

You will behold both the image and the image-Maker, both the carpet of (spiritual) empire and the carpet-Spreader.

The phantom (seen in mystical vision) of my Friend seemed (to me) like Khalíl (Abraham)—its form an idol, its reality a breaker of idols.

[1] *I.e.* the senses which Man has in common with other animals.

Thanks be to God that when he appeared, my spirit beheld in his phantom its own phantom (reflected image).

The dust of thy threshold was bewitching my heart: dust (woe) on him that was patient without thy dust!

I said, "If I am beautiful, I shall receive this (dust of Divine grace and love) from him; and if not, he has indeed laughed at ugly me.

The (best) plan is this, that I look at myself (to see whether I am worthy of him); otherwise (if I am not worthy), he will laugh at me: how shall I buy (gain his love)?"

He is beautiful and a lover of beauty: how should a fresh young man choose a decrepit old woman?

The Beautiful attracts the beautiful[1] (to itself): know this (for sure). Recite thereon (the text) *the good women for the good men*.

In this world everything attracts something: the hot draws the hot (to itself) and the cold the cold.

The worthless sort attract the worthless; the lasting (those of lasting worth) are rejoiced by the lasting.

Those of the Fire attract those of the Fire, those of the Light seek those of the Light.

When you shut your eye, you felt uncomfortable[2] how could the light of the eye do without the light of the window?

Your discomfort was (caused by) the light in your eye straining to be joined speedily with the daylight.

If you feel distress (within) while your eyes are unclosed, know that you have shut the eye of your heart, (and) open it.

Recognise that that (distress) is the craving of the eyes of your heart which is seeking the immeasurable Light.

Inasmuch as separation from those two impermanent lights brought you discomfort, (so that) you opened your eyes,

Separation, then, from those two steadfast (everlasting) lights will bring you discomfort: guard them (well)!

Since He is calling me, I will look to see whether I am worthy to be drawn (to Him) or whether I am ill-favoured.

If a charming person makes an ugly one (follow) at his heels, 'tis (but) a mockery that he makes of him.

How, I wonder, shall I behold my own face, so as to see what complexion I have and whether I am like day or like night?

For a long while I was seeking the image of my soul, (but) my image was not displayed (reflected) by any one.

"After all," I said, "what is a mirror for? (The use of it is this), that every one may know what and who he is."

The mirror of iron is (only) for husks (external forms); the mirror that shows the aspect of the heart is of great price.

The soul's mirror is naught but the face of the friend, the

[1] Literally, "beauty" or "a beautiful one."
[2] Literally, "discomfort overtook you."

face of that friend who is of yonder country (the spiritual land).

I said, "O heart, seek the Universal Mirror, go to the Sea: the business will not succeed (be successfully accomplished) by means of the river."

In this quest thy slave (at last) arrived at thy dwelling-place, (as) the pains (of childbirth) drew Mary to the palm-tree.

When thine eye became an eye for my heart, my blind heart went and became drowned in vision.

I saw that thou art the Universal Mirror unto everlasting: 100
I saw my own image in thine eye.

I said, "At last I have found myself: in his eyes I have found the shining Way."

My false instinct said, "Beware! That (image) is (only) thy phantom: distinguish thy essence from thy phantom";

(But) my image gave voice (spoke) from thine eye (and said), "I am thou and thou art I in (perfect) oneness;

For how should a phantom find the way into this illumined eye which never ceases from (contemplating) the (Divine) realities?"

(Thou saidst), "If you behold your image in the eyes of any 105
other than me, know that 'tis a phantom and reprobate,

Because he (every one except me) is applying (to his eye) the collyrium of non-existence (unreality) and is imbibing the wine of Satan's illusion-making.

Their eye is the home of phantasy and non-existence: necessarily it sees as existent the things which are non-existent;

(But) since my eye saw (got) collyrium from the Glorious (God), it is the home of (real) existence, not the home of phantasy."

So long as a single hair of you is before your eye, in your phantasy a pearl will be as jasper.

You will know jasper from pearls (only) at the time when 110
you pass away from (abandon) your phantasy entirely.

O connoisseur of pearls, listen to a story, that you may distinguish actual seeing from (mere) inference.

How in the time of 'Umar, may God be well-pleased with him, a certain person imagined that what he saw was the new moon.

The Fasting-month (Ramaḍán) came round in 'Umar's time. Some people ran to the top of a hill,

In order to take (the appearance of) the new moon as a good omen, and one of them said, "Look, O 'Umar, here is the new moon!"

As 'Umar did not see the moon in the sky, he said, "This moon has risen from thy phantasy.

115 Otherwise, (since) I am a better seer of the heavens (than thou), how is it that I do not see the pure crescent?

Wet thy hand," said he, "and rub it on thine eyebrow, and then look up towards the new moon."

When he wetted his eyebrow, he did not see the moon. "O King," he said, "there is no moon; it has disappeared."

"Yes," said 'Umar, "the hair of thine eyebrow had become (curved) like a bow and shot at thee an arrow of opinion."

When one hair became crooked, it waylaid him (hindered him from seeing truly), so that, making a false claim, he boasted to have seen the moon.

120 Inasmuch as a crooked hair veils the sky, how will it be when all your members are crooked?

Straighten your members by (the help of) the straight (the righteous). O you who (would) go straight, turn not your head aside from that threshold (where the righteous dwell).

Balance makes balance correct; balance also makes balance defective[1].

Whoever weighs the same (adopts the same standard) as the unrighteous falls into deficiency, and his understanding becomes dazed.

Go, *be hard on the infidels*, sprinkle dust on (renounce) fondness for the strangers.

125 Be as a sword upon the heads of the strangers: come, do not play foxy tricks, be a lion,

In order that the friends (of God), moved by (righteous) jealousy, may not break with you, because those thorns (the wicked) are the enemies of this rose (the friend of God).

Set fire to the wolves as (to) rue-seed, because those wolves are the enemies of Joseph.

Iblís calls you "father's soul" (darling son)—beware (of him)! The accursed Devil (does that) in order that he may beguile you with (vain) words.

He practised the like imposture on your father: this black-faced one checkmated an Adam.

130 This crow is busy on the chessboard; look not you upon his game with an eye that is half-asleep,

Because he knows many formidable moves which will stick in your throat like a straw.

His straw will stay in your throat for years. What is that straw? Love of rank and wealth.

Wealth is the straw, since in your throat, O infirm one, it is an obstacle (barrier) to the Water of Life.

If an artful enemy carry off your wealth, a robber will have carried off a robber.

[1] *I.e.* a true standard corrects a false one, and a false standard corrupts a true one.

How a snake-catcher stole a snake from another snake-catcher.

A petty thief carried off a snake from a snake-catcher and in his folly was accounting it a prize.

The snake-catcher escaped from the snake's bite; the man who had robbed him was miserably killed by the snake.

The snake-catcher saw him (dead); then he recognised him and said, "My snake has emptied him of life.

My soul was desiring of Him (God) in prayer that I might find him and take the snake from him.

Thanks to God that that prayer was rejected: I thought 'twas loss, but it has turned out to be gain."

Many are the prayers which are loss and destruction, and from kindness the Holy God is not hearing them.

How the companion of Jesus, on whom be peace, entreated Jesus, on whom be peace, to give life to the bones.

A certain foolish person accompanied Jesus (on his way). He espied some bones in a deep-dug hole.

He said, "O companion, (teach me) that exalted Name by which thou makest the dead to live;

Teach (it) me, that I may do good and by means of it endow the bones with life."

Jesus said, "Be silent, for that is not thy work: 'tis not meet for thy breath and speech,

For it wants breath purer than rain and more piercing in action than the angels.

(Many) lifetimes were needed that the breath might be purified, so that he (its owner) was entrusted with the treasury of the Heavens.

(Suppose that) thou hast grasped this rod firmly in thy hand: whence will accrue to thy hand the cunning of Moses?"

He said, "If I am not one to pronounce (such sacred) mysteries, do thou pronounce the Name over the bones."

Jesus cried, "O Lord, what are these hidden purposes (of Thine)? What is (the meaning of) this fool's inclination (to engage) in this fruitless work?

How has this sick man no care for himself? How has this corpse no care for (spiritual) life?

He has left (uncared for) his own dead (soul) and seeks to mend (revive) the dead (bones) of a stranger."

God (answered and) said, "The backslider seeks backsliding[1]: the thistle that has grown (in him) is the retribution for (consequence of) his sowing."

[1] *I.e.* "those who are doomed to perdition seek their own perdition."

He that sows the seed of thistles in the world, be warned not to look for him in the rose-garden.

If he take a rose in his hand, it becomes a thistle; and if he go to a friend, he (the friend) becomes a snake.

155 The damned wretch is an elixir which transmutes into poison and snakes; (his elixir is) contrary to the elixir of the God-fearing man.

How the Ṣúfí enjoined the servant to take care of his beast and how the servant said, "Lá ḥawl[1]."

A Ṣúfí was wandering round the world till one night he became a guest at a monastery (for Ṣúfís).

He had a beast (ass): he tied it in the stable, (while) he (himself) sat at the top of the dais with his friends.

Then he engaged with his friends in (mystical) meditation: the presence of the friend (of God) is a book, (and) more.

The Ṣúfí's book is not (composed of) ink and letters: it is naught but a heart white as snow.

160 The scholar's provision is (consists of) pen-marks (written letters and words). What is the Ṣúfí's provision? Footmarks.

He (the Ṣúfí) stalks the game, like a hunter: he sees the musk-deer's track and follows the footprints.

For some while the track of the deer is (the) proper (clue) for him, (but) afterwards 'tis the navel (musk-gland) of the deer that is his guide.

When he has given thanks for (having been favoured with knowledge of) the track and has traversed the way, of necessity by means of that track he arrives at a goal[2].

To go one stage (guided) by the scent of the musk-gland is better than a hundred stages of (following) the track and roaming about.

165 The heart that is the rising-place of the moonbeams (of Divine light) is the opening of the doors (of Reality) for the gnóstic.

To you it is a wall, to them it is a door; to you a stone, to (those) venerated ones a pearl.

What you see plainly in the mirror—the Pír sees more than that in the brick.

The Pírs are they whose spirits, before this world existed, were in the Sea of (Divine) bounty.

Before (the creation of) this body they passed (many) lifetimes; before the sowing they took up (harvested) the wheat.

170 They have received the spirit before (the creation of) the form; they have bored the pearls before (the creation of) the sea.

[1] Equivalent to "Good gracious!"

[2] Literally, "an object of desire."

(Whilst) consultation was going on as to bringing mankind into existence, their spirits were in the Sea of (Divine) Omnipotence up to the throat.

When the angels were opposing that (creation of man), they (the Pírs) were secretly clapping their hands (in derision) at the angels.

He (the Pír) was made acquainted with the (material) form of every existent being, before this Universal Soul became fettered (by materiality).

Before the (creation of the) heavens they have seen Saturn, before the (existence of) seeds they have seen the bread.

Without brain and mind they were full of thought, without army and battle they gained victory.

That immediate intuition (intuitive knowledge) in relation to them is thought; else, indeed, in relation to those who are far (from God) it is vision.

Thought is of the past and future; when it is emancipated from these two, the difficulty is solved.

The spirit has beheld the wine in the grape, the spirit has beheld thing (entity) in nothing (nonentity);

It has beheld every conditioned thing as unconditioned, it has beheld the genuine coin and the alloyed before (the existence of) the mine;

Before the creation of grapes it has quaffed wines and shown the excitements (of intoxication).

In hot July they (the Pírs) see December; in the sunbeams they see the shade.

In the heart of the grape they have seen the wine; in absolute *faná* (privation of objectivity) they have seen the object.

The sky is draining draughts from their circling cup, the sun is clad in cloth of gold by their bounty.

When you see two of them met together as friends, they are one, and at the same time (they are) six hundred thousand.

Their numbers are in the likeness of waves: the wind will have brought them into number (into plurality from unity).

The Sun, which is the spirits, became separated (broken into rays) in the windows, which are bodies.

When you gaze on the Sun's disk, it is itself one, but he that is screened by (his perception of) the bodies is in some doubt.

Separation (plurality) is in the animal spirit; the human spirit is one essence.

Inasmuch as *God sprinkled His light upon them* (*mankind*), (they are essentially one): His light never becomes separated (in reality).

O my comrade on the way, dismiss thy weariness for a moment, that I may describe a single mole (grain) of that Beauty.

The beauty of His state cannot be set forth: what are both the worlds (temporal and spiritual)? The reflexion of His mole.

When I breathe a word concerning His beauteous mole, my speech would fain burst my body.

Like an ant, I am so happy in this granary that I am dragging a burden too great for me.

How the explanation of the (inner) meaning of the tale was stopped because of the hearer's desire to hear the superficial form of it.

When will He who is envied by Light allow me to tell that which is obligatory and ought to be told?

The sea casts foam in front (of it) and makes a barrier: it draws back and after drawing back flows in (again).

Hear what has interfered (hindered my exposition) at the present time: methinks the hearer's mind has wandered elsewhere.

His thoughts have turned to the Ṣúfí guest: he is sunk up to the neck (wholly absorbed) in that business[1].

(Therefore) it behoves me to go back from this discourse to that story in order to describe what happened (to him).

O dear friend, do not fancy the Ṣúfí is the (external) form (which you behold): how long, like children, (will you be content) with walnuts and raisins?

Our body is (as) walnuts and raisins, O son; if you are a man, relinquish these two things;

And (even) if you do not relinquish them (by your own act), the grace of God will enable you to pass beyond the nine tiers (of Heaven).

Now listen to the outward form of the tale, but take heed to separate the grain from the chaff.

How the people of the caravan supposed the Ṣúfí's beast was ill.

When at last (the meditation of) that circle of Ṣúfís who were seeking (spiritual) profit came to an end (culminated) in ecstasy and enthusiasm,

They brought dishes of food for the guest, and he then bethought him of his beast.

He said to the famulus (the servant of the Ṣúfís), "Go into the stable and make the straw and barley all right for the animal."

"Good gracious[2]!" he replied, "why this saying overmuch? These things have been my care since long ago."

The Ṣúfí said, "First wet his barley, for 'tis an old ass, and his teeth are shaky."

[1] Or "passion (to hear the story)."

[2] *Lá ḥawl*, lit. "there is no power (except in God)."

"Good gracious!" said he, "why are you telling (me) this, Sir? They are taught by me (to make) these arrangements."

The Ṣúfí said, "First of all take off[1] his saddle and (then) put the salve of *manbal* on his sore back."

"Good gracious!" exclaimed the servant. "Why, O purveyor of wisdom, I have had a thousand guests of your sort,

And all have departed from us well-pleased: the guest is (dear to us as) our life and our kinsman."

The Ṣúfí said, "Give him water, but (let it be) lukewarm." "Good gracious!" cried the other, "I am ashamed of you."

The Ṣúfí said, "Put (only) a little straw in his barley." "Good gracious! Cut short this speech," he replied.

The Ṣúfí said, "Sweep his place (clear) of stones and dung, and if it is wet, sprinkle dry earth on it."

"Good gracious!" cried he, "implore God's grace[2], O father, and say little (give few instructions) to a messenger who knows his business."

The Ṣúfí said, "Take the comb and curry the ass's back." "Good gracious! do have some shame, O father," said he.

The servant said this and briskly girded up his loins. "I go," said he; "first I will fetch the straw and barley."

Off he went and never thought of the stable at all: he gave that Ṣúfí (a pretence like) the sleep of the hare[3].

The servant went off to (join) some rascals and made a mockery of the Ṣúfí's admonition.

The Ṣúfí was fatigued by his journey and stretched his limbs (lay down to sleep): with his eyes closed he was dreaming

That his ass was left (helpless) in the clutch of a wolf, (which) was tearing pieces (of flesh) from its back and thighs.

"Good gracious!" he exclaimed, "what sort of melancholy (madness) is this? Oh, where is that kindly servant?"

Again he would see his ass going along the road and falling now into a well and now into a ditch.

He was dreaming various unpleasant dreams; he was reciting the *Fátiḥa* and the *Qári'a*.

He said (to himself), "What can be done to help? My friends have hurried out: they have departed and made all the doors fast."

Again he would say, "Oh, I wonder—that wretched servant! Did not he partake of bread and salt with us?

I showed him nothing but courtesy and mildness: why should he on the contrary show hatred towards me?

[1] Literally, "put down (aside)."
[2] Literally, "say *Lá ḥawl*."
[3] *I.e.* he caused him to believe in his vigilance, while he was really negligent.

Every enmity must rest on some cause; otherwise, our common humanity[1] would dictate faithfulness (in friendship)."

Then he would say again, "When had Adam, the kind and generous, done an injury to Iblís?

230 What was done by man to snake and scorpion that they wish (to inflict) death and pain upon him?

To rend is the instinct of the wolf: after all, this envy is conspicuous in mankind."

Again he would say, "It is wrong thus to think evil: why have I such thoughts against my brother?"

Then he would say, "Prudence consists in your thinking evil: how shall he that thinks no evil remain unhurt?"

The Ṣúfí was in (this) anxiety, and (meanwhile) the ass was in such a plight that—may it befall our enemies[2]!

235 That poor ass was amidst earth and stones, with his saddle crooked and his halter torn,

Killed (exhausted) by the journey, without fodder all the night long, now at the last gasp and now perishing.

All night the ass was repeating, "O God, I give up the barley; (but am I to have) less than one handful of straw?"

With mute eloquence he was saying, "O Shaykhs, (have) some pity, for I am consumed (with anguish) because of this raw impudent rogue."

What that ass suffered of pain and torment, the land-bird suffers (the same) in a flood of water.

240 Then (all) that night till dawn the wretched ass, from exceeding hunger, rolled on his side.

Day rose. The servant came at morn and quickly looked for the saddle and laid it on the ass's back.

After the fashion of ass-dealers he gave him two or three blows (with a goad): he did to the ass what is befitting from such a cur (as he was).

The sharpness of the sting set the ass jumping; where is the tongue (has an ass such a tongue) that he may describe his own state (feelings)?

When the Ṣúfí mounted and got going, he (the ass) began to fall on his face every time,

245 (And) every time the people (the travellers) lifted him up: they all thought he was ill.

One would twist his ears hard, while another sought for the (lacerated) part under his palate,

And another searched for the stone in his shoe, and another looked at the dirt in his eye.

Also they were saying, "O Shaykh, what is the cause of this? Were not you saying yesterday, 'Thanks (to God), this ass is strong'?"

[1] Literally, "our being congeners."
[2] Literally, "may it be the retribution of enemies!"

He replied, "The ass that ate *Lá ḥawl*[1] during the night cannot get along except in this manner.

Inasmuch as the ass's food by night was *Lá ḥawl*, he was glorifying God by night and (is engaged) in prostrating himself by day."

Most people are man-eaters: put no trust[2] in their saying, "Peace to you."

The hearts of all are the Devil's house: do not accept (listen to) the palaver of devilish men.

He that swallows *Lá ḥawl* from the breath (mouth) of the Devil, like that ass falls headlong in the fight.

Whoever swallows the Devil's imposture in this world and (swallows) veneration and deceit from the foe that has the face (semblance) of a friend,

In the Way of Islam and on the bridge Sirát he will fall upon his head from giddiness, like that ass.

Beware! Do not hearken to the blandishments of the bad friend: espy the snare, do not walk securely on the earth.

See the hundred thousand devils who utter *Lá ḥawl*! O Adam, in the serpent behold Iblís!

He gives (you) vain words, he says to you, "O my soul and beloved," that he may strip the skin off his beloved, like a butcher.

He gives vain words that he may strip off your skin: woe to him that tastes opium from (the mouth of) enemies.

He lays his head at your feet (in flattery) and butcher-like gives (you) vain (wheedling) words, that he may shed your blood miserably.

Like a lion, hunt your prey yourself: leave (pay no heed to) the blandishment of stranger or kinsman.

Know that the regard of the base is like that servant; 'tis better to have nobody (as your friend) than (to accept) the flattery of nobodies (worthless people).

Do not make your home in (other) men's land: do your own work, don't do the work of a stranger.

Who is the stranger? Your earthen body, for the sake of which is (all) your sorrow.

So long as you are giving your body greasy (rich) and sweet (food), you will not see fatness in your (spiritual) essence.

If the body be set in the midst of musk, (yet) on the day of death its stench will become manifest.

Do not put musk on your body, rub it on your heart. What is musk? The holy name of the Glorious (God).

The hypocrite puts musk on his body and puts his spirit at the bottom of the ash-pit.

[1] *I.e.* "implored God to help him."
[2] Literally, "do not seek safety."

On his tongue the name of God, and in his soul stenches (arising) from his infidel thought.

270 In relation to him praise of God is (like) the herbage of the ash-pit: it is roses and lilies (growing) upon a dunghill.

Those plants are certainly there on loan (and belong to somewhere else); the proper place for those flowers is the symposium and (the scene of) festivity.

The good women come to *the good men*; there is (also the text) *to the wicked men the wicked women*. Mark!

Do not bear malice: they that are led astray by malice, their graves are placed beside the malicious.

The origin of malice is Hell, and your malice is a part of that whole and is the enemy of your religion.

275 Since you are a part of Hell, take care! The part gravitates towards its whole.

He that is bitter will assuredly be attached to those who are bitter: how should vain breath (false words) be joined with the truth?

O brother, you are that same thought (of yours); as for the rest (of you), you are (only) bone and fibre.

If your thought is a rose, you are a rose-garden; and if it is a thorn, you are fuel for the bath-stove.

If you are rose-water, you are sprinkled on head and bosom; and if you are (stinking) like urine, you are cast out.

280 Look at the trays in front of druggists—each kind put beside its own kind,

Things of each sort mixed with things of the same sort, and a certain elegance produced by this homogeneity;

If his (the druggist's) aloes-wood and sugar get mixed, he picks them out from each other, piece by piece.

The trays were broken and the souls were spilled: good and evil ones were mingled with each other.

God sent the prophets with scrolls (of Revelation), that He might pick out (and sort) these grains on the dish.

285 Before this[1] we were one community, none knew whether we were good or bad.

False coin and fine (both) were current in the world, since all was night, and we were as night-travellers,

Until the sun of the prophets rose and said, "Begone, O alloy! Come, O thou that art pure!"

The eye can distinguish colours, the eye knows ruby and (common) stone.

The eye knows the jewel and the rubbish; hence bits of rubbish sting the eye.

290 These vile counterfeiters are enemies of day, those pieces of gold from the mine are lovers of day,

[1] *I.e.* before the prophets were sent.

Because day is the mirror that makes it (the fine gold) known, so that the *ashrafí* (the coin of sterling gold) may see (receive) its (day's) gift of honour.

Hence God bestowed the title of "Day" on the Resurrection, (for) day displays the beauty of red and yellow.

In reality, then, day is the inmost consciousness of the saints, (though) beside their moon day is (dim) as shadows.

Know that day is the reflexion of the mystery (the illumined consciousness) of the man of God, while eye-sealing night is the reflexion of his occultation[1].

For that reason God said, *By the morn: by the morn* is (refers to) the light of the hidden mind of Muṣṭafá (Mohammed).

The other view, that the Beloved (God) meant this morn (in the literal sense), is (held) just for the reason that this too is the reflexion of him;

Else it is wrong to swear by a transient thing: how indeed is transiency proper to the speech of God?

That Friend (Abraham) said, "*I love not them that set*": how should the glorious Lord mean transiency by this (oath)?

Again, *and by the night* is (refers to) his occultation and his earthen rust-dark body.

When his sun rose from that sky, it said to the night of the body, "Lo, *He hath not forsaken thee*."

Union was made manifest out of the essence of affliction: that sweetness (of union) was expressed by (the words) *He hath not hated (thee)*.

In fact, every expression is the symbol of a state: the state is as a hand, while the expression is a tool.

The goldsmith's tool in the hand of a shoemaker is like a seed sown in sand;

And the cobbler's tool (put) before the husbandman is (as) straw before a dog (or) bones before an ass.

"I am God" on the lips of Manṣúr[2] was the light (of truth); "I am Allah" on the lips of Pharaoh was a lie.

In the hand of Moses the rod became a witness (to the truth); in the hand of the magician the rod became (worthless as) motes in the air.

On this account Jesus did not teach his fellow-traveller that Name of the Lord,

For he would not know (its proper use) and would attribute imperfection to the tool (which he misused). Strike stone on clay, and how should fire leap forth?

Hand and tool are as stone and iron; there must be a pair: (the existence of) a pair is the condition (necessary) for bringing to birth.

[1] *I.e.* the state in which the saint's consciousness is not illumined by God.
[2] Ḥalláj.

The One is He who hath no consort and no tool; in number there is doubt, and that One is beyond doubt.

Those who say "two" or "three" or more than these (numbers) are certainly agreed in (affirming the existence of) One.

When squinting has been put aside (so that they see correctly), they become alike: the assertors of two or three become assertors of Unity.

If you are a ball[1] in His polo-field, keep spinning round from (the blows of) His polo-stick.

The ball becomes right and flawless (only) at the time when it is made to dance by the stroke of the King's hand.

Give ear heedfully to these (sayings), O squinting one: apply the eye-salve by way of the ear.

Holy words, then, do not abide in blind hearts, (but) go to the Light whence they came,

While the (guileful) spell of the Devil goes into crooked (perverse) hearts as a crooked shoe on to a crooked foot.

Though you may learn Wisdom by rote, it becomes quit of you when you are unworthy (to receive it);

And though you write it and note it (down), and though you brag (about it) and expound it,

It withdraws its face from you, O disputatious one: it snaps its bonds and (takes) flight from you.

(But) if you read not and it sees your ardour (of love), Knowledge will be a bird docile (and obedient) to your hand.

It does not abide with every unskilled tiro: (it is) like a peacock (which does not stay) in the house of a peasant.

How the King found his falcon in the house of a decrepit old woman.

It is not like the falcon that fled from the King to the old crone who was sifting flour

That she might cook *tutmáj* for her children. (When) she saw the beautiful well-born falcon,

She tied its little foot and clipped its wings; she cut its talons and fed it with straw.

"Unworthy folk," said she, "have not kept thee in (good) trim: thy wings are overgrown and thy talons have become long.

Every unworthy one's hand makes thee ill: come to thy mother that she may take care of thee."

Know, O friend, that such is the affection of the fool: the fool ever walks crookedly on the way.

The King's day became late (far-spent) in searching (for the falcon): he went (at last) to the old woman and the tent (where she lived).

[1] The words translated "if you are a ball" may also signify "if you are an assertor of Unity."

Suddenly he espied the falcon amidst smoke and dust: the 330
King wept sorely over it and made lament.

He said, "Albeit this is the retribution for thy deed, in that thou art not firm in keeping faith with me,

(Yet) how shouldst thou make Hell thy abode after Paradise, heedless of (the text) *the people of the Fire* (*and those of Paradise*) *are not equal*?

This is the fitting reward for one that unconscionably flees from the King who knows (him) well to the house of an old hag."

(Meanwhile) the falcon was rubbing its wings against the King's hand: without tongue it was saying, "I have sinned."

Where then should the vile (sinner) plead piteously, where 335
should he moan, if Thou wilt accept naught but good, O bountiful (King)?

The King's grace makes the soul sin-seeking, because the King makes every foul thing fair.

Go, do not commit foulness, for (even) our fair deeds appear foul in the sight of our beauteous (Loved One).

You deemed your service worthy: thereby you raised the banner of sin.

Forasmuch as praise and prayer were vouchsafed to you, through making that prayer your heart became vainglorious.

You regarded yourself as speaking (confidentially) with God. 340
Oh, (there is) many a one that becomes separated (from God) by this opinion.

Although the King sit with you on the ground, know yourself and sit better (with more decorum and reverence).

The falcon said, "O King, I am penitent, I am converted, I am embracing Islam anew.

He whom Thou makest drunken and pot-valiant[1]—if from drunkenness he walk crookedly, do Thou accept his excuse.

Though my talons are gone, when thou art mine I tear off the forelock of the sun;

And though my wings are gone, when Thou art kind to 345
me the heavenly sphere lessens its play (slackens the speed of its revolution in amazement) at my play (swift and sportive flight).

If Thou bestow a belt on me, I will uproot the mountain; if Thou give me a pen, I will break the banners[2].

After all, my body is not inferior to (that of) a gnat: with my wings I confound the kingdom of Nimrod.

Suppose me to be (as) the flocks of (small) birds[3] in weakness, suppose every one of my enemies to be as the elephant[4],

[1] Literally, "lion-catching."
[2] *I.e.* the lances to which flags are attached.
[3] Referring to Qur'án, cv, 3.
[4] Qur'án cv, 1.

(Yet if) I cast a baked (clay) pellet the size of a hazel-nut, my pellet in its effect is like (equal to) a hundred mangonels (ballistas)."

350 Moses came to battle with his one rod and made an onset against Pharaoh and (all) his swords.

Every Prophet who by himself has knocked at that door (and besought God to help him) has alone (single-handed) fought (victoriously) against the whole world.

When Noah begged of Him (God) a sword, through Him (at His command) the waves of the Flood became of sword-like temper.

O Aḥmad (Mohammed), who (what) indeed are the armies of the earth? Behold the moon in heaven (and) split her brow[1],

In order that the ignorant astronomer[2] may know that this cycle is thy cycle, not the cycle of the moon.

355 It is thy cycle, because (even) Moses, he who spoke (with God), was constantly yearning after this cycle of thine.

When Moses beheld the splendour of thy cycle, in which the dawn of Revelation was arising,

He said, "O Lord, what cycle of mercy is that? It is beyond mercy: there (in that cycle) is vision (of Thee).

Plunge Thy Moses in the seas (of Time) and bring him up (to the surface) from the midst of the cycle of Aḥmad (Mohammed)."

God said, "O Moses, on that account[3] I have shown (it) to thee; on that account I have opened to thee the way to that (spiritual) communion (with Mohammed),

360 Because in this (present) cycle, O Kalím[4], thou art far from that (cycle of Mohammed and canst not attain to it): draw back thy foot, for this blanket is (too) long (for thee).

I am kind, I show My servant bread in order that desire (for it) may cause that living one to weep.

A mother rubs the nose of her babe, that it may wake and seek some food—

For it may have fallen asleep hungry unawares; and (on waking) it prods her two breasts for the sake of (getting) milk.

I was a treasure, a hidden mercy, so I sent forth a rightly guided Imám."

365 Every (Divine) grace that you are seeking with (all) your soul, He showed it to you that you might desire it.

How many idols did Aḥmad (Mohammed) break in the world, that the (religious) communities might cry "O Lord"!

[1] Referring to Qur'án, liv, 1.
[2] Literally, "(the observer of) the stars which bring good or bad luck."
[3] *I.e.* "in order that the sight of it may cause thee to desire it (spiritually), though it is out of thy reach (temporally)."
[4] Interlocutor. Moses is so called, because he conversed with God.

Had it not been for the efforts of Aḥmad, you also, like your ancestors, would be worshipping idols.

This head of yours has been delivered from bowing to idols, in order that you may acknowledge his rightful claim upon the (gratitude of the religious) communities.

If you speak, speak thanks for this deliverance, that he may also deliver you from the idol within.

Since he has delivered your head from idols, do you deliver 370
your heart also by means of that strength (which you have gained from him).

You have neglected[1] to give thanks for the Religion because you got it for nothing as an inheritance from your father.

How should a man who inherits know the value of wealth? A Rustam tore his soul (suffered agonies in acquiring it), (whereas) Zál got it cost-free.

"When I cause (any one) to weep, My mercy is aroused: that wailer drinks of (enjoys) My bounty.

If I do not wish to give, (then) indeed I do not show him (the desired gift), (but) when I have closed (contracted) his heart (with grief), I open (expand) it (with joy).

My mercy is dependent on that goodly weeping: when he 375
weeps, waves rise from the sea of (My) mercy."

How by Divine inspiration Shaykh Aḥmad son of Khiẓrúya, may God sanctify his revered spirit, bought ḥalwá (sweetmeat) for his creditors.

There was a Shaykh who was continually in debt because of the generosity which that illustrious one had (in his nature).

He used to make myriads of debts (by borrowing) from the great, and spend (all the money) upon the poor (dervishes) of the world.

He had also built a monastery (for Ṣúfís) by (running into) debt; he had devoted life and wealth and monastery (to God).

God was paying his debts from every quarter: God made flour out of sand for the Friend's (Abraham's) sake.

The prophet said that two angels are (always) praying here 380
in the markets, (saying),

"O God, do Thou give the prodigal a boon in return, and O God do Thou give the miserly a bane (in return)."

Especially (does this apply to) the prodigal who has freely spent his soul (life) and made his throat a sacrifice to the Creator.

He offers his throat, like Ismá'íl (Ishmael): the knife cannot do anything to (hurt) his throat.

On this account, then, the martyrs are living in joy: do not, infidel-like, look at the body (alone),

[1] Literally, "turned your head aside."

385 Since God hath given them in return the spirit of everlastingness—a spirit safe from grief and pain and misery.

The debtor Shaykh acted in this fashion for years, taking and giving like a steward.

He was sowing seeds till the day of death, that on the day of death he might be a most glorious prince.

When the Shaykh's life reached its end and he saw in his (bodily) existence the signs of death,

The creditors were seated together around him, (while) the Shaykh was gently melting on himself, like a candle.

390 The creditors had become despairing and sour-faced: the pain in (their) hearts was accompanied by pain in (their) lungs[1].

"Look at these evil-thinking men," said the Shaykh. "Hath not God four hundred gold dinars?"

A boy outside shouted "*Ḥalwá*!" and bragged of (the excellence of) the *ḥalwá* in hope of (getting) some *dángs*[2].

The Shaykh with (a nod of) his head directed the famulus to go and buy the whole of the *ḥalwá*,

(Saying to himself), "so that the creditors, when they eat the *ḥalwá*, for a (short) while may not look bitterly on me."

395 The famulus at once went out through the doorway to buy with gold the *ḥalwá* entire.

He said to the boy, "How much is the *ḥalwá* in the lump?" The boy said, "Half a dinar and some small change."

"Nay," he replied; "don't ask too much from Ṣúfís: I will give you half a dinar. Say no more."

The boy put the tray before the Shaykh. Behold (now) the mysterious secret thoughts of the Shaykh!

He made a sign to the creditors (as though to say), "Look, this gift (of sweetmeat) is a present (to you): eat this gladly, it is lawful (food)."

400 When the tray was emptied, the boy took it and said, "Give me the gold, O Sage."

The Shaykh said, "From where shall I get the money? I am in debt and going towards non-existence."

The boy in (his) grief dashed the tray upon the ground; he raised (his voice in) lamentation and weeping and moaning.

The boy was weeping with loud sobs because of the swindle, (and crying), "Would that both my legs had been broken (ere I came hither)!

Would that I had loitered round the bath-stove and had not passed by the door of this monastery!

405 Lickspittle gluttonous[3] Ṣúfís, dogs at heart and washing their faces like cats!"

[1] *I.e.* their anguish of mind caused them to breathe hard and painfully.

[2] The *dáng* is the sixth part of a dirhem.

[3] Literally, "seeking (dainty) morsels."

At the boy's clamour all and sundry[1] gathered there and crowded round the boy.

He came to the Shaykh and said, "O cruel Shaykh, know for sure that my master will kill me (with blows).

If I go (back) to him empty-handed, he will kill me: wilt thou give (him) leave (to do that)?"

And those creditors too turned to the Shaykh with disbelief and denial, saying, "What game was this?

Thou hast devoured our property and art carrying off thy iniquities (to the next world): for what reason was this other injustice (put) on the top (of all the rest)?"

Till afternoon prayers the boy wept; the Shaykh closed his eyes and did not look at him.

The Shakyh, unconcerned with abuse and opposition, had withdrawn his moon-like face under the coverlet,

Pleased with eternity, pleased with death, joyous, unconcerned with revilement and the talk of high or low.

He in whose face the Beloved smiles sweetly[2], what harm can befall him from the sour looks of (other) people?

He on whose eye the Beloved bestows a kiss, how should he grieve at Heaven and its anger?

On a moonlight night what cares the moon in (the mansion of) Simák for dogs and their barking?

The dog is performing his task; the moon is smoothly fulfilling her task by means of her (bright) countenance.

Every one is executing his little business: water does not lose purity because of a bit of weed (rubbish).

The weeds float weedily (contemptibly) on the surface of the water: the pure water flows on undisturbed.

Muṣṭafá (Mohammed) splits the moon at midnight; Abú Lahab from hatred talks drivel[3].

The Messiah (Jesus) brings the dead to life, and the Jew tears his moustache in wrath.

Does the dog's bark ever reach the moon's ear, especially that Moon who is the chosen of God?

The king drinks wine on the bank of the stream till dawn, and in listening to the music is unaware of the croaking of the frogs.

The division of (the money due to) the boy (amongst the creditors) would have been (only) a few *dángs* (for each to pay); (but) the Shaykh's (spiritual) influence stopped that generosity,

So that no one should give the boy anything: the power of the Pírs is even greater than this.

(When) it was (time for) afternoon prayers, a servant came with a tray in his hand from one like Ḥátim,

[1] Literally, "good and bad." [2] Literally, "like candy."
[3] Literally, "chews thistles."

A man of property and condition: he sent it as a present to the Pír (Shaykh), for he knew about him.

(There were) four hundred dinars, and in a corner of the tray another half-dinar in a piece of paper.

The servant advanced and did honour to the Shaykh, and laid the tray before the peerless Shaykh.

430 When he (the Shaykh) uncovered the face of the tray, the people beheld the miracle (manifested) from him.

Immediately cries of sorrow and lamentation arose from all —"O head of the Shaykhs and (spiritual) kings, what was (the meaning of) this?

What secret is this? Once more, what sovereignty is this, O lord of the lords of mystery?

We knew not. Pardon us. Very deranged were the words that went out from us.

We who blindly brandish staffs cannot help breaking lamps.

435 We, like deaf men, without having heard a single thing spoken (to us), are answering idly from our own surmise.

We have not taken warning from Moses, who was made shamefaced[1] by disbelief in a Khiẓr,

Notwithstanding (that he had) an eye that sped aloft, and the light of his eye was piercing heaven.

O Moses (of this age), through foolishness the eye of a mill-mouse has fanatically set itself against thine eye."

The Shaykh said, "I forgive all that talk and palaver: it is lawful to you[2].

440 The secret of this (matter) was that I besought God: consequently He showed me the right way,

And said, 'Though that dinar is little, yet (the payment of) it is dependent on the boy's outcry.

Until the *ḥalwá*-selling boy weeps, the sea of (My) mercy is not aroused'."

O brother, the child (boy) is the child (pupil) of your eye: know surely that (the gaining of) your desire is dependent on (tears of) distress.

If you wish that that robe of honour (which you desire) should come (to you), then make the child (pupil) of your eye weep over your body.

How a certain person frightened an ascetic, saying, "Weep little, lest thou become blind."

445 A comrade in the work (of religion) said to an ascetic, "Weep little, lest thine eye come to harm."

The ascetic said, "The case is not outside of (admits only)

[1] Literally, "yellow-faced."
[2] *I.e.* "I acquit you of responsibility for it."

two (alternatives): the eye will see, or it will not see, that (Divine) Beauty.

If it see the Light of God, what is there to grieve about? How little are two eyes (to him that is) in union with God!

And if it shall not see God, let it go! Let such a miserable eye become blind!"

Do not grieve for your eye when that Jesus is yours; do not go to the left (but to the right), that he may give you two right (sound) eyes.

The Jesus of your spirit is present with you: beg aid from him, for he is a goodly aider;

But do not every moment lay on the heart of (that) Jesus the unprofitable work of (providing for) a body full of bones,

Like the fool whom we mentioned in the story for the sake of the righteous.

Seek not you from your Jesus the life of the body, ask not from your Moses the wish of a Pharaoh.

Burden not your heart with thoughts of livelihood; livelihood will not fail: be (constant in attendance) at the (Divine) Court.

This body is a tent for the spirit, or like an ark for Noah.

When the Turcoman is there, he will find a tent, especially when he is one held in honour at the Court (of God).

Conclusion of the story of the coming to life of the bones at the prayer of Jesus, on whom be peace!

Jesus pronounced the Name of God over the bones on account of the young man's entreaty.

For the sake of that foolish man the decree of God gave life to the form which those bones had possessed.

A black lion sprang forth, smote once with its paw, and destroyed his (bodily) image.

It tore up his skull: his brain was scattered on the spot—the brain (kernel) of a nut, for in him was no brain.

If he had had a brain, his being broken to pieces would have been no injury at all except to his body.

Jesus said (to the lion), "How did you maul him so quickly?" The lion said, "Because thou wert troubled by him."

Jesus asked, "How did not you drink the man's blood?" "In the (Divine) dispensation 'twas not granted to me to drink (it)," replied the lion.

Oh, many a one that like that raging lion has departed from the world without having eaten his prey!

His (ordained) portion is not (even) a straw, while his greed is as (great as) a mountain; he hath no means (of satisfying his desires), though he has gotten the (material) means.

O Thou who hast made it easy for us to do unrewarded and fruitless labour in the world, deliver us!

To us it seems a (tempting) bait and 'tis (really) a hook: show it to us even as it is.

The lion said, "O Messiah, (my killing) this prey was merely for the purpose that warning might be taken (by others).

Had there (still) been for me in the world an allotted portion (of food), what business indeed should I have had with the dead?"[1]

470 This is the punishment deserved by him that finds pure water, and like an ass stales impertinently in the stream.

If the ass know the value of that stream, instead of his foot he will put his head in it.

He (the fool) finds a prophet like that, a lord of the (life-giving) Water, a cherisher of life:

How does not he die before him, saying "O lord of the Water, make me living by the command 'Be'?"

Take heed! do not wish your currish (fleshly) soul alive, for it is the enemy of your spirit since long ago.

475 Dust be on the head of the bones that hinder this cur from hunting the spirit[2]!

(If) you are not a cur, how are you in love with bones? Why are you in love with blood, like a leech?

What (sort of) eye is that that hath no sight, and gets nothing but disgrace from the tests (to which it is put)?

Opinions are sometimes erroneous, (but) what (sort of) opinion is this that is blind to the (right) road?

O eye, thou makest lament for others: sit down awhile and weep for thyself!

480 The bough is made green and fresh by the weeping cloud, for the (same) reason that the candle is made brighter by (its) weeping.

Wheresoever people are lamenting, sit you there (and lament), because you have a better right to moan (than they have),

Inasmuch as they are (concerned) with parting from that which passes away, and are forgetful of the ruby of everlastingness that belongs to the mine (of Reality);

Inasmuch as the stamp of blind imitation is (as) a lock upon the heart;—go, scrape off (dissolve) its lock with tears—;

Inasmuch as imitation is the bane of every good quality: imitation is (but) a straw, (even) if it is a mighty mountain.

485 If a blind man is big and choleric, deem him (only) a piece of flesh, since he has no eye (eye-sight).

Though he (the blind imitator) speak words finer than a hair, his heart has no knowledge of those words.

[1] *I.e.* "how should I have died?"
[2] *I.e.* from seeking to become spiritualised.

He has a certain intoxication from his own words, but there is a good way (distance) between him and the Wine.

He is like a river-bed: it does not drink any water; the water passes through it to the water-drinkers.

The water does not settle in the river-bed because the river-bed is not thirsty and water-drinking.

Like a reed-flute, he makes a piteous lament, but he (only) 490
seeks a purchaser (admirer).

The imitator in his discourse is (like) a professional mourner: that wicked man has no motive except cupidity.

The professional mourner utters burning words (of grief), but where is the glow of heart (heartfelt sorrow) and the rent skirt?

Between the true knower and the blind imitator there are (great) differences, for the former is like David, while the other is (but) an echo.

The source of the former's words is a glow (of feeling), whereas the imitator is one who learns old things (by rote).

Beware! be not duped by those sorrowful words: the ox 495
bears the load, but it is the cart that moans (creaks)[1].

Even the imitator is not disappointed of the (Divine) recompense: the professional mourner gets his wages at the (time of) reckoning.

(Both) infidel and true believer say "God," but there is a good difference between the two.

The beggar says "God" for the sake of bread; the devout man says "God" from his very soul.

If the beggar distinguished (God as He really is) from his own saying (the name of God), neither less nor more would remain before his eye[2].

For years that bread-seeker says "God"; like the ass, he 500
carries the Qur'án for the sake of (being fed with) straw.

Had the word on his lips shone forth in his heart, his body would have been shivered to atoms.

In sorcery the name of a demon finds the way (to success); you are earning a petty coin by means of the Name of God.

How a peasant stroked a lion in the dark, because he thought it was his ox.

A peasant tied an ox in the stable: a lion ate his ox and sat in its place.

The peasant went into the stable to (see) the ox: the man, groping into corners, was seeking the ox at night.

He was rubbing his hand on the limbs of the lion, back and 505
side, now above, now below.

[1] Literally, "the load is on the ox and the moaning on the cart."
[2] *I.e.* he would lose all consciousness of self-interest.

The lion said, "If the light were to become greater, his gall-bladder would burst and his heart would turn to blood.

He is stroking me like this so boldly because in this (dark) night he thinks I am the ox."

God is saying, "O blind dupe, did not Ṭúr (Sinai) fall in pieces at My Name?

For *if We had sent down* (revealed) a Book to the mountain, it would have been riven asunder, then cut to pieces, and then it would have departed (disappeared).

510 If Mount Uhud had been acquainted with Me, blood would have gushed in jets from the mountain."

You have heard this from your father and mother; in consequence you have embraced it thoughtlessly.

If you become acquainted with Him without blind imitation, by (His) grace you will become immaterial[1], like a voice from Heaven.

Hear this (following) story as a deterrent, in order that you may know the banefulness of blind imitation.

How the Ṣúfís sold the traveller's beast (to pay) for the (expenses of the) mystic dance.

A Ṣúfí, after journeying, arrived at a monastery (for Ṣúfís); he took his mount and led it to the stable.

515 With his own hand he gave it a little water and some fodder: (he was) not such a Ṣúfí as the one we told of before.

He took precaution for it against neglect and craziness, (but) when the (Divine) destiny comes to pass, of what avail is precaution?

The Ṣúfís were destitute and poor: poverty almost comprises an infidelity that brings (the soul) to perdition.

O thou rich man who art full fed, beware of laughing at the unrighteousness of the suffering poor.

On account of their destitution that Ṣúfí flock, all of them, adopted (the expedient of) selling the ass,

520 Saying, "(In case) of necessity a carcase is lawful (food); (there is) many a vicious act that necessity made a virtuous one."

They instantly sold the little ass; they fetched dainty viands and lit candles.

Jubilation arose in the monastery: (they cried), "To-night there are dainties and music and dancing and voracity.

How much (more) of this (carrying the) wallet and this beggary? How much (more) of this patience and of this three-day fasting?

[1] Literally, "without trace (of self-existence)."

We also are of (God's) creatures, we have soul. Good luck (is ours) to-night: we have the guest (to entertain)."

Thereby they were sowing the seed of falsehood, for they 525
deemed soul that which is not soul.

And the traveller, too, was tired by the long journey and (gladly) saw that favour and fondness (with which they regarded him).

The Ṣúfís, one by one, caressed him: they were playing the game of (bestowing) pleasant attentions (on him).

When he saw their affection towards him, he said, "If I don't make merry to-night, when (shall I do so)?"

They ate the viands and began[1] the *samá'* (musical dance); the monastery was filled with smoke and dust up to the roof—

The smoke of the kitchen, the dust of (raised by) beating the 530
feet (dancing), the tumult of soul (caused) by longing and ecstasy.

Now, waving their hands, they would beat (the ground with) their feet; now, in (religious) prostration, they would sweep the dais (with their foreheads).

(Only) after long (waiting) does the Ṣúfí gain his desire (the satisfaction of his appetite) from Fortune: for that reason the Ṣúfí is a great eater;

Except, to be sure, the Ṣúfí who has eaten his fill of the Light of God: he is free from the shame of beggary;

(But) of these Ṣúfís there are (only) a few among thousands; the rest are living in (under the protection of) his (the perfect Ṣúfí's spiritual) empire.

When the *samá'* had come (run its course) from beginning to 535
end, the minstrel struck up a heavy (deep-sounding) strain.

He commenced (to sing), "The ass is gone, and the ass is gone"; he made the whole (company) sharers in this enthusiasm.

From this enthusiasm (they continued) beating their feet (dancing) till dawn, clapping their hands (and singing), "The ass is gone, the ass is gone, O son!"

By way of imitation that Ṣúfí began (to sing) in (tones of) impassioned feeling this same (phrase), "The ass is gone."

When the pleasure and excitement and music and dancing were over, day dawned and they all said, "Farewell!"

The monastery was deserted, and the Ṣúfí remained (alone): 540
that traveller set about shaking the dust from his baggage.

He brought out the baggage from his cell, in order that he might tie it on the ass, (for he was) desirous of (finding) people to travel with.

[1] This archaic construction (کردند = کرد) occurs several times in the *Mathnawí*.

He was hurrying that he might overtake his fellow-travellers; he went into the stable but did not find the ass.

He said, "The servant has taken it (the ass) to water, because it drank little water last night."

The servant came, and the Ṣúfí said to him, "Where is the ass?" "Look at your beard,"[1] replied the servant, and a quarrel arose.

545 He (the Ṣúfí) said, "I have entrusted the ass to you, I have put you in charge of the ass.

Discuss (the matter) with propriety, don't argue: deliver back to me what I delivered to you.

I demand from you what I gave to you: return that which I sent to you.

The Prophet said that whatever your hand has taken must in the end be restored (to its owner).

And if you, from insolence, are not content with this, look here, let us (go) to the house of the Cadi of (our) religion."

550 The servant said, "I was overpowered: the Ṣúfís rushed (on me), and I was in fear for my life.

Do you throw a liver with the parts next it amongst cats, and (then) seek the trace of it?

One cake of bread amongst a hundred hungry people, one wasted (starved) cat before a hundred dogs?"

"I suppose," said the Ṣúfí, "that they took it (the ass) from you by violence, (and thereby) aimed at the life of wretched me;

(And seeing this) you would not come and say to me, 'They are taking away your ass, O poor man!'

555 So that I might buy back the ass from (the purchaser) whoever he is, or else they might divide my money (amongst themselves and return the ass to me).

There were a hundred ways of mending (the injury) when they (the Ṣúfís) were present, (but) now each one is gone to a (different) clime.

Whom should I seize? Whom should I take to the Cadi? 'Tis from you in sooth that this judgement has come upon me.

How wouldn't you come and say (to me), 'O stranger, such a terrible outrage has occurred'?"

"By God," said he, "I came several times to inform you of these doings,

560 (But) you were always saying, 'The ass is gone, O son,' with more gusto than all (the others) who said it.

(So) I was (always) going back, (thinking), 'He himself is aware; he is satisfied with this (Divine) judgement: he is a man that knows (God)'."

The Ṣúfí said, "They all were saying (it) merrily, (so) I also took delight in saying it.

[1] *I.e.* "recollect how old you are (and don't ask such a foolish question)."

Blind imitation of them has brought me to ruin: two hundred curses be on that imitation!

Especially (on) imitation of such good-for-nothing rascals—the wrath of Abraham be on *them that sink*!

The delight of that company (of Ṣúfís) was casting a re- 565
flexion, and this heart of mine was becoming delighted by that reflexion."

The reflexion (cast) from goodly friends is necessary until you become, without (the aid of any) reflexion, a drawer of water from the Sea.

Know that the reflexion first cast is (only) imitation, (but) when it has become successive (continually recurrent) it turns into (direct) realisation (of the truth).

Until it has become realisation, do not part from the friends (by whom you are guided); do not break away from the shell: the rain-drop has not (yet) become a pearl.

If you wish eye and understanding and hearing to be pure, tear in pieces the curtains of selfish desire,

Because the Ṣúfí's imitation, (which arose) from desire, 570
debarred his understanding from the light and radiance.

Desire for the viands and desire for that delight (shown by the Ṣúfís) and for the *samá'* hindered his understanding from (gaining) knowledge (of what had happened).

If desire were to arise in the mirror, that mirror would be like us in (respect of) hypocrisy.

If the balance had desire for riches, how would the balance give a true description of the case?

Every prophet has said in sincerity to his people, "I ask not from you the wages for my message.

I am (only) a guide; God is your purchaser: God has appointed 575
me to act as broker on both sides.

What are the wages for my work? The sight of the Friend (God), even though Abú Bakr give me forty thousand (dirhems).

My wages are not his forty thousand (dirhems): how should glass beads be like the pearls of Aden?"

I will tell you a story: listen to it attentively, that you may know that selfish desire is a plug in the ear.

Whosoever hath (such) desire becomes a stammerer (morally confused); with desire (present), how should the (spiritual) eye and the heart become bright?

The fancy of power and wealth before his eye is just as a hair 580
in the eye,

Except, to be sure, (in the case of) the intoxicated (saint) who is filled with God: though you give (him) treasures (vast riches), he is free;

(For) when any one enjoys vision (of God), this world becomes carrion in his eyes.

But that Ṣúfí was far removed from (spiritual) intoxication; consequently he was night-blind (purblind) in (his) greed.

The man dazed by greed may hear a hundred stories, (but) not a single point comes into the ear of greed.

How the criers of the Cadi advertised an insolvent round the town.

585 There was an insolvent person without house or home, who remained in prison and pitiless bondage.

He would unconscionably eat the rations of the prisoners; on account of (his) appetite he was (a burden) like Mount Qáf on the hearts of the people (in the gaol).

No one had the pluck to eat a mouthful of bread, because that snatcher of portions would carry off his entire meal[1].

Any one who is far from the feast of the Merciful (God) has the eye of a (low) beggar, though he be a sultan.

He (the insolvent) had trodden virtue underfoot; the prison had become a hell on account of that robber of bread.

590 If you flee in hope of some relief, on that side also a calamity comes to meet you.

No corner is without wild beasts; there is no rest but in the place where you are alone with God.

The corner (narrow cell) of this world's inevitable prison is not exempt from the charges for visitors and (the cost of) house-warming.

By God, if you go into a mouse-hole, you will be afflicted by some one who has the claws of a cat.

Man has fatness from (thrives on) fancy, if his fancies are beautiful;

595 And if his fancies show anything unlovely he melts away as wax (is melted) by a fire.

If amidst snakes and scorpions God keep you with the fancies of them that are (spiritually) fair,

The snakes and scorpions will be friendly to you, because that fancy is the elixir which transmutes your copper (into gold).

Patience is sweetened by fair fancy, since (in that case) the fancies of relief (from pain) have come before (the mind).

That relief comes into the heart from faith: weakness of faith is despair and torment.

600 Patience gains a crown from faith: where one hath no patience, he hath no faith.

The Prophet said, "God has not given faith to any one in whose nature there is no patience."

[1] Literally, "would carry off his ox." The greedy insolvent is compared to a lion.

That same one (who) in your eyes is like a snake is a picture (of beauty) in the eyes of another,

Because in your eyes is the fancy of his being an infidel, while in the eyes of his friend is the fancy of his being a (true) believer;

For both the effects (belief and unbelief) exist in this one person: now he is a fish and now a hook.

Half of him is believer, half of him infidel; half of him cupidity, half of him patience (and abstinence).

Your God has said, "*(Some) of you (are) believing*"; (and) again, "*(Some) of you (are) unbelieving*" (as) an old fire-worshipper.

(He is) like an ox, his left half black, the other half white as the moon.

Whoever sees the former half spurns (him); whoever sees the latter half seeks (after him).

Joseph was like a beast of burden in the eyes of his brethren; at the same time in the eyes of a Jacob he was like a houri.

Through evil fancy the (bodily) derivative eye and the original unseen eye (of the mind) regarded him (Joseph) as ugly.

Know that the outward eye is the shadow of that (inward) eye: whatever that (inward) eye may see, this (outward) eye turns to that (eye).

You are of where[1], (but) your origin is in Nowhere[2]: shut up this shop and open that shop.

Do not flee to the (world of the) six directions, because in directions there is the *shashdara*[3], and the *shashdara* is mate, mate.

How the prisoners laid a complaint of the insolvent's high-handedness before the agent of the Cadi.

The prisoners came to complain to the Cadi's agent, (who was) possessed of discernment,

Saying, "Take now our salutations to the Cadi and relate (to him) the sufferings inflicted on us by this vile man;

For he has remained in this prison continuously, and he is an idle gad-about, a lickspittle, and a nuisance.

Like a fly, he impudently appears at every meal without invitation and without salaam.

To him the food of sixty persons is nothing; he feigns himself deaf if you say to him, 'Enough!'

No morsel reaches the (ordinary) man in prison, or if by means of a hundred contrivances he discover some food,

That hell-throat at once comes forward (with) this (as) his argument, that God has said, '*Eat ye.*'

[1] Literally, "place." [2] Literally, "not-place."
[3] A certain disastrous position in the game of *nard*.

Justice, justice against such a three years' famine! May the shadow of our lord endure for ever!

Either let this buffalo go from prison, or make him a regular allowance of food from a trust-fund.

O thou by whom both males and females are (made) happy, do justice! Thy help is invoked and besought."

The courteous agent went to the Cadi and related the complaint to him point by point.

625 The Cadi called him (the insolvent) from the prison into his presence, and (then) inquired (about him) from his own officers.

All the complaints which that flock (of prisoners) had set forth were proved to the Cadi.

The Cadi said (to him), "Get up and depart from this prison: go to the house which is your inherited property."

He replied, "My house and home consist in thy beneficence; as (in the case of) an infidel, thy prison is my Paradise.

If thou wilt drive me from the prison and turn me out[1], verily I shall die of destitution and beggary."

630 (He pleaded) like the Devil, who was saying, "O Preserver, *O my Lord, grant me a respite till the day of Resurrection*;

For I am happy (to be) in the prison of this world, in order that I may be slaying the children of mine enemy,

(And), if any one have some food of faith and a single loaf as provision for the journey (to the life hereafter),

I may seize it, now by plot and now by guile, so that in repentance they may raise an outcry (of lamentation);

(And in order that) sometimes I may threaten them with poverty, sometimes bind their eyes with (the spell of) tress and mole."

635 In this prison (the world) the food of faith is scarce, and that which exists is in (danger of being caught in) the noose (of destruction) through the attack of this cur.

(If) from prayer and fasting and a hundred helplessnesses (utter self-abnegations) the food of spiritual feeling come (to any one), he (the Devil) at once carries it off.

I seek refuge with God from His Satan: we have perished, alas, through his overweening disobedience.

He is (but) one cur, and he goes into thousands (of people): into whomsoever he goes, he (that person) becomes he (Satan).

Whoever makes you cold (damps your spiritual ardour) know that he (Satan) is in him: the Devil has become hidden beneath his skin.

640 When he finds no (bodily) form, he comes into (your) fancy, in order that that fancy may lead you into woe:

Now the fancy of recreation, now of the shop; now the fancy of knowledge, and now of house and home.

[1] Literally, "drive me with repulsion."

Beware! say at once "God help me!" again and again[1], not with tongue alone but from your very soul.

The Cadi said, "Show plainly that you are insolvent." "Here are the prisoners," he replied, "as thy witnesses."

"They," said the Cadi, "are suspect, because they are fleeing from you and weeping blood (on account of your ill-treatment of them);

Also, they are suing to be delivered from you: by reason of 645
this self-interest the testimony they give is worthless."

All the people belonging to the court of justice said, "We bear witness both to his insolvency and to his (moral) degeneracy."

Every one whom the Cadi questioned about his condition said, "My lord, wash thy hands of this insolvent."

The Cadi said, "March him round the city for all to see, (and cry), 'This man is an insolvent and a great rogue.'

Make proclamations concerning him, street by street; beat the drum (as an advertisement) of his insolvency everywhere in open view.

Let no one sell to him on credit, let no one lend him a 650
farthing.

Whosoever may bring here a claim against him for fraud, I will not put him in prison any more.

His insolvency has been proven to me: he has nothing in his possession, (neither) money nor goods."

Man is in the prison of this world in order that peradventure his insolvency may be proven.

Our God has also proclaimed in our Qur'án the insolvency of Iblís,

Saying, "He is a swindler and insolvent and liar[2]: do not 655
make any partnership or (play any) game with him."

And if you do so (and) bring (vain) pretexts to him[3], he is insolvent: how will you get profit from him?

When the trouble started[4], they brought on the scene the camel of a Kurd who sold firewood.

The helpless Kurd made a great outcry; he also gladdened the officer (appointed to seize the camel) with (the gift of) a *dáng*;

(But) they took away his camel from the time of forenoon until nightfall, and his lamentation was of no use.

Upon the camel sat that sore famine (the insolvent), while the 660
owner of the camel was running at its heels.

[1] Literally, "say many times (the litany which begins with the words) *Lá hawl.*"

[2] Literally, "one whose words are evil."

[3] *I.e.* "if you become his partner and then plead with him to save you from the consequences of your folly."

[4] Literally, "was kindled." The "trouble" refers to the business of parading the insolvent.

They sped from quarter to quarter and from street to street, till the whole town knew him by sight.

Before every bath and market-place all the people gazed on his (features and) figure.

(There were) ten loud-voiced criers, Turks and Kurds and Anatolians and Arabs, (proclaiming),

"This man is insolvent and has nothing: let no one lend him a single brass farthing;

665 He does not possess a single mite, patent or latent: he is a bankrupt, a piece of falsehood[1], a cunning knave, an oil-bag[2].

Beware and beware! Have no dealings with him; when he brings the ox (to sell), make fast the knot.

And if ye bring this decayed fellow to judgement, I will not put a corpse in prison.

He is fair-spoken and his throat is very wide[3]; (he is clad) with a new inner garment (of plausibility) and a tattered outer garment.

If he puts on that (inner) garment for the purpose of deceiving, it is borrowed in order that he may beguile the common folk."

670 Know, O simple man, that words of wisdom on the tongue of the unwise are (as) borrowed robes.

Although a thief has put on a (fine) robe, how should he whose hand is cut off[4] take your hand (lend you a helping hand)?

When at nightfall he (the insolvent) came down from the camel, the Kurd said to him, "My abode is far (from here) and a long way off.

You have ridden on my camel since early morning: I (will) let the barley go, (but I will not take) less than the cost of (some) straw."

"Why, then," he rejoined, "have we been going round (the city) until now? Where are your wits? Is nobody at home?

675 The (sound of the) drum (giving notice) of my insolvency reached the Seventh Heaven, and you have not heard the bad news!

Your ear has been filled with foolish hope; (such) hope, then, makes (one) deaf (and) blind, my lad."

Even clods and stones heard this advertisement—"he is insolvent, he is insolvent, this scoundrel."

They (the criers) said it till nightfall, and it made no impression on the owner of the camel, because he was full of (idle) hope, full.

God's seal lies upon the hearing and sight: within the veils is many a form and many a sound.

[1] Literally, "false coin."
[2] *I.e.* smooth-tongued and deceitful, "a windbag."
[3] *I.e.* he pours forth fine words in abundance.
[4] The usual penalty for theft.

He communicates to the eye that which He wills of beauty and of perfection and of amorous looks;

And He communicates to the ear that which He wills of music and glad tidings and cries (of rapture).

The world is full of remedies, but you have no remedy till God opens a window for you.

Though you are unaware of that (remedy) just now, God will make it plain in the hour of need.

The Prophet said that the glorious God has created a remedy for every pain;

But of that remedy for your pain you will not see (even) the colour or scent without His command.

Come, O you that seek the remedy, set your eye on non-spatiality[1], as the eye of one (about to be) killed (turns) towards the spirit.

This (spatial) world has been produced from that which is without spatial relations, for the world has received (the relation of) place[2] from placelessness.

Turn back from existence towards non-existence, (if) you seek the Lord and belong to the Lord.

This non-existence is the place of income: do not flee from it; this existence of more and less is the place of expenditure.

Since God's workshop is non-existence, outside of the workshop there is (only) worthlessness.

Put into our heart subtle words which may move Thee to mercy, O Gracious One!

From Thee (come) both the prayer and the answer; from Thee safety, from Thee also dread.

If we have spoken faultily, do Thou correct it: Thou art the Corrector, O Thou (who art the) Sultan of speech.

Thou hast the alchemy whereby Thou mayst transmute it, and though it be a river of blood, mayst make it a Nile.

Such alchemical operations are Thy work, such elixirs are Thy secrets.

Thou didst beat water and earth together: from water and clay Thou didst mould the body of Adam.

Thou gavest him (Man) lineage and wife and uncles, maternal and paternal, with a thousand thoughts and joys and griefs.

Again, to some Thou hast given deliverance: Thou hast parted them from this grief and joy;

Thou hast borne them away from kindred and relatives and (their own) nature, Thou hast made every fair thing foul in his (such a one's) eyes.

He spurns all that is perceived by the senses, and leans for support on that which is invisible.

[1] *I.e.* the Divine consciousness which transcends space.
[2] Literally, "has become place."

His love is manifest and his Beloved is hidden: the Friend is outside (of the world), (but) His fascination is in the world.

Give up this (belief)[1]. Loves (felt) for what is endued with form have not as their object the (outward) form or the lady's face.

That which is the object of love is not the form, whether it be love for (the things of) this world or yonder world.

That which you have come to love for its form—why have you abandoned it after the spirit has fled?

705 Its form is still there: whence (then) this satiety (disgust)? O lover, inquire who your beloved (really) is.

If the beloved is that which the senses perceive, every one that has senses would be in love (with it).

Inasmuch as constancy is increased by that (spiritual) love, how is constancy altered (impaired) by the (decay of the material) form?

The sunbeam shone upon the wall: the wall received a borrowed splendour.

Why set your heart on a piece of turf, O simple man? Seek out the source which shines perpetually.

710 You who are in love with your intellect, deeming yourself superior to worshippers of form,

That (intellect) is a beam of (Universal) Intellect (cast) on your sense-perception; regard it as borrowed gold on your copper.

Beauty in humankind is like gilding; else, how did your sweetheart become (as ugly as) an old ass?

She was like an angel, she became like a demon, for that loveliness in her was a borrowed (transient) thing.

Little by little He (God) takes away that beauty: little by little the sapling withers.

715 Go, recite (the text) *to whomso We grant length of days, him We cause to decline*. Seek the heart (spirit), set not thy heart on bones;

For that beauty of the heart is the lasting beauty: its lips give to drink of the Water of Life.

Truly it is both the water and the giver of drink and the drunken: all three become one when your talisman is shattered.

That oneness you cannot know by reasoning. Do service (to God) and refrain from foolish gabble, O undiscerning man!

Your reality is the form and that which is borrowed: you rejoice in what is relative and (secondary like) rhyme.

720 Reality is that which seizes (enraptures) you and makes you independent of form.

Reality is not that which makes blind and deaf and causes a man to be more in love with form.

The portion of the blind is the fancy that increases pain; the

[1] *I.e.* the belief in phenomena.

share of the (spiritual) eye is these fancies (ideas) of dying to self (*faná*).

The blind are a mine (full) of the letter of the Qur'án: they do not see the ass, and (only) cling to the pack-saddle.

Since you have sight, go after the ass which has jumped (away from you): how long (will you persist in) stitching the saddle, O saddle-worshipper?

When the ass is there, the saddle will certainly be yours: bread does not fail when you have the (vital) spirit.

(On) the back of the ass is shop and wealth and gain; the pearl of your heart is the stock (which provides wealth) for a hundred bodies.

Mount the ass bare-backed, O busybody: did not the Prophet ride the ass bare-backed?

The Prophet rode (his beast) bare-backed; and the Prophet, it is said, journeyed on foot.

The ass, your fleshly soul, has gone off; tie it to a peg. How long will it run away from work and burden, how long?

It must bear the burden of patience and thanksgiving, whether for a hundred years or for thirty or twenty.

None that is laden supported another's load; none reaped until he sowed something.

'Tis a raw (absurd) hope; eat not what is raw, O son: eating raw brings illness to men.

(Do not say to yourself), "So-and-so suddenly found a treasure; I would like the same: neither work nor shop (for me)!"

That (discovery of treasure) is Fortune's doing (a piece of luck), and moreover it is rare: one must earn a living so long as the body is able.

How does earning a livelihood prevent the (discovery of) treasure? Do not retire from work: that (treasure), indeed, is (following) behind (the work).

See that you are not made captive by "if," saying, "If I had done this or the other (thing),"

For the sincere Prophet forbade (people) to say "if," and said, "That is from hypocrisy";

For the hypocrite died in saying "if," and from saying "if" he won nothing but remorse.

Parable.

A certain stranger was hastily seeking a house: a friend took him to a house in ruins.

He said (to the stranger), "If this (house) had a roof, it would be a home for you beside me.

Your family too would be comfortable, if it had another room in it."

"Yes," said he, "it is nice (to be) beside friends, but my dear soul, one cannot lodge in 'if'."

All the world are seekers of happiness, and on account of a false happiness they are in the fire.

Old and young[1] have become gold-seekers, but the common eye does not distinguish alloy from gold.

745 The pure (gold) shot a beam on the alloy: see that you choose not the gold on the ground of (mere) opinion, without a touchstone.

If you have a touchstone, choose; otherwise, go, devote yourself to[2] him that knows (the difference).

Either you must have a touchstone within your own soul, or if you know not the Way, do not go forward alone.

The cry of the ghouls is the cry of an acquaintance—an acquaintance who would lure you to perdition.

She (the ghoul) keeps on crying, "Hark, O caravan people! Come towards me, here is the track and the landmarks."

750 The ghoul mentions the name of each, saying "O so-and-so," in order that she may make that personage one of those who sink.

When he reaches the spot, he sees wolves and lions, his life lost, the road far off, and the day late.

Prithee say, what is the ghoul's cry like? (It is) "I desire riches, I desire position and renown."

Prevent these voices from (entering) your heart, so that (spiritual) mysteries may be revealed.

Repeat (in prayer) the name of God, drown[3] the cry of the ghouls, close your narcissus-eye to this vulture.

755 Know the difference between the false dawn and the true, distinguish the colour of the wine from the colour of the cup,

That, perchance, from the eyes which see the seven colours patience and waiting may produce a (spiritual) eye,

(With which) you may behold colours other than these, and may behold pearls instead of stones.

What pearl? Nay, you will become an ocean, you will become a sun traversing the sky.

The Worker is hidden in the workshop: go you and in the workshop see Him plain.

760 Inasmuch as the work has woven a veil over the Worker, you cannot see Him outside of that work.

Since the workshop is the dwelling-place of the Worker, he that is outside is unaware of Him.

Come, then, into the workshop, that is to say, non-existence, that you may see the work and the Worker together.

As the workshop is the place of clairvoyance, then outside of the workshop there is (only) blindfoldness.

[1] Literally, "raw."
[2] Literally, "put yourself in pawn to."
[3] Literally, "burn."

The rebellious Pharaoh kept his face towards existence, consequently he was blind to His (God's) workshop.

Consequently he was wishing to alter the (Divine) predestination, that he might turn back the (Divine) destiny from his door.

Truly the (Divine) destiny every moment was laughing derisively under its lip at the moustache (arrogance) of that cunning plotter.

He killed hundreds of thousands of innocent babes, in order that the ordainment and predestination of God might be averted.

In order that the prophet Moses might not come forth, he laid on his neck (made himself responsible for) thousands of iniquities and murders.

He wrought all that bloodshed, and (yet) Moses was born and was made ready for his chastisement.

Had he seen the workshop of the Everlasting (God), he would have ceased to move hand or foot[1] in plotting.

Moses (lay) safe[2] within his (Pharaoh's) house, while outside he was killing the infants in vain,

Even as the sensual man who pampers his body and suspects some one else of a bitter hatred (against him),

Saying, "This one is a foe, and that one is envious and an enemy," (though) in truth his envier and enemy is that body (of his).

He is like Pharaoh, and his body is his Moses: he keeps running (to and fro) outside, asking, "Where is my enemy?"

His fleshly soul (is) luxuriating in the house, which is his body, (while) he gnaws his hand in rancour against some one else.

How men blamed a person who killed his mother because he suspected her (of adultery).

A certain man killed his mother in wrath, with blows of a dagger and also with blows of his fist.

Some one said to him, "From evil nature you have not borne in mind what is due to motherhood.

Hey, tell (me) why you killed your mother. What did she do? Pray, tell (me), O foul villain!"[3]

He said, "She did a deed that is a disgrace to her; I killed her because that earth (her grave) is her coverer (hides her shame)."

The other said, "O honoured sir, kill that one (who was her partner in guilt)." "Then," he replied, "I should kill a man every day.

[1] Literally, "his hand and foot would have become dry (paralysed)."
[2] Literally, "preserved from harm (by God)."
[3] Literally, "O man of wicked disposition."

I killed her, I was saved from shedding the blood of a multitude: 'tis better that I cut her throat than the throats of (so many) people."

That mother of bad character, whose wickedness is in every quarter, is your fleshly soul.

Come, kill it, for on account of that vile (creature) you are every moment assailing one who is venerable.

Through it this fair world is narrow (distressful) to you, for its sake (you are at) war with God and man.

785 (If) you have killed the fleshly soul, you are delivered from (the necessity of) excusing yourself: nobody in the world remains your enemy.

If any one should raise a difficulty about my words in regard to[1] the prophets and saints,

(And should say), "Had not the prophets a killed (mortified) fleshly soul? Why, then, had they enemies and enviers?"—

Give ear, O seeker of truth, and hear the answer to this difficulty (born) of doubt.

Those unbelievers were (really) enemies to themselves: they were striking at themselves such blows (as they struck).

790 An enemy is one who attempts (another's) life; he that is himself destroying his own life is not an enemy (to others).

The little bat is not an enemy to the sun: it is an enemy to itself in the veil (of its own blindness).

The glow of the sun kills it; how should the sun ever suffer annoyance from it?

An enemy is one from whom torment proceeds, (one who) hinders the ruby from (receiving the rays of) the sun.

All the infidels hinder themselves from (receiving) the rays of the prophets' (spiritual) jewel.

795 How should (unbelieving) people veil the eyes of that peerless one (the prophet or saint)? The people have (only) blinded and distorted their own eyes.

(They are) like the Indian slave who bears a grudge and kills himself to spite his master:

He falls headlong from the roof of the house (in the hope) that he may have done some harm to his master.

If the sick man become an enemy to the physician, or if the boy show hostility to the teacher,

In truth they act as brigands against themselves: they themselves waylay their own mind and spirit.

800 If a fuller take offence at the sun, if a fish is taking offence at the water,

Just once consider whom that (anger) injures, and whose star is eclipsed[2] by it in the end.

[1] *I.e.* "As regards their being applicable to."
[2] Literally, "who is black-starred."

If God create you with ugly features, take care lest you become both ugly-featured and ugly-natured;

And if your shoes are ripped, do not go into stony ground; and if you have two spikes, don't become four-spiked[1].

You are envious, saying, "I am inferior to so-and-so: he (by his superior position) is increasing my inferiority in fortune."

(But) indeed envy is another defect and fault; nay, it is worse 805
than all inferiorities.

That Devil (Satan), through the shame and disgrace of inferiority (to Adam), cast himself into a hundred damnations[2].

Because of envy, he wished to be at the top. At the top, forsooth! Nay, (he wished) to be a blood-shedder.

Abú Jahl was put to shame by Mohammed, and because of envy was raising himself to the top.

His name was Abu 'l-Ḥakam, and he became Abú Jahl[3]: oh, many a worthy has become unworthy because of envy.

I have not seen in the world of search and seeking (trial and 810
probation) any worthiness better than a good disposition.

God made the prophets the medium (between Him and His creatures) in order that feelings of envy should be displayed in the agitation (produced by something that rankles in the mind).

Inasmuch as no one was disgraced by (inferiority to) God, no one was (ever) envious of God;

(But) the person whom he deemed like himself—he would bear envy against *him* for that reason.

(Now), as the grandeur of the Prophet has become established, none feels envy (of him), since he is accepted (by all the Faithful);

Therefore in every epoch (after Mohammed) a saint arises 815
(to act as his vicegerent): the probation (of the people) lasts until the Resurrection.

Whosoever has a good disposition is saved; whosoever is of frail heart[4] is broken.

That saint, then, is the living Imám who arises (in every age), whether he be a descendant of 'Umar or of 'Alí.

He is the *Mahdí* (the God-guided one) and the *Hádí* (the Guide), O seeker of the (right) way: he is both hidden (from you) and seated before your face.

He is as the Light (of Mohammed), and (Universal) Reason is his Gabriel; the saint that is lesser than he is his lamp (and receives illumination from him).

[1] *I.e.* "if you are being tortured with a two-spiked collar, do not put on one with four spikes."

[2] Literally, "deprivation (of spiritual blessings)."

[3] Abu 'l-Ḥakam means "Father of the (wise) judge." The nickname, Abú Jahl, means "Father of ignorance."

[4] Literally, "glass-hearted," *i.e.* weak and vicious.

820 That (saint) who is lesser than this lamp is our lamp-niche: the Light has gradations in degree,

Because the Light of God has seven hundred veils: regard the veils of the Light as so many tiers.

Behind each veil a certain class (of saints) has its place of abode: these veils of theirs are (in ascending order), rank by rank, up to the Imám.

Those in the last (lowest) rank, through their weakness, (are such that) their eyes cannot endure the light in front (of them);

And that front rank, from weakness of sight, cannot support the light that is more advanced.

825 The light that is the life of the first (highest rank) is heartache and tribulation to this squinter;

(But) the squintnesses, little by little, grow less, and when he passes beyond the seven hundred (veils), he becomes the Sea.

The fire that does good to iron or gold—how is it good for fresh quinces and apples?

The apple and quince have (only) a slight crudity: unlike iron, they want a gentle heat;

But those flames are (too) gentle for the iron, for it is (eagerly) drawing to (itself) the heat of that (fiery) dragon.

830 That iron is the dervish who bears hardship (self-mortification): under the hammer and the fire he is red and happy.

He is the chamberlain of the fire (and) in immediate touch (with it): he goes into the heart of the fire without (any) link (between the fire and him).

Without some screen, water and water's children get no cooking or conversation from the fire.

The medium is a pot or a pan—as (the medium) for the foot in walking (is) a sock (shoe)—

Or a space between, so that the air becomes burning hot and brings (the fire) to the water.

835 The dervish, then, is he that has no intermediary: the flames have (direct) connexion with his being.

Therefore he is the heart of the world, because by means of this heart the body attains to (its proper) art (function).

(If) the heart be not there, how can the body talk and speak? (If) the heart seek not, how can the body seek and search?

Therefore the theatre of the (Divine) rays is that iron; therefore the theatre of God is the heart, not the body.

Again, these partial (individual) hearts are as the body in relation to the heart of the man of heart (the perfect saint), which is the original source.

840 This argument wants much illustration and exposition, but I fear lest the opinion of the vulgar should stumble (and fall into error),

(And) lest my goodness should be turned (by them) to badness;—even this that I have spoken was (from) naught but selflessness[1].

The crooked shoe is better for the crooked foot; the beggar's power reaches only as far as the door[2].

How the King made trial of the two slaves whom he had recently purchased.

A King bought two slaves cheap, and conversed with one of the twain.

He found him quick-witted and answering sweetly: what issues from the sugar-lip? Sugar-water.

Man is concealed underneath his tongue: this tongue is the curtain over the gate of the soul.

When a gust of wind has rolled up the curtain, the secret of the interior of the house is disclosed to us,

(And we see) whether in that house there are pearls or (grains of) wheat, a treasure of gold or whether all is snakes and scorpions;

Or whether a treasure is there and a serpent beside it, since a treasure of gold is not without some one to keep watch.

Without premeditation he (that slave) would speak in such wise as others after five hundred premeditations.

You would have said that in his inward part there was a sea, and that the whole sea was pearls of eloquence,

(And that) the light that shone from every pearl became a criterion for distinguishing between truth and falsehood.

(So) would the light of the Criterion (Universal Reason), (if it shone into our hearts), distinguish for us truth and falsehood and separate them mote by mote;

The light of the (Divine) Pearl would become the light of our eyes: both the question and the answer would be (would come) from us.

(But) you have made your eyes awry and seen the moon's disk double: this gazing in perplexity is like the question.

Make your eyes straight in the moonshine, so that you may see the moon as one. Lo, (that is) the answer.

Tell your thought not to see awry and to look well (rightly): that thought is the radiance of that Pearl.

Whenever an answer comes to the heart through the ear, the eye says, "Hear it from me; let that (answer given through the ear) alone!"

The ear is a go-between, while the eye is possessed of union

[1] *I.e.* spoken under the influence of ecstasy.

[2] Literally, "the beggar has power over the door (only)," *i.e.* he cannot penetrate to the interior of the house.

(immediate vision); the eye has direct experience (of reality), while the ear has (only) words (doctrine).

In the ear's hearing there is a transformation of qualities; in the eyes' seeing there is a transformation of essence.

860 If your knowledge of fire has been turned to certainty by words (alone), seek to be cooked (by the fire itself), and do not abide in the certainty (of knowledge derived from others).

There is no intuitive (actual) certainty until you burn; (if) you desire this certainty, sit down in the fire.

When the ear is penetrating, it becomes an eye; otherwise, the word (of God) becomes entangled in the ear (and does not reach the heart).

This discourse hath no end. Turn back, that (we may see) what the King did to those slaves of his.

How the King sent away one of the two slaves and interrogated the other.

When he saw that that laddie[1] was possessed of keen intelligence, he made a sign to the other to come (to him).

865 (If) I have called him by (a word which has) the suffix of pity (tenderness)[2], 'tis not to belittle him: if a grandfather say "my sonny," it is not (in) contempt.

When the second (slave) came before the King, he had a stinking mouth and black teeth.

Although the King was displeased by his speech[3], still he made some inquiry concerning his hidden thoughts.

He said, "With this aspect and this stinking mouth, sit at a distance, but do not move too far off[4]—

For (hitherto) you have been (with regard to me in the position of) a writer of letters and notes; you have not been a companion and friend and comrade—

870 That we may treat (and cure) that mouth of yours: you are (now) the beloved (patient), and we are the skilful physician.

'Tis not fitting to burn a new blanket on account of one flea; (nor would it become me) to shut my eyes to (turn my back on) you (because of superficial faults).

Notwithstanding all (this), sit down and talk on a few topics[5], that I may well see the form of your mind."

Then he sent that keen-witted one away to do (his behest): (he sent him) to a bath-house, saying, "Go, scrub yourself."

[1] Literally, "little slave" (*ghulámak*).
[2] Literally, "the *kaf* of pity," *i.e.* the diminutive suffix *ak*, used to express affection.
[3] *I.e.* because of his foul breath.
[4] Literally, "more to that side."
[5] Literally, "tell two or three stories."

And to this other one he said, "Good! you are a clever lad: in truth you are a hundred slaves, not one.

You are not such as your fellow-servant declared: that envious one would (fain) have made me cold to (disgusted with) you,

(For) he said that you are[1] thievish and dishonest and ill-behaved, immoral and infamous and so forth."

The slave said, "He (my fellow-servant) has always been veracious; I have not seen any one so truthful as he is.

Veracity is inborn in his nature; whatever he says, I do not say it is void (of truth).

I deem not that good-minded one malicious: I (rather) suspect my own person.

Maybe, he sees in me faults I do not see in myself, O King."

Any one who saw his own faults before (seeing those of others) —how indeed should he be unconcerned with correcting himself?

These people (of the world) take no heed of themselves, O father: consequently they blame one another.

O idolater (dualist), (if) I do not behold my own face (reality), I behold thy face and thou beholdest mine.

He that beholds his own face (reality)—his light is greater than the light of the creatures (of God).

Though he die, his sight is everlasting, because his sight is the sight of the Creator.

That light by which he sensibly beholds his own face (reality) before him, is not the light of sense.

The King said, "Now tell his (your fellow-servant's) faults, just as he spoke of yours,

That I may know whether you are solicitous for me and a (good) house-steward of my property and business."

He replied, "O King, I will tell his faults, though he is to me a pleasing fellow-servant.

His faults are affection and loyalty and humanity; his faults are sincerity and keen-wittedness and cordial comradeship.

His least fault is generosity and bounty—the generosity that even gives up life."

God has brought to view myriads of lives (in return for the life given up): what generosity would there be (in him) that saw not those?

And if he saw them, how should he grudge his life? How should he become so grieved for the sake of one life?

On the river-bank, water is grudged by him (alone) that is blind to the stream of water.

The Prophet said, "Whosoever knows for sure his recompense on the day of Resurrection—

That his compensation will be ten for one—at every moment a different (act of) munificence will issue from him."

[1] Literally, "he is."

All munificence is from seeing compensations; therefore seeing the compensation is opposed to fearing (and shrinking from the act of munificence).

Miserliness consists in not seeing compensations: the prospect of pearls keeps the diver glad.

Hence no one in the world is miserly, since no one hazards anything without (seeing) what is to be received in exchange.

900 Generosity, then, comes from the eye, not from the hand: 'tis seeing that matters; none but the seer is saved.

"Another fault (of his is) that he is not self-conceited; he is anxious to find fault with his self-existence.

He has (always) been one who speaks in blame of himself and seeks to blame himself; he has (always) been good (kind) to all and bad (unkind) to himself."

The King said, "Do not show (such) eagerness in praising your friend, do not introduce praise of yourself in the mask of (your) praise of him;

Because I will bring him to the test, and shame will befall you in the upshot."

How the slave, from the purity of his thought, swore to the truth and loyalty of his friend.

905 He said, "Nay, by Allah, and by the great God, the possessor of kingdom, and by the Merciful and Compassionate One;

By the God who sent the prophets, not in (His) need (of them), but in grace and majesty;

By the Lord who from the lowly earth created (those) glorious princely riders[1],

(And) purified them from the temperament of earthly beings, and caused them to outrun the celestials;

(By Him) who took up from the Fire and fashioned into pure Light—and then it outstripped all (the other) lights—

910 That splendour of lightning which shone over the spirits, so that Adam gained from that Light (his) knowledge (of God).

The hand of Seth gathered that which grew from Adam: therefore Adam, when he saw that (Light in him), made him his vicar.

Since Noah had enjoyment of that Jewel, he showered pearls (of Divine wisdom) in the air of the Sea of Soul.

From (possession of) that mighty radiance the spirit of Abraham went fearlessly into the flames of the fire.

When Ismá'íl (Ishmael) fell into the stream thereof, he laid his head before his (Abraham's) flashing knife.

[1] *I.e.* riders of supreme dexterity.

The soul of David was heated by its rays: iron became soft 915
in his hand-loom[1].

When Solomon was suckled on (the milk of) union with it, the demon became a thrall to his command and obedient.

When Jacob bowed his head (in submission) to the (Divine) destiny, it (the Light) illumined (gladdened) his eye with the scent of his (lost) son.

When the moon-faced Joseph beheld that Sun, he became so wide-awake (wise) in the interpretation of dreams.

When the rod drank water (was imbued with the influence of the Light) from the hand of Moses, it made one mouthful of Pharaoh's empire.

When Jesus, the son of Mary, found its ladder, he sped to the 920
topmost height of the Fourth Dome (of Heaven).

When Mohammed gained that Kingdom and Felicity, he in a moment clave the disk of the moon in two halves.

When Abú Bakr became a signal example of (God's) favour, he became the Companion of such a King (as Mohammed) and (received the name) *Ṣiddíq*[2].

When 'Umar became distraught with that Beloved, he became a *Fárúq* (discerner)[3], like the heart, between truth and falsehood.

When 'Uthmán became the fountain of that clear (Essence), he was light overflowing and became *Dhu 'l-Núrayn* (Lord of the Two Lights)[4].

When at (the sight of) its countenance Murtaẓá ('Alí) began 925
to scatter pearls (of spiritual truth), he became the Lion of God in the pasture of the soul.

When Junayd received that support (which he received) from its army, his *maqámát* (stages of progress in the mystical life) became innumerable.

Báyazíd saw the way into its superabundance, and heard from God (heard God bestow upon him) the name, "Pole of the Gnostics."

When Karkhí became the guard of its city, he became the vicar of (Divine) love and inspired by the Divine breath.

The son of Adham joyously rode his steed towards it, and became the supreme sovereign of justice.

And that (famous) Shaqíq by cleaving (traversing) that vener- 930
able Way became a sun of (clear) judgement and keen-sighted.

Hundreds of thousands of hidden (spiritual) kings are holding their heads high (in the region) beyond this world;

[1] For *dastbáf* cf. I. 492 and II. 2651, and for the metaphor Ka'b b. Zuhayr in Nöldeke's *Delectus*, p. 144, v. 55. God taught David the art of making coats of mail (Qur'án, xxi, 80).

[2] *I.e.* "exceedingly veracious."

[3] Fárúq was a title given to 'Umar.

[4] He was so named because he had married two daughters of the Prophet.

Because of God's jealousy their names remained hidden: every beggar did not pronounce their names.

By the truth of that Light and by the truth of those illumined ones who are as fishes in that Sea—

'Tis not fitting if I call it the Sea of the Soul and the Soul of the Sea: I am seeking a new name for it;—

935 By the truth of that That from which this and that are (derived), and in relation to which (all) kernels are as rinds,

(I swear) that the (good) qualities of my fellow-servant and friend exceed my description (of them) a hundredfold.

That which I know of the (spiritual) endowments of that comrade (of mine) would not be believed by thee: what shall I say, O noble (king)?"

The King said, "Now speak of your own (case); how long will you speak of what concerns this or that one?

What do you possess and what have you gained? What pearls have you fetched from the bottom of the Sea?

940 On the day of death this sense-perception of yours will vanish: have you the spiritual light that should be the companion of your heart?

When dust shall fill these eyes in the tomb, have you that which will make the grave bright?

At the time when your hands and feet shall be torn in shreds, have you wings and plumes that your spirit may fly aloft?

At the time when this animal soul is no more, it behoves you to set the everlasting spirit in its place.

The stipulation of (implied in) *he that comes with good (shall be rewarded tenfold)* does not consist in doing (good); it consists in bringing this good to the presence of God.

945 You have a substance (essence) human or asinine (bestial): (bring that to God): how can you bring (to Him) these accidents (of word or deed) which have passed away?

As regards these accidents of prayer and fasting—since (that which) does not endure for two moments becomes naught—

'Tis impossible to carry over the accidents (into another state); but they (may) take away diseases (defects) from the substance,

So that the substance becomes changed by means of this accident, as when disease is removed by abstinence.

By exertion abstinence, (which is) the accident, becomes the substance: through abstinence the acrid mouth becomes (sweet as) honey.

950 Land, through sowing, is turned into ears of corn; remedies for the hair turn the hair into chains (make it long and curly).

Conjugal intercourse was the accident; it passed away, and the substance, (which is) the child, was produced from us.

The mating of horse or camel is the accident; the object is the birth of the colt, (which is) the substance.

Similarly, the planting of the garden is the accident; the produce of the garden became the substance—behold the object (for which the garden was planted)!

Regard, also, the practice of alchemy as the accident; if a substance is produced by that alchemy, bring (it into view).

Burnishing is the accident, O prince; from this accident is born the substance, purity.

Do not say, then, 'I have done deeds'; show the income (fruit) of those accidents, do not evade (my request).

This attribution of qualities is (only) an accident. Be silent: do not kill for sacrifice the goat's shadow!"

The slave said, "O King, the mind cannot but despair[1] if you say that accidents are not carried over.

O King, there is nothing but despair for the servant (of God), if the accident that has gone is not coming back.

If there were no carrying over and resurrection of accidents, action would be vain and words (mere) babble.

These accidents are carried over in another guise: the resurrection of everything mortal is another (mode of) existence.

The carrying over of everything is just as befits it[2]: what befits the herd is its drover.

At the time of the Resurrection every accident has a (particular) form, and the form of every accident has a turn (of appearing before God).

Look on thyself. Wert not thou an accident—the movement of copulation, and copulation with a purpose?

Look on houses and edifices: they were as tales in the (mind of) the architect.

Such-and-such a house, which seemed to us beautiful, of which the hall, roof, and door were well-proportioned—

('Twas) the accident (design) and ideas (proceeding) from the architect (that) brought the tools and pillars (into existence) from (their respective) handicrafts.

What but some fancy and accident and idea is the origin and source of every handicraft?

Look disinterestedly on all the (various) parts of the world: they are not the result of (anything) except accident.

The beginning, which is thought, comes to an end in action; know that in such wise was the construction of the world in eternity.

The fruits are first in the mind's thought, (but only) at the last do they become manifest actually:

When you have done work (and) planted the tree—at the end (when the fruit appears) you read the first words.

[1] Literally, "it is not without despair of the understanding."

[2] *I.e.* everything is carried over into the form of existence that is suitable to its nature.

Although its boughs, leaves, and roots are first, (yet) all those are sent for the sake of the fruit.

Hence that hidden Thought which was the brain (core) of those (nine) heavens was in the end the lord of *lawlák*[1].

975 This discussion and talk are (involve) the carrying over of accidents; this lion and jackal are (examples of) the carrying over of accidents.

Indeed, all created beings were accidents (once), so that in this sense (the text) was revealed—*Did there not come...?*

Whence arise those accidents? From ideas. And whence arise these ideas? From thoughts.

This world is one thought (emanating) from the Universal Intellect: the Intellect is like a king, and the ideas (are his) envoys.

The first world is the world of probation; the second world is the (world of) recompense for this and that.

980 Thy servant, O King, commits a sin: that accident becomes (a substance, namely) chains and prison.

When thy slave performed goodly service, did not that accident become a robe of honour in the battle (between the flesh and the spirit)?

This accident with the substance (belonging to it) is egg and bird: this is produced by that, and that by this, in succession."

The King said, "Take the meaning (to be) so: (why then) have these accidents of yours not produced any substance?"

"(Divine) Wisdom," replied the slave, "has kept it concealed, in order that this world of good and evil may be a mystery,

985 Because, if the (substantial) forms of thought were to become manifest, infidel and believer (alike) would speak naught but praise (of God).

Then, were this clearly seen, O King, not hidden, and were the mark of religion or infidelity (visible) on the forehead,

How would there be idol and idolater in this world? How would any one have the stomach[2] to mock (at holy things)?

Then this world of ours would be (like) the Resurrection: who commits sin and wrong at the Resurrection?"

The King said, "God has veiled the retribution of evil, but (only) from the vulgar, not from His own elect.

990 If I entrap one Amír, I keep it hidden from the (other) Amírs, (but) not from the Vizier.

God, then, has shown to me the retribution of work and myriads of the (substantial) forms of actions.

[1] *I.e.* the Prophet Mohammed regarded as the final cause of the Creation. *Lawlák* ("but for thee") refers to God's words, "But for thee I should not have created the heavens."

[2] Literally, "gall-bladder."

Give a sign (outwardly), for I know all: the cloud does not veil the moon from me."

The slave said, "Then what is the object of my speaking, since thou knowest what is (the real nature of) that which has been?"

The King said, "The wisdom (of God) in making the world manifest (was) that the (thing) known should come forth (to be seen) plainly.

Until He made visible that which He knew, He did not lay upon the world the pain of parturition and the throes (thereof).

You cannot sit inactive for one moment: (you cannot rest) till some badness or goodness has issued from you.

These demands (cravings) for action were appointed in order that your inward consciousness should come clearly into (outward) view.

How, then, should the reel, which is the body, become still, when the thread's end, which is the mind, is pulling it?

The sign of that pulling is your anguish: to be inactive is to you like the death-agony.

This world and that world are for ever giving birth: every cause is a mother, the effect is born (from it as) a child.

When the effect was born, that too became a cause, so that it might give birth to wondrous effects.

These causes are generation on generation, but it needs a very well illumined eye (to see all the links in their chain)."

The King, in conversation with him, arrived at this point, that he saw from him a sign (which was) not apparent.

If that searching King saw (such a sign), 'tis not strange; but we are not permitted to mention it.

When that (other) slave came from the warm bath, that King and lofty personage called him to his presence,

(And) said, "Health (to you)! Lasting happiness be yours![1] You are very fine and elegant and good-looking.

Oh, alas! If there were not in you that which so-and-so says about you,

Whoever beheld your face would become glad; the sight of you would be worth the empire of the world."

He said, "O King, utter some hint of what that miscreant[2] said about me."

The King said, "In the first place he described you as double-faced, saying that you are ostensibly a remedy (but) secretly a disease."

When he heard from the King the malice of his companion, at once the sea of his anger surged up.

That slave foamed and reddened, so that the billows of his vituperation exceeded (all) bounds.

[1] Or possibly, "May (the wish) 'lasting happiness' come true for you!"
[2] Literally, "he whose religion is corrupt."

He said, "From the first moment that he was associated with me, he was a great eater of dung[1], like a dog in (time of) famine."

As he satirised him moment after moment (continuously), like a bell, the King put his hand on his (the slave's) lips, saying, "Enough!"

1015 He said, "I know you from him by that (which you have spoken): in you the spirit is foul, and in your companion (only) the mouth.

Therefore do you sit far off, O foul-spirited one, that he may be the commander and you under his command."

It is (said) in the Ḥadíth (Traditions of the Prophet): "Know, sire, that glorification (of God) from hypocrisy is like the verdure on a midden."

Know, then, that a fair and goodly form with bad qualities (within) is not worth a farthing;

And though the form be despicable and unpleasing, (yet) when his (that person's) disposition is good, die at his feet!

1020 Know that the outward form passes away, (but) the world of reality remains for ever.

How long will you play at loving the shape of the jug? Leave the shape of the jug; go, seek the water.

You have seen its (outward) form, you are unaware of the reality; pick out from the shell a pearl, if you are wise.

These shells of bodies in the world, though they all are living by (grace of) the Sea of Soul—

Yet there is not a pearl in every shell: open your eyes and look into the heart of each one,

1025 And pick out what that one has and what this, because that costly pearl is seldom found.

If you go (turn your attention) to the form, by external appearance a mountain is a hundred[2] times as much as a ruby in bigness;

Also, in respect of form, your hands and feet and hair are a hundred times as much as the contour of the eye;

But this (fact) is not hidden from you, that the two eyes are the choicest of all (your) members.

By one thought that comes into the mind a hundred worlds are overturned in a single moment.

1030 If the body of the Sultan is, in form (appearance), one (only), (yet) hundreds of thousands of soldiers run behind (it).

Again, the figure and form of the excellent King are ruled by one invisible thought.

Behold people without end who, moved by one thought, have gone over the earth like a flood;

[1] *I.e.* "very scurrilous."

[2] "Hundred," of course, is not to be taken in its strict numerical sense.

Small is that thought in the people's eyes, but like a flood it swallowed and swept away the world.

So, when you see that from a thought every craft in the world (arises and) subsists—

(That) houses and palaces and cities, mountains and plains 1035
and rivers,

Earth and ocean as well as sun and sky, are living (derive their life) from it as fishes from the sea—

Then why in your foolishness, O blind one, does the body seem to you a Solomon, and thought (only) as an ant?

To your eye the mountain appears great: (to you) thought is like a mouse, and the mountain (like) a wolf.

The (material) world in your eyes is awful and sublime: you tremble and are frightened at the clouds and the thunder and the sky,

While in regard to the world of thought, O less (lower) than 1040
the ass, you are secure and indifferent as a witless stone,

Because you are a (mere) shape and have no portion of intelligence; you are not of human nature, you are an ass's colt.

From ignorance you deem the shadow to be the substance: hence to you the substance has become a plaything and of slight account.

Wait till the Day when that thought and phantasy unfolds its wings and pinions without any veil (encumbrance).

You will see that the mountains have become like soft wool, (and that) this Earth of hot and cold has become naught;

You will see neither the sky nor the stars nor (any) existence 1045
but God, the One, the Living, the Loving.

Here is a tale, (be it) true or false, to illustrate (these) truths.

How the (King's) retainers envied the favourite slave.

A King had, of his grace, preferred a certain slave above all his retinue.

His allowance was the stipend of forty Amírs; a hundred Viziers would not see (receive) a tenth of its amount.

Through the perfection of (his) natal star and prosperity and fortune he was an Ayáz, while the King was the Maḥmúd of the time.

His spirit in its origin, before (the creation of) this body, was 1050
near-related and akin to the King's spirit.

(Only) that matters which has existed before the body; leave (behind you) these things which have newly sprung into being.

That which matters belongs to the knower (of God), for he is not squinting: his eye is (fixed) upon the things first sown.

That which was sown as wheat (good) or as barley (relatively evil)—day and night his eye is fastened on that place[1] (where it was sown).

[1] Literally, "(deposited as) a pledge in that place."

Night gave birth to nothing but what she was pregnant withal: designs and plots are wind, (empty) wind.

1055 How should he please his heart with fair designs who sees the design of God (prevailing) over them?

He (who trusts in his own devices) is laying a snare within the snare (of God): by your life, neither this (snare) will escape (destruction) nor will that (man).

Though (in the meanwhile) a hundred herbs grow and fade, there will grow up at last that which God has sown.

He (the cunning man) sowed new seed over the first seed; (but) this second (seed) is passing away, and (only) the first is sound (and enduring).

The first seed is perfect and choice; the second seed is corrupt and rotten.

1060 Cast away this contrivance of yours before the Beloved—though your contrivance indeed is of His contriving.

That which God has raised (and that alone) has use: what He has at first sown at last grows.

Whatever you sow, sow for His sake, inasmuch as you are the Beloved's captive, O lover.

Do not hang about the thievish fleshly soul and its work: whatsoever is not God's work is naught, naught.

(Sow the good seed) ere the Day of Resurrection shall appear and the night-thief be shamed before Him whose is the Kingdom,

1065 With the goods stolen by his contrivance and craft (still) remaining on his neck at the Day of Judgement.

Hundreds of thousands of minds may jump together (conspire) to lay a snare other than His snare;

(But) they only find their snare more grievous (to themselves), (for) how can straws show any power (of resistance) against the wind?

If you say, "What was the profit of (our created) being?" (I reply), "There is profit in your question, O contumacious one.

If this question of yours has no profit, why should I listen to it in vain and fruitlessly?

1070 And if there are many profits in your question, then why, pray, is the world unprofitable?

And (again), if from one standpoint the world is unprofitable, from other standpoints it is advantageous.

If your profit is no profit to me, (yet) since it is a profit to you, do not withdraw from it."

The beauty of Joseph profited a (whole) world (of people), though to his brethren it was a vain superfluity.

The melodies of David were so dear (to the faithful), but to the interdicted (unbeliever) they were (no more than) the noise of wood.

The water of the Nile was superior to the Water of Life, but to the interdicted and unbelieving it was blood.

To the true believer martyrdom is life; to the hypocrite it is death and corruption.

Tell (me), what single blessing is there in the world, from which some group of people is not excluded?

What profit have the ox and the ass in sugar? Every soul has a different food;

But if that food is accidental to it (and not according to its real nature), then admonition is the (proper) correction for it.

As (in the case of) one who from disease has become fond of (eating) clay—though he may suppose that that (clay) is indeed his (natural) food,

He has (in reality) forgotten his original food and has betaken himself[1] to the food of disease.

Having given up honey, he has eaten poison; he has made the food of disease (to be his nourishment) as (though it were) fat.

Man's original food is the Light of God: animal food is improper for him;

But, in consequence of disease, his mind has fallen into this (delusion), that day and night he should eat of this water and clay.

(He is) pale-faced, weak-footed, faint-hearted—where is the food of *by Heaven which hath* (*starry*) *tracks*?

That is the food of the chosen ones of the (Divine) sovereignty; the eating thereof is (done) without throat or instrument.

The food of the (spiritual) sun is (derived) from the light of the (celestial) Throne; (the food that belongs) to the envious and devilish is (derived) from the smoke of the (terrestrial) carpet.

God said concerning the martyrs, *they are* (*alive with their Lord*) *receiving sustenance*. For that food there was neither mouth nor dish.

The heart is eating a (particular) food from every single companion; the heart is getting a (particular) excellence from every single (piece of) knowledge.

Every human being's (outer) form is like a cup; (only) the (spiritual) eye is a percipient of his (or her) reality.

You eat (receive) something from meeting with any one, and you carry away something from conjunction with any associate.

When planet comes into conjunction with planet, the effect appropriate to them both is assuredly produced,

As (for example) the conjunction of man and woman brings to birth the human being, and (as) sparks arise from the conjunction of stone and iron;

And (as) from the conjunction of earth with rains (there are produced) fruits and greenery and sweet herbs;

[1] Literally, "has turned his face."

1095 And (as) from the conjunction of green things (plants and verdant spots) with man (there is produced) joy of heart and carelessness and happiness;

And (as) from the conjunction of happiness with our souls are born our goodness and beneficence.

Our bodies become capable of eating and drinking when our desire for recreation (in the open air) is satisfied.

Redness of countenance is (derived) from the conjunction of blood (with the face); blood is (derived) from the beautiful rose-coloured sun.

Redness is the best of (all) colours, and that is (born) of the sun and is arriving (to us) from it.

1100 Every land that has been conjoined with Saturn has become nitrous and is not the place for sowing.

Through concurrence power comes into action[1], as (in the case of) the conjunction of the Devil with hypocrites.

These spiritual truths without (possessing) any (worldly) pomp and grandeur, have pomp and grandeur from the Ninth Heaven.

The pomp and grandeur belonging to (the world of) creation is a borrowed (adventitious) thing; the pomp and grandeur belonging to the (world of) Command[2] is an essential thing.

For the sake of (earthly) pomp and grandeur they endure abasement; in the hope of glory they are happy in (their) abasement.

1105 In the hope of a ten days' (transient) glory (full) of annoyance, they have made their necks, from anxiety, (thin) as a spindle.

How do not they come to this place where I am?—for in this (spiritual) glory I am the shining Sun.

The rising-place of the sun is the pitch-coloured tower (of heaven), (but) my Sun is beyond (all) rising-places.

His "rising-place" (is only) in relation to His motes: His essence neither rose nor set.

I who am left behind (surpassed in eminence) by His motes am (nevertheless) in both worlds a sun without shadow.

1110 Still, I am revolving round the Sun—'tis wonderful; the cause of this is the majesty of the Sun.

The Sun is acquainted with (all secondary) causes; at the same time the cord of (all secondary) causes is severed from Him[3].

Hundreds of thousands of times have I cut off (abandoned) hope—of whom? Of the Sun? Do you believe this?

Do not believe of me that I can endure to be without the Sun, or the fish to be without water;

[1] *I.e.* what is potential becomes actual.
[2] The supersensible world.
[3] *I.e.* He is independent of them.

And if I become despairing, my despair is the objective manifestation of the Sun's work, O goodly (friend).

How should the objective manifestation of the work be cut off 1115
from the very self of the Worker? How should any object of (contingent) being pasture on (derive existence from) aught but (Absolute) Being?

All (contingent) beings pasture on this Meadow, whether they be Buráq or Arab horses or even asses;

And he that has not regarded (all) becomings (movements and changes) as (proceeding) from that Sea, at every instant turns his face towards a new point of orientation.

He has drunk salt water from the sweet Sea, so that the salt water has made him blind.

The Sea is saying, "Drink of my water with the right hand, O blind one, that thou mayst gain sight."

Here "the right hand" is right opinion, which knows con- 1120
cerning (both) good and evil whence they are.

O lance, there is a Lancer[1], so that sometimes thou becomest straight, sometimes (bent) double.

Through love of Shams-i Dín (the Sun of the Religion) I am without claws (powerless); else would not I make this blind one see?

Hark, O Light of the Truth, Ḥusámu'ddín, do thou speedily heal him, to the confusion of the eye of the envious;

(Heal him with) the quick-acting tutty of majesty, the darkness-killing remedy of the recalcitrant,

Which, if it strike on the eye of the blind man, will dispel 1125
from him a hundred years' darkness.

Heal all the blind ones except the envious man who from envy is bringing denial against thee.

To thy envier, though it be I, do not give life, (but let me alone) so that I may be suffering the agony of (spiritual) death even as he is.

(I mean) him that is envious of the Sun and him that is fretting at the existence of the Sun.

Look you, this is the incurable disease which he has, alas; look you, this is one fallen for ever to the bottom of the pit.

What he wants is the extinction of the Sun of eternity. Tell 1130
(me), how should this desire of his come to pass?

The falcon (seeker of God) is he that comes back to the King; he that has lost the way is the blind falcon.

It lost the way and fell into the wilderness; then in the wilderness it fell amongst[2] owls.

It (the falcon) is wholly light (derived) from the Light of (Divine) approval, but the marshal, Fate[3], blinded it.

[1] Literally, "one who turns or wields the lance."
[2] Literally, "beside."
[3] Literally, "the (Divine) destiny."

He threw dust in its eyes and took it (far) away from the (right) road; he left it amidst owls and (in) the wilderness.

1135 To crown all[1], the owls attack it and tear its lovely wing-feathers and plumes.

A clamour arose amongst the owls—"Ha! the falcon has come to seize our dwelling-place."

('Twas) as (when) the street-dogs, wrathful and terrifying, have fallen upon the frock of a (dervish) stranger.

"How am I fit," says the falcon, "for (consorting with) owls? I give up to the owls a hundred wildernesses like this.

I do not wish to stay here, I am going, I will return to the King of kings.

1140 Do not kill yourselves (with agitation), O owls, for I am not settling (here): I am going home.

This ruin is a thriving abode in your eyes; for me, however, the King's fore-arm is the place whither one returns."

The owl (that was warning the others) said, "The falcon is plotting to uproot you from house and home.

He will seize our houses by cunning, he will tear us out of our nests by (his) hypocrisy.

This devotee of guile pretends to be perfectly satisfied (with what he has); by God, he is worse than all the greedy together.

1145 From greediness he eats clay as (if it were) date-syrup: O friends, do not entrust the sheep's tail to the bear.

He is boasting of the King and the King's hand, in order that he may lead us astray[2], simple-minded as we are.

How, indeed, should a petty bird be the congener of the King? Do not listen to him, if you have (even) a little understanding.

Is he the King's or the Vizier's congener? Is garlic at all suitable to sweetmeat made with walnut kernels?

(As for) his saying, from deceit and feint and artifice, 'The King with his retinue is searching after me,'

1150 Here's an absurd[3] mad fancy for you, here's a vain boast and a snare to catch blockheads!

Any one who believes this—'tis because of (his) foolishness: how is a slender little bird fit for (friendship with) royalty?

If the smallest owl should strike at his brain, where is succour for him from the King?"

The falcon said, "If a single feather of mine be broken, the King of kings will uproot the (whole) owlery.

What is an owl? Even if a falcon vex my heart and maltreat me,

1155 The King will heap up in every lowland and highland hundreds of thousands of stacks of falcons' heads.

[1] Literally, "any small thing put on the top of a load," "a last straw."
[2] Literally, "take us from the (right) road."
[3] Literally, "unacceptable."

His favours keep watch over me; wherever I go, the King is (following) behind.

The phantasy of me is abiding in the King's heart: sick (would be) the King's heart without the phantasy of me.

When the King bids me fly in His Way I fly up to the heart's zenith, like His beams.

I fly as a moon and sun, I rend the curtains of the skies.

The light of intellects is from my thought; the bursting forth 1160
of heaven (into existence) is from my original nature.

I am a falcon, and (yet) the *humá* becomes lost in amazement at me: who is an owl, that it should know my secret?

For my sake the King bethought him of the prison (this world), and set free hundreds of thousands of those in bondage.

He made me familiar with the owls for a moment, and by means of my breath (words) he made the owls (to be) falcons.

Oh, happy (is) the owl that in my (soaring) flight (towards God) had the good fortune to apprehend[1] my mystery.

Cling to me, that ye may become exultant (enjoying bliss), 1165
(and that) ye may become royal falcons, although ye are owls.

He that is dear to such a King—wheresoever he light, why should he be a stranger?

Any one for whose pain the King is the remedy—though he wail like the reed (flute), he is not without plenty.

I am the owner of the (spiritual) kingdom, I am not a lickspittle: the King is beating the falcon-drum for me from the shore[2].

My falcon-drum is the call, '*Return!*' God is my witness in despite of adversary.

I am not a congener of the King of kings—far be it from 1170
Him!—but I have light from Him in (His) self-manifestation.

Homogeneity is not in respect of form and essence: water becomes homogeneous with earth in the plant.

Wind (air) becomes homogeneous with fire in consistency; wine at last[3] becomes homogeneous with the constitution (of the body).

Since my *genus* is not the *genus* of my King, my ego has passed away (*faná*) for the sake of His ego.

Inasmuch as my ego passed away, He remained alone: I roll at the feet of His horse, like dust.

The (individual) soul (self) became dust, and the (only) signs 1175
of it are the mark of His feet on its dust.

Become dust at His feet for the sake of this mark, in order that you may become the crown on the head of the lofty.

Let not my form beguile you: partake of my dessert before my departure."

[1] Literally, "from good fortune apprehended."
[2] Literally, "from the farther side," *i.e.* from the world beyond.
[3] *I.e.* after it has been digested and assimilated.

Oh, (there is) many a one whom the form waylaid: he aimed at the form (of the holy man) and (in reality) struck at God.

After all, this soul is joined to the body, (but) has this soul any likeness to the body?

1180 The sparkle of the eye's light is paired with the fat[1]; the light of the heart is hidden in a drop of blood;

Joy (has its seat) in the kidneys, grief in the liver; intellect, (bright) as a candle, inside the brain in the head.

These connexions are not without a how and a why, (but) as regards knowledge of the why (our) minds are impotent.

The Universal Soul came into contact with the partial (individual) soul, and the (latter) soul received from it a pearl and put it into its bosom.

Through that touch on its bosom the (individual) soul became pregnant, like Mary, with a heart-beguiling Messiah,

1185 Not the Messiah who is (a traveller) on land and water, (but) the Messiah who is beyond (the limitation of) measuring (space).

So when the soul has been impregnated by the Soul of soul, by such a soul the world is impregnated.

Then the world gives birth to another world, and displays to this congregated people a place of congregation (for the realities which are raised to life).

Though I should speak and recount till the Resurrection, I lack the power to describe this (spiritual) resurrection.

These sayings (of mine), indeed, are really an "O Lord" (a prayer addressed to God); the words are the lure for the breath of a sweet-lipped One[2].

1190 How, then, should he (that seeks the answer) fail (to pray)? How should he be silent, inasmuch as "Here am I" is (always) coming in response to his "O Lord"?

It is a "Here am I" that you cannot hear, but can taste (feel and enjoy) from head to foot[3].

How the thirsty man threw bricks from the top of the wall into the stream of water.

On the bank of the stream there was a high wall, and on the top of the wall a sorrowful thirsty man.

The wall hindered him from (reaching) the water; he was in distress for the water, like a fish.

Suddenly he threw a brick into the water: the noise of the water came to his ear like spoken words,

1195 Like words spoken by a sweet and delicious friend: the noise of the water made him drunken as (though it were) wine.

[1] *I.e.* the white of the eye.
[2] *I.e.* they seek to capture the Divine answer to prayer.
[3] *I.e.* it is a mystical experience absorbing every sense and faculty.

From the pleasure of (hearing) the noise of the water, that sorely tried man began to hurl and tear off bricks from that place.

The water was making a noise, that is to say, (it was crying), "Hey, what is the advantage to you of this hurling a brick at me?"

The thirsty man said, "O water, I have two advantages: I will nowise refrain from this work.

The first advantage is (my) hearing the noise of the water, which to thirsty men is (melodious) as a rebeck.

The noise thereof has become (to me) like the noise of (the 1200
trumpet of) Isráfíl: by this (noise) life has been transferred (restored) to one (that was) dead;

Or (it is) like the noise of thunder in days of spring—from it (the thunder) the garden obtains so many (lovely) ornaments;

Or like the days of alms to a poor man, or like the message of deliverance to a prisoner.

'Tis like the breath of the Merciful (God) which, without mouth, comes to Mohammed from Yemen;

Or 'tis like the scent of Aḥmad (Mohammed), the Apostle (of God), which in intercession comes to the sinner;

Or like the scent of beauteous, graceful Joseph, (which) 1205
strikes upon the soul of lean Jacob.

The other advantage is that, (with) every brick I tear off this (wall), I come (nearer) to *running water*,

Since by diminution of the bricks the high wall becomes lower every time that one is removed[1].

The lowness (destruction) of the wall becomes a means of access (to the water); separation from it is the remedy bringing about a union (with the water)."

The tearing away of the adhesive (firmly joined) bricks is (analogous to) prostration (in prayer): (it is) the cause of nearness (to God), for (God has said), '*And prostrate thyself and draw near* (*to Me*).'

So long as this wall is high-necked (lofty and proud), it is an 1210
obstacle to this bowing of the head (in prayer).

'Tis impossible to perform the prostration on the Water of Life, until I gain deliverance from this earthly body.

The more thirsty any one on the top of the wall is, the more quickly does he tear off the bricks and turfs.

The more any one is in love with the noise of the water, the bigger clods does he tear away from the barrier.

He, at the noise of the water, is filled with wine (ecstasy) up to the neck, (while) the stranger (to love) hears nothing but the sound of the splash.

[1] Literally, "every time that he (the dilapidator) tore off (a brick)."

1215 Oh, blest is he that deems his early days an opportunity to be seized, and pays his debt—

In the days when he has the power, (when) he has health and strength of heart and vigour,

And (when) that season of youth, like a garden green and fresh, is bringing (to ripeness) produce and fruit without any stint;

(When) the fountains of strength and lust (are) flowing, (so that) thereby the soil of the body is made verdant;

(When he is still like) a well-kept house, with its roof very lofty, its sides (walls) symmetrical, without buttressing[1] and clamps—

1220 Ere the days of eld arrive and bind your neck *with a halter of palm-fibres*;

(Ere) the soil becomes nitrous (barren), crumbling, and poor —never did good herbage grow from nitrous soil;

(When) the water of strength and the water of lust (is) cut off, and he has no profit from himself or others:

The eyebrows fallen down like a crupper-strap; the eyes grown moist and dim;

The face, from wrinkling, like the back of a lizard; speech and taste and teeth gone out of use;

1225 The day late, the ass lame, and the way long; the shop ruined and the business in disorder[2];

The roots of bad habit firmly set, and the power to tear them up decreased.

How the Governor commanded a certain man, saying, "Root up the thornbush which you have planted on the road."

As (for example) that callous fair-spoken person planted a thornbush in the middle of the road.

The wayfarers reproached him and oftentimes told him to dig it up: he dug it not up.

Every moment the thornbush was growing bigger: the people's feet were streaming with[3] blood from its pricks.

1230 The people's clothes were being rent by the thorns: the feet of the poor were being wounded pitiably.

When the Governor said to him with earnestness, "Dig this up," he replied, "Yes, I will dig it up some day."

For a long while he promised (to dig it up) to-morrow and to-morrow; (meantime) his thornbush became robust in constitution.

[1] Literally, the "mixture" (*contaminatio*) caused by the necessity of repairing and supporting the original framework.
[2] Literally, "gone out of order."
[3] Literally, "full of."

One day the Governor said to him, "O false promiser, go forward with my affair, do not creep back."

He replied, "O uncle, the days are between us[1]." "Make haste," said he, "do not put off payment of my debt."

You who say "To-morrow," be aware of this, that with every day that time is coming (and going),

That evil tree is growing younger, while this digger is waxing old and sorely distressed.

The thornbush (is) in (process of gaining) strength and (in) ascent; its digger (is) in (process of) aging and decline.

The thornbush every day and every moment is green and fresh; its digger is every day more sickly and withered.

It is growing younger, you older: be quick and do not waste your time!

Know that every single bad habit of yours is a thornbush: many a time, after all, have its thorns pierced your foot.

Many a time have you been wounded by your own (evil) habits—you have no sense, you are very senseless.

If to the wounding of other persons, which comes to pass from your evil nature,

You are indifferent, at any rate you are not (indifferent) to your own wounds: you are the torment of yourself and of every stranger.

Either take up the axe and strike like a man—like 'Alí, destroy this gate of Khaybar—

Or unite these thorns with the rosebush: unite the light of the friend (of God) with the (sensual) fire,

In order that his light may extinguish your fire, (and that) union with him may make your thorns roses.

You are like Hell, he is a true believer: the extinction of the fire (of Hell) by means of a true believer is possible.

Muṣṭafá (Mohammed) said concerning the speech of Hell, that on account of fear it begins humbly to entreat the true believer,

And says to him, "Pass quickly away from me, O king: hark, for thy light has taken away the burning of my fire."

Therefore the true believer's light is the death of the fire, because without an opposite the removal of the (other) opposite is impossible.

On the Day of Justice (Judgement) the fire will be the opponent of the light, since the former was aroused by (God's) wrath, the latter by (His) grace.

If you are wishing to remove the evil of the fire, direct the water of (Divine) mercy against the heart of the fire.

The true believer is the fountain of that water of mercy: the pure spirit of the well-doer is the Water of Life.

[1] *I.e.* "there is still some time before the account between us need be settled."

Hence your fleshly soul is fleeing from him, because you are of fire, (while) he (is) the water of the stream.

1255 Fire becomes fleeing from water for the reason that its fire (flame and heat) is ruined by water.

Your sense and thought are wholly of the fire; the sense of the Shaykh (spiritual guide) and his thought are the beauteous Light.

When the water of his light trickles on the fire, *chak chak* (a gnashing sound) rises from the fire, and it leaps up (in fury).

When it makes (the sound) *chak chak*, say you to it, "Death and woe (to thee)," in order that this hell, (which is) your fleshly soul, may become cold (quenched),

So that it may not burn your rose-garden, so that it may not burn your justice and well-doing.

1260 After that, anything that you sow will yield fruit (or flowers); it will yield anemones and wild roses and thyme.

Once more we are going wide of the straight way: turn back, O master—where is our way?

We were (engaged) in showing, O envious one, that your ass is lame and the place of alighting (journey's end) far off, (so you must be) quick.

The year has turned late; it is not sowing-time, (and you have produced) nothing except black shame[1] and foul deeds.

The worm has entered the root of the body's tree: it must be dug up and put in the fire.

1265 Hark and hark (again), O wayfarer! 'Tis late, life's sun is gone towards the pit (is about to set).

(During) these (one or) two brief days when you have (some) strength, (be) quick, flap your wings generously[2].

Devote this (small) amount of seed that you have remaining, in order that long life may grow from these (one or) two moments.

Whilst this jewelled lamp is not (yet) extinguished, see you trim its wick and (supply it with) oil immediately.

Beware! Do not say "To-morrow"—for (many) to-morrows have passed. Let not the days of sowing pass away altogether.

1270 Listen to my admonition that the body is a strong bond: put off the old, if you have desire for newness.

Shut the lips and open the palm filled with gold: leave off being a miser with the body, exhibit munificence.

Munificence is the abandonment of lusts and pleasures; no one who is sunken in lust rises up (again).

This munificence is a branch of the cypress of Paradise: woe to him that lets such a branch go from his hand!

[1] Literally, "blackness of face."
[2] *I.e.* exert yourself unsparingly in doing good works.

This abandonment of sensuality is *the firmest handle*: this branch draws the spirit up to Heaven.

(So act) that the branch of munificence, O righteous man[1], 1275
drawing you aloft may bear you to its origin.

You are Joseph (full) of beauty, and this world is as the well, and this rope (to draw you forth) is patience with (submission to) the command of God.

O Joseph, the rope is come: put your two hands upon it. Do not neglect the rope, (for) it has grown late.

Praise be to God, that this rope has been dangled, (and that) grace and mercy have been blended together,

So that you may behold the world of the new spirit, a world very manifest, (though) invisible.

This (phenomenal) world of non-existence has become like 1280
(real) existence, while that world of (real) existence has become very hidden.

The dust is on the wind: it is playing, it is making a false show and forming a veil.

This, which is busy (in appearance), is (really) idle and (superficial, like) a husk; and that which is hidden is its core and origin.

The dust is as a tool in the hand of the wind: deem the wind high and of high descent.

The gaze of the eye of dust falls on the dust; an eye that sees the wind is of another sort.

A horse knows a horse, because it (one horse) is associated 1285
(homogeneous with other horses); likewise (only) a rider knows the things appertaining to a rider.

The sensuous eye is the horse, and the Light of God is the rider: without the rider the horse itself is useless.

Therefore train the horse (so as to cure it) of bad habits; else the horse will be rejected before the King.

The horse's eye finds the way from the King's eye: without the King's eye its eye is in desperate plight.

The eye of horses, whithersoever you call it except to grass and pasture, says, "Nay, why (should we go)?"

The Light of God mounts (as a rider) on the sensuous eye, 1290
and then the soul yearns after God.

How should the riderless horse know the marks of the road? The King is needed (to ride it) in order that it may know the King's road.

Go towards a sense on which the Light is riding: that Light is a good companion for the sense.

The Light of God is an ornament to the light of sense: this is the meaning of *light upon light*.

[1] Literally, "O man of good religion."

The light of sense draws (a man) towards earth; the Light of God bears him aloft,

1295 Because sensible things are a lower world: the Light of God is (as) the sea, and the sense as a dew-drop.

But that which rides on it (on the sense) is not manifested save by good effects and words.

The sensuous light, which is gross and heavy, is hidden in the black of the eyes.

Inasmuch as you are not seeing the light of sense with (your) eye, how should you see the light of that religious one (the saint) with (your) eye?

The light of sense is hidden notwithstanding this grossness: how (then) should not that radiance be hidden which is pure (and subtle)?

1300 This world, like straws in the hand (sway) of the wind, (which is) the (world) unseen, has adopted helplessness as its (only) resource[1]; and the dispensation of the Unseen

Makes it now lofty, now low; makes it now sound (and whole), now broken;

Now carries it to the right, now to the left; now makes it roses, now thorns.

See (how) the Hand (is) hidden, while the pen is writing; the horse careering, while the Rider is invisible.

See the arrow flying, and the Bow not in sight; the (individual) souls manifest, and the Soul of souls hidden.

1305 Do not break the arrow, for it is the arrow of a King; it is not shot at long range (at random), it is from the thumb-stall of One who knows (how to hit the target).

God said, "*Thou didst not throw when thou threwest*": the action of God has precedence over (our) actions.

Break your own anger, do not break the arrow: the eye of your anger reckons milk (to be) blood.

Give the arrow a kiss and bring it to the King—the blood-stained arrow, wet with your blood.

That which is seen is helpless and confined and feeble; and that which is unseen is so fierce and uncontrollable.

1310 We are the (hunted) prey: to whom belongs such a (fearful) snare? We are the ball (for the blows) of the polo-bat—and where is the Batsman?

He tears, He sews: where is this Tailor? He blows, He burns: where is this Fire-kindler[2]?

At one hour He makes the true saint an unbeliever; at another hour He makes the (impious) deist an (orthodox) ascetic;

For the *mukhliṣ* (sincere worshipper) is in danger of the snare until he becomes entirely purged of self,

[1] Literally, "trade" or "practice."
[2] Literally, "one who throws naphtha."

Because he is (still) on the Way, and the brigands are numberless: (only) he escapes who is under God's safeguard.

(If) he has not become (selfless, like) a pure mirror, he is (no 1315
more than) *mukhliṣ*: (if) he has not caught the bird, he is (still) hunting;

(But) when the *mukhliṣ* has become *mukhlaṣ*[1], he is delivered: he has reached the place of safety and has won the victory.

No mirror (ever) became iron again; no bread (ever) became the wheat in the stack.

No full-grown grape (ever) became a young grape; no mature fruit (ever) became premature fruit.

Become mature and be far from (the possibility of) change for the worse: go, become the Light, like Burhán-i Muḥaqqiq.

When you have escaped from self, you have become wholly 1320
the proof (of God): when the slave (in you) has become naught, you have become the King.

[And if you wish to behold (this mystery) plainly, Ṣaláḥu'ddín has shown it forth: he has made the eyes to see and has opened (them).

From his eyes and mien every eye that hath the Light of *Hú* (God) has discerned (mystical) poverty.

The Shaykh (Ṣaláḥu'ddín) is one who, like God, acts without instrument, giving lessons to his disciples without anything said.][2]

In his hand the heart is submissive like soft wax: his seal makes (the impression) now (of) shame, now (of) fame.

The seal impressed on his wax is telling of the seal-ring; of 1325
whom, again, does the device tell, (which is) graven on the stone of the ring?

It tells of the thought of the Goldsmith—(all this) is a chain, every link (inserted) in another.

Whose voice is this echo in the mountains of (our) hearts? Sometimes this mountain is full of the voice, sometimes it is empty.

Wheresoever he is, he is the Sage, the Master—may his voice not forsake[3] this mountain!

There is a mountain that (only) doubles the voice; there is a mountain that makes it hundredfold.

At that voice and speech the mountain lets gush forth hundreds 1330
of thousands of springs of clear water.

[1] The *mukhliṣ* is he who worships devotedly, but regards his devotion as his own, while the *mukhlaṣ*, whom God has purged of self, attributes all his actions to God.

[2] Vv. 1321–23 are omitted in the two oldest MSS. As they refer to Ṣaláḥu'ddín Zarkúb (the Goldbeater), their insertion here was probably suggested by a misinterpretation of v. 1326.

[3] Literally, "not be quit of."

Inasmuch as that grace emanates (even) from the mountain, the waters in the springs become blood.

'Twas on account of that monarch of auspicious gait[1] that Mount Sinai was (turned to) rubies from end to end.

(All) the parts of the mountain received life and intelligence—after all, are we inferior to stone, O people?

Neither is there gushing from the soul a single spring, nor is the body becoming one of those clad in green;

Neither is there in it the echo of the cry of longing, nor the purity (born) of the draught of (wine bestowed by) the Cup-bearer.

Where is (so great) zeal, that they should entirely dig up such a mountain as this with axe and with pick?—

(In the hope that) maybe a Moon will shine upon its particles, (that) maybe the radiance of the Moon will find a way into it.

Inasmuch as the (temporal) Resurrection shall dig up the mountains, how shall it cast the shadow (of protection) over us?

How is this (spiritual) Resurrection inferior to that (temporal) Resurrection? That (temporal) Resurrection is the wound, and this (spiritual) Resurrection is as the plaster.

Every one that has seen (experienced) this plaster is safe from the wound: every evil one that has seen this good is a well-doer.

Oh, happy is the ugly one to whom the beauteous one has become a companion; alas for one of rosy countenance with whom autumn has consorted!

When lifeless bread is companioned with life, the bread becomes living and is turned into the substance of that (life).

Dark faggots become the companions of fire: the darkness departed, and all was turned into light.

When the dead ass fell into the salt-mine, it put aside asininity and mortality.

The baptism of Allah is the dyeing-vat of *Hú* (the Absolute God): therein (all) piebald things become of one colour.

When he (the mystic) falls into the vat, and you say to him, "Arise," he says in rapture, "I am the vat: do not blame (me)."

That "I am the vat" is the (same as) saying "I am God": he has the colour of the fire, albeit he is iron.

The colour of the iron is naughted in the colour of the fire: it (the iron) boasts of (its) fieriness, though (actually) it is like one who keeps silence.

When it has become like gold of the mine in redness, then without tongue its boast is "I am the fire."

It has become glorified by the colour and nature of the fire: it says, "I am the fire, I am the fire.

I am the fire; if thou have doubt and suspicion, make trial, put thy hand upon me.

[1] Moses.

I am the fire; if it seem dubious to thee, lay thy face upon my face for one moment."

When Man receives light from God, he is worshipped by the angels because of his being chosen (by God).

Also, (he is) worshipped by that one whose spirit, like the angel, has been freed from contumacy and doubt.

What fire? What iron? Close your lips: do not laugh at the 1355
beard of the assimilator's simile[1].

Do not set foot in the Sea[2], speak not of It: on the shore of the Sea keep silence, biting your lips (in amazement).

Though (one equal to) a hundred like me would not have the strength to bear the Sea, yet I cannot refrain from the drowning waters of the Sea.

May my soul and mind be a sacrifice to the Sea: this Sea has paid the blood-price of mind and soul.

I will march in It as long as my feet move; when feet remain not, I am (plunged) in It, like ducks.

An unrespectful person present is better than one absent: 1360
though the ring be crooked, is it not on the door?

O defiled in body, frequent[3] the tank: outside of the tank, how shall a man be cleansed?

The pure one who has been banished from the tank becomes far also from his purity.

The purity of this tank is infinite; the purity of bodies is of little weight,

Because the heart (though it) is a tank, yet in ambush (out of sight) it has a hidden channel to the Sea.

Your finite purity wants reinforcement; otherwise, number is 1365
diminished in (the course of) expenditure.

The water said to the defiled one, "Hasten (to come) into me." The defiled one said, "I feel shame before the water."

Said the water, "Without me how shall this shame go? Without me how shall this defilement be removed?"

Every defiled one who hides from the water is (an example of the saying that) "Shame hinders Faith."

The heart is muddied by the steps of the body's tank; the body is cleansed by the water of the heart's tanks.

Haunt the steps of the heart's tank, O son; take heed and 1370
always beware of the steps of the body's tank.

The sea of the body is dashing against the sea of the heart, (but) between them is *a barrier which they shall not cross*.

Whether you be straight (righteous) or crooked, always creep forwards to Him; do not creep backwards.

[1] *I.e.* do not mock the comparison by suggesting that it corresponds with the reality.

[2] *I.e.* leave the Sea of Divine Unity untouched and unprofaned by your comparisons.

[3] Literally, "move round about."

If in the presence of kings there be danger to life, yet they that aspire cannot refrain from (presence with) Him.

Since the King is sweeter than sugar, 'tis better that life should go (as a sacrifice) to (that) sweetness.

1375 O blamer (of lovers), safety be thine! O seeker of safety, thou art infirm[1].

My soul is a furnace: it is happy with the fire: 'tis enough for the furnace that it is the fire's house.

For Love, as (for) the furnace, there is something to be burned[2]: any one that is blind to this is not a furnace.

When the provision of unprovidedness has become your provision, you have gained life everlasting, and death is gone.

When the pain (of love) has begun to increase your (spiritual) joy, roses and lilies have taken possession of the garden of your soul.

1380 That which is the dread of others is your safety (safeguard): the duck is (made) strong by the river, the domestic fowl weak.

Once more have I become mad, O Physician! Once more have I become frenzied, O Beloved!

The rings (links) of Thy chain are multiform: every single ring gives a different madness.

The gift of every ring is (consists in) different forms: therefore I have a different madness at every moment.

So "Madness is of different forms"—this has become a proverb; especially (is it true) as regards the chain of this most glorious Prince.

1385 Such a madness has broken the bonds (of my reason) that all madmen would give me admonition.

How friends came to the madhouse for Dhu 'l-Nún—may God sanctify his honoured spirit!

It so happened to Dhu 'l-Nún the Egyptian that a new agitation and madness was born within him.

His agitation became so great that salt (bitterness) from it was reaching (all) hearts up to above the sky.

Beware, O (thou of) salty soil, do not put thy agitation beside (in comparison with) the agitation of the holy lords (saints).

The people could not endure his madness: his fire was carrying off their beards[3].

1390 When (that) fire fell on the beards of the vulgar, they bound him and put him in a prison.

There is no possibility of pulling back this rein, though the vulgar be distressed by this way[4].

[1] Literally, "having weak stays or handles."
[2] *I.e.* the dross of sensual qualities.
[3] *I.e.* in his ecstasy he had no regard for their formal religion.
[4] *I.e.* the way of mystical transport and ecstasy.

These (spiritual) kings have seen (themselves in) danger of their lives from the vulgar; for this multitude are blind, and the kings (are) without (a visible) mark.

When authority is in the hands of profligates, (a) Dhu 'l-Nún is inevitably in prison.

The great king rides alone! Such a unique pearl in the hands of children!

What pearl? (Nay), the Sea hidden in a drop, a Sun concealed 1395
in a mote.

A Sun showed itself as a mote, and little by little uncovered its face.

All motes vanished in it; the (whole) world became intoxicated by it and (then) became sober.

When the pen (of authority) is in the hand of a traitor, unquestionably Manṣúr[1] is on a gibbet.

When this affair (dominion) belongs to the foolish, the necessary consequence is (that) *they kill the prophets*.

Through folly the people who had lost the (right) way said 1400
to the prophets, "*Lo, we augur ill from you.*"

See the ignorance of the Christian appealing for protection to the Lord who was suspended (on the Cross)!

Since, according to his (the Christian's) belief, He was crucified by the Jews, how then can He protect him?

Inasmuch as the heart of that King (Jesus) bleeds on account of them (the Christians), how should there be (for them) the inviolable defence of *whilst thou art amongst them*?

To the pure gold and to the goldsmith the danger from the false counterfeiter is greater (than from any one else).

Josephs are concealed on account of the jealousy of the ugly, for 1405
because of enemies the beautiful live in the fire (of tribulation).

Josephs are in the pit through the guile of (their) brethren, who from envy give Joseph to the wolves.

What happened to Joseph of Egypt on account of envy? This envy is a big wolf in covert.

Of necessity, kind Jacob always had fear and dread for Joseph because of this wolf.

The outward (visible) wolf, indeed, did not prowl about (approach) Joseph; (but) this envy has actually surpassed wolves (in malignity).

This wolf dealt its wound, and by way of specious excuse 1410
came (the words), "*Lo, we went to compete with one another.*"

Hundreds of thousands of wolves have not this cunning; (but) this wolf will at last be put to shame—stop (and see)!—

Because on the Day of Bale the envious will without doubt be (raised from the dead and) brought together (to Judgement) in the shape of wolves.

[1] Ḥalláj.

The resurrection of the greedy vile eater of carrion (unlawful food) will be in the shape of a hog on the Day of Reckoning.

Adulteris (erit) foetor membri latentis; wine-drinkers will have stinking mouths.

1415 The hidden stench that was reaching (only) to (people's) hearts will become sensible and manifest at the Resurrection.

The being of Man is a jungle: be on your guard against this being, if you are of that (Divine) Breath.

In our being there are thousands of wolves and hogs; (there is) goodly and ungoodly and fair and foul.

To the disposition that is preponderant belongs the decision (as to what you are): when the gold is more than the copper, it (the mixture) is gold.

The manner of acting that preponderates in your nature—in that same form you must needs rise (from the dead).

1420 At one hour a wolf enters into Man, at another hour a moon-like beauty with the face of Joseph.

Good and hateful qualities pass from bosoms into bosoms by a hidden way;

Nay, indeed, wisdom and knowledge and excellence pass from Man into the ox and the ass.

The stumbling (restive) horse becomes smooth-paced and docile; the bear dances, the goat also salaams.

Volition has passed from human beings into the dog, so that he has become a shepherd or a hunter or a guardian (of the house).

1425 Into the dog of the Companions (of the Cave) there passed from those Sleepers a (moral) disposition, so that he had become a seeker of God.

At every moment a (different) species bursts up in the breast: now a devil, and now an angel, now wild beasts.

From that marvellous Jungle with which every lion is acquainted, there is a hidden way to the breasts which ensnare (the spiritual prey)[1].

O you who are less than a dog, steal the spiritual pearl from within—from within (the breasts of) them that know God.

As you (must) steal, at any rate (let it be) that lovely pearl; as you are going to bear a burden, at any rate (let it be) a noble one.

How the disciples understood that Dhu 'l-Nún had not become mad, (but) had acted with intention.

1430 The friends went to the prison (to inquire) about the story of Dhu 'l-Nún, and expressed an opinion concerning it,

Saying, "Perchance he does this purposely, or there is some

[1] Literally, "to the snare of the breasts."

(deep) wisdom (in it): he is an exemplar[1] and a shining light[2] in this religion.

Far, far be it from his sea-like (profound) intelligence that madness should prompt him to folly!

God forbid, in view of the perfection of his (spiritual) attainments, that the cloud of sickness should cover his moon!

He has gone into the house (and taken refuge) from the wickedness of the vulgar: he has become mad on account of the infamy of the sane.

From (feeling) the disgrace of the dull body-serving intellect, 1435
he has purposely gone and become mad,

Saying, 'Bind me fast and with the tail[3] of a cow smite me on head and back, and do not dispute this (matter),

That from the stroke of the part (of the cow) I may gain life, as the murdered man (gained life) from the cow of Moses, O trusty ones;

That I may be made happy by the stroke of a part of the cow; (that I may) become well (whole), like the murdered man (by means) of the cow of Moses'."

The murdered man was revived by the stroke of the cow's tail: he became pure gold (in spirit), even as copper (is transmuted) by the elixir.

The murdered man sprang up and told the secrets: he 1440
revealed that bloodthirsty gang.

He said plainly, "I was killed by these people who are now disturbed (with anger) in contending against me."

When this gross body is killed, the essence that knows (spiritual) secrets is brought to life.

Its spirit beholds Paradise and Hell-fire and discerns all the mysteries.

It reveals the devilish murderers, it reveals the snare of deceit and guile.

To kill the cow (the fleshly soul) is the stipulation of (imposed 1445
by) the (Ṣúfí) Path, in order that the spirit may be restored to consciousness by the stroke of her tail.

Kill most quickly the cow, your fleshly soul, so that the hidden spirit may become alive and conscious.

Resumption of the story of Dhu 'l-Nún, may God sanctify his spirit!

When those persons arrived near him, he shouted, "Hey, who are ye? Take care!"

They said respectfully, "We are some of thy friends: we have come hither in devotion to ask after thee.

1 Literally, "one to whom all turn."
2 Literally, "a sign or evidence."
3 Literally, "instrument."

How art thou, O Sea of manifold intelligence? What aspersion on thy intelligence is this (alleged) madness?

1450 How should the smoke of the bath-stove attain unto the Sun? How should the 'Anqá be crushed by the crow?

Do not withhold (the truth) from us: explain this matter; we are lovers (of thee): do not behave to us in this fashion.

One ought not to drive lovers away or dupe them by mask and false pretence.

Communicate the secret, O King: do not hide[1] thy face in the cloud, O Moon!

We are loving and true and with wounded (bleeding) hearts: in the two worlds we have fixed our hearts on thee (alone)."

1455 He began (to use) foul words and bad names recklessly: he spoke gibberish[2] like madmen.

He jumped up and let fly stones and sticks; the whole party fled for fear of blows.

He laughed loudly and tossed his head (in scorn). "Look," said he, "at the vain bluster[3] of these friends!

See the friends! Where is the sign of (true) friends? To (true) friends pain is as (dear as) life."

How should a friend turn aside from the pain inflicted by his friend? Pain is the kernel, and friendship is (only) as the husk to it.

1460 Has not joy in tribulation and calamity and suffering become the sign of (true) friendship?

A friend is like gold, tribulation is like the fire: the pure gold is glad in the heart of the fire.

How Luqmán's master tested his sagacity.

(Was it) not (the case) that (this happened) to Luqmán, who was a pure (unselfish) slave, and day and night was brisk in service?

His master used to prefer him (to all others) in the work (of service) and deem him better than his own sons,

Because Luqmán, though he was slave-born, was the master (of himself) and was free from sensual desire.

1465 A certain king said to the Shaykh (spiritual Director) in conversation, "Ask me to bestow some bounty upon thee."

He answered, "O King, are not you ashamed to say such a thing to me? Come higher!

I have two slaves, and they are vile, and those two are rulers and lords over you."

[1] Literally, "put covertly."
[2] Literally, "(the letters) *zé* and *gáf*."
[3] Literally, "the wind of the beard."

Said the King, "What are those two? That is a mistake." He replied, "The one is anger and the other is lust."

Regard as a king him that is unconcerned with kingship, him whose light shines forth without moon or sun.

(Only) that one whose essence is the treasury (of spiritual truths) possesses the treasury: (only) he that is an enemy to (his own) existence possesses (real) existence.

Luqmán's master (was) like a master outwardly; in reality his (Luqmán's) master (was) Luqmán's slave[1].

In the topsy-turvy world there is many a one of this (kind): a pearl is less than a straw in their sight.

Every desert has been named *mafáza* (place of safety): a name and specious form has ensnared their understanding.

In the case of one class of people, the dress makes (a man) known: (if he is dressed) in a *qabá*, they say that he belongs to the vulgar.

In the case of one class of people (the distinguishing mark is) the hypocritical appearance of asceticism; (but) light is needed, that (any one) may be a spy on asceticism (and detect its true character).

Light is needed, (a light) purged of cant and noxiousness, that he may know a man without (the evidence of) deed or word,

And enter into his heart by way of the intellect, and behold his real state and not be confined to tradition[2].

The chosen servants of (God) the Knower of things unseen are, in the spiritual world, the spies on hearts.

He (such a one) enters within the heart like a fancy: the mystery of the (real) state is unveiled to him.

In the body of the sparrow what power and faculty is there that is hidden from the intellect of the falcon?

He who has become acquainted with the secrets of *Hú* (God), what to him is the secret (inmost consciousness) of created beings?

He whose walk is on the spheres, how should it be hard for him to walk on the earth?

Since iron became wax in the hand of David, what should wax be in his hand, O man of iniquity?

Luqmán was a slave in appearance, a master (in reality): servitude was (only) a frontispiece[3] on his outside.

When the master goes to a place where he is not known[4], he puts (his own) clothes on his slave.

He (himself) puts on the slave's clothes and makes his slave the leader.

[1] Or, "he was a slave, (and) Luqmán was his master."

[2] *I.e.* derived, as opposed to immediate, knowledge.

[3] Literally, "a coloured title-page and preface"; *i.e.* his external aspect was that of a slave, in contrast with what lay underneath.

[4] And where he does not wish to be recognised.

He goes behind him on the road, as slaves do, lest any one should recognise him (as the master).

"O slave," says he, "go you and sit in the place of honour: I will take (your) shoes, like the meanest slave.

Treat (me) roughly and revile me; do not bestow any respect on me.

I hold neglect of service to be your (proper) service, since I have sown the seed of contrivance by dwelling in a foreign land[1]."

Masters have performed these slavish offices in order that it might be thought that they were slaves.

They saw their fill of masterdom and were sated (with it): (hence) they have made ready for (doing) the work (of slaves).

On the contrary, these slaves of sensuality have represented themselves as masters of intellect and spirit.

From the master (the spiritual man) comes the practice of self-abasement; from the slave (the sensual man) comes naught but slavishness.

So topsy-turvy, then, are the arrangements between that world and this world. Know this (for sure).

Luqmán's master was aware of this hidden state (of Luqmán); he had seen signs (thereof) in him.

That traveller (Luqmán's master) knew the secret, (but) quietly pursued his way[2] for the sake of the good (which he had in view).

He would have set him free at the first, but he sought to content (comply with the wish of) Luqmán,

Because it was Luqmán's desire (to remain a slave), in order that none might know the secret of that brave[3] and generous youth.

What wonder (is it) that you should hide your secret from the evil (one)? The wonder is this, that you should hide the secret from yourself.

Hide your work from your own eyes, that your work may be safe from the evil eye.

Yield yourself up to the snare of the (Divine) reward, and then, (being) beside yourself, steal something from yourself.

They give opium to the wounded man, in order that they may extract the point (of a spear or arrow) from his body.

At the hour of death he is torn with pain; he becomes preoccupied with that, and (meanwhile) his spirit (life) is taken away.

Inasmuch as, to whatsoever thought you give up your mind, something will secretly be taken away from you,

(And inasmuch as) whatsoever you may cogitate and (whatsoever) acquisition you may make, the thief will enter from the side where you feel safe,

[1] *I.e.* "since I have gone abroad for the sake of carrying out a secret design."
[2] Literally, "drove his ass."
[3] Literally, "that lion."

Become occupied, therefore, with that which is better, in order that the thief may take away from you something that is less (in worth).

When the trader's bales fall into the water, he lays his hands upon the better merchandise.

Since something will (certainly) be lost in the water, take leave of the less (worse) and gain (possession of) the better.

How the excellence and sagacity of Luqmán became manifest to those who made trial (of him).

Whatever food they brought to him (Luqmán's master), he would send some one to Luqmán after (receiving it),

That Luqmán might put his hand to (partake of) it, on purpose that the master might eat his (Luqmán's) leavings.

He would eat his remnants and be enraptured[1]: any food that he (Luqmán) did not taste, he (the master) would throw away;

Or if he ate (of it), ('twould be) without heart and without appetite: this is (the sign of) an affinity without end.

They had brought a melon as a present. "Go," said he, "call (hither) my son, Luqmán."

When he cut it and gave him a slice, he ate it as if it were sugar and honey.

On account of the pleasure with which he ate (it), he gave him a second (slice), (and went on) till the slices (given him) reached the seventeenth.

One slice remained. He said, "I will eat this (myself), so that I may see what a sweet melon this is.

He (Luqmán) eats it with such pleasure that from his delight (all) natures have become eager and craving the morsel."

As soon as he (the master) ate it, by its sourness there was kindled fire (which) blistered his tongue and burnt his throat.

He became beside himself for a while on account of its sourness; after that, he said to him, "O (you who are) soul and world,

How did you make all this poison an antidote? How did you deem this cruelty to be kindness?

What patience is this? For what reason is this great fortitude? Or, perchance, in your opinion this life of yours is an enemy (which you would fain destroy).

Why did not you cunningly bring (forward) a plea, saying, 'I have an excuse (for declining to eat): desist for a while'."

Luqmán said, "From thy munificent hand I have eaten so much that I am (bent) double with shame.

[1] Literally, "he would raise (a feeling of) enthusiasm."

I was ashamed not to eat one bitter thing from thy hand, O thou who art possessed of knowledge.

Since all parts of me have grown from thy bounty and are plunged in thy bait and snare—

If I make outcry and complaint because of one bitter thing, may the dust of a hundred roads be on (all) parts of me!

It (the melon) had the enjoyment of thy sugar-bestowing hand: how could it (such enjoyment) leave any bitterness in this melon?"

By love bitter things become sweet; by love pieces of copper become golden;

By love dregs become clear; by love pains become healing;

By love the dead is made living; by love the king is made a slave.

This love, moreover, is the result of knowledge: who (ever) sat in foolishness[1] on such a throne?

On what occasion did deficient knowledge give birth to this love? Deficient (knowledge) gives birth to love, but (only love) for that which is (really) lifeless.

When it sees in a lifeless being the colour (appearance) of a desired one, ('tis as though) it heard the voice of a beloved in a whistle.

Deficient knowledge cannot discriminate: of necessity it deems the lightning to be the sun.

When the Prophet called the "deficient" (man) accursed, (his meaning) as interpreted was "deficiency of mind,"

Because one whose body is deficient is the object of (Divine) mercy: cursing and repulse (directed) against the object of (Divine) mercy are improper.

'Tis deficiency of mind that is the bad disease: it is the cause of (God's) curse and merits banishment (from His presence),

Forasmuch as the perfecting of minds is not remote (impossible), but the perfecting of the body is not within our power.

The miscreance and Pharaoh-like pride of every infidel who is far (from God) have all been produced by deficiency of mind.

Relief for bodily deficiency has come in the (words of the) Qur'án—*it is no crime in the blind man.*

Lightning is transient and very faithless: without clearness (of mind) you will not know the transient from the permanent.

The lightning laughs: say, at whom is it laughing? At him that sets his heart upon its light.

The lights of the sky are hamstrung (feeble and imperfect): how are they like (that Light which is) neither of the east nor of the west?

Regard the lightning as (what) *taketh away the sight*; regard

[1] Reading کِی گزافه. If کَیْ be retained, translate: "When did he the fool) in his vanity sit on such a throne?"

the everlasting Light as entirely Helpers[1] (to the attainment of vision).

To ride (your) horse upon the foam of the sea, to read a letter in a flash of lightning,

Is, to fail, because of covetousness, to see the end; it is, to laugh at your own mind and intellect.

Intellect, by its proper nature, is a seer of the end (consequence); 'tis the fleshly soul that does not see the end.

The intellect that is vanquished by the flesh becomes the flesh: Jupiter is checkmated by Saturn and becomes inauspicious.

Still, turn this gaze (of yours) upon this inauspiciousness, look 1550
on that One who made you ill-starred.

The gaze (of him) that surveys this ebb and flow pierces from the inauspicious influence to the auspicious.

He (God) continually turns you from one state (of feeling) to another, manifesting opposite by means of opposite in the change,

For the purpose that fear of the left hand side may bring to birth in you the delight of "the (blessed) men are led to hope for the right hand side,"

So that you may have two wings (fear and hope); for the bird that has (only) one wing is unable to fly, O excellent (reader).

(O God), either let me not come to speech (at all), or give me 1555
leave to tell (the whole) to the end.

But if Thou willest neither this nor that, 'tis Thine to command: how should any one know what Thou intendest[2]?

One must needs have the spirit of Abraham to see in the fire Paradise and its palaces by the light (of mystic knowledge);

And mount step by step above the moon and the sun, lest he remain like the door-ring fastened on the door;

And, like the Friend[3], pass beyond the Seventh Heaven, saying, "*I love not them that set.*"

This bodily world is deceptive, save to him that has escaped 1560
from lust.

Conclusion of (*the story*) *how the* (*other*) *retainers envied the King's favourite slave.*

The story of the King and the amírs and their envy of the favourite slave and lord of wisdom

Has been left far (behind) on account of the powerful attraction of the discourse. (Now) we must turn back and conclude it.

The happy and fortunate gardener of the (Divine) kingdom—how should not he know one tree from another?

[1] "Helpers" (*Anṣár*) is the name given to the people of Medina who assisted Mohammed after he had quitted Mecca.

[2] Literally, "where is Thy destination."

[3] Abraham.

The tree that is bitter and reprobate, and the tree whose one is (as) seven hundred (of the other)—

1565 How, in rearing (them), should he deem (them) equal, when he beholds them with the eye (that is conscious) of the end,

(And knows) what (different) fruit those trees will ultimately bear, though at this moment they are alike in appearance[1]?

The Shaykh who has become seeing by the light of God has become acquainted with the end and the beginning.

He has shut for God's sake the eye that sees the stable (the world); he has opened, in priority, the eye that sees the end.

Those envious ones were bad trees; they were ill-fortuned ones of bitter stock.

1570 They were boiling and foaming with envy, and were starting plots in secret,

That they might behead the favourite slave and tear up his root from the world;

(But) how should he perish, since the King was his soul, and his root was under the protection of God?

The King had become aware of those secret thoughts, (but) like Bú Bakr-i Rabábí he kept silence.

In (viewing) the spectacle of the hearts of (those) evil-natured ones he was clapping his hands (derisively) at those potters (schemers).

1575 Some cunning people devise stratagems to get the King into a beer-jug[2];

(But) a King (so) exceedingly grand and illimitable—how should He be contained in a beer-jug, O asses?

They knitted a net for the King; (yet) after all, they (had) learned this contrivance from Him.

Ill-starred is the pupil that begins rivalry with his master and comes forward (to contend with him).

With what master? The master of the world, to whom the manifest and the occult are alike;

1580 Whose eyes have become *seeing by the light of God* and have rent the veils of ignorance.

(Making) a veil of (his) heart, (which is as) full of holes as an old blanket, he (the disciple) puts it on in the presence of that Sage.

The veil laughs at him with a hundred mouths, every mouth having become a slit (open) to that (master).[3]

The master says to the disciple, "O you who are less than a dog, have you no faithfulness to me?

Even suppose I am not a master and an iron-breaker[4], suppose I am a disciple like yourself and blind of heart,

[1] Literally, "alike in the sight." [2] *I.e.* "to entrap and deceive him."
[3] Possibly the true reading is اشکافی بران, "(velut) rima in femore" (cf. I. 1230); *i.e.* every mouth exposes the disciple's folly and puts him to shame.
[4] *I.e.* "one endowed with great spiritual power."

Have not you help in spirit and mind from me? Without me no water is set flowing for you.

Therefore my heart is the factory of your fortune: why would you break this factory, O unrighteous one?"

You may say that you kindle the flame[1] (of rivalry) against him in secret (not openly); but is there not a window between heart and heart?

After all, he sees your thought through the window: your heart gives testimony as to what you are meditating.

Suppose that, from kindness, he does not rebuke you to your face, (and that) whatever you say, he smiles and says "Yes"—

He does not smile from pleasure at your stroking (flattering him); he smiles at that (concealed) thought of yours.

So a deceit is paid with a deceit: strike with a cup, (and you) get struck with a jug—serve you right!

Were his smile at you one of approval, hundreds of thousands of flowers would blossom for you.

When his heart works (for you) in approval, deem it (to be) a sun entering Aries,

Because of whom[2] both the day and the spring smile, and blossoms and green fields are mingled together,

And myriads of nightingales and ringdoves pour their song into the unplenished world.

When you see the leaves of your spirit yellow and black, how know you not the anger of the King?

The King's sun, in the (zodiacal) sign of reproach, makes faces black as a piece of roasted meat.

Our souls are leaves for that Mercury (to write on): that white and black (writing) is our standard (criterion).

Again, he writes a patent in red and green, that (our) spirits may be delivered from melancholy and despair.

Red and green are Spring's cancellation (of winter); in regard (to their significance they are) like the (coloured) lines of the rainbow.

How reverence for the message of Solomon, on whom be peace, was reflected in the heart of Bilqis from the despicable form of the hoopoe.

Hundredfold mercy be on that Bilqís to whom God gave the intellect of a hundred men!

A hoopoe brought the letter with the (royal) sign-manual from Solomon—a few eloquent words.

(When) she read those pregnant sayings, she did not look with contempt on the messenger.

[1] Literally, "strike the fire-stick."
[2] Literally, "from it."

Her eye saw him as a hoopoe, (but) her spirit saw him as the 'Anqá; her senses saw him as a fleck of foam, (but) her heart saw him as the sea.

1605 Because of these two-coloured (diverse) talismans (appearance and reality) the intellect is at war with the senses, as Mohammed with the likes of Abú Jahl.

The infidels regarded Aḥmad (Mohammed) as (only) a man, since they did not see in him (the Prophetic nature which was manifested by the miracle) *the moon was cleft asunder*.

Throw dust on your sense-perceiving eye: the sensuous eye is the enemy of intellect and religion.

God has called the sensuous eye blind; He has said that it is an idolater and our foe,

Because it saw the foam and not the sea, because it saw the present and not to-morrow.

1610 The master of to-morrow and of the present (is) before it; (yet) of a (whole) treasure it sees not (even) a groat[1].

(If) a mote bring a message from yonder Sun, the sun would become a slave to that mote.

The drop that has become an envoy from the Sea of Unity—the seven seas would be captive to that drop.

If a handful of earth become His courier, His heavens will lay their heads (in homage) before His earth.

When the earth of Adam became God's courier, God's angels laid their heads (in worship) before His earth.

1615 Wherefore (was it), pray, that *heaven was rent asunder*? Because of one (spiritual) eye that an earthly creature opened.

Earth, from its grossness, settles beneath water; (but) see how earth has sped beyond the empyrean!

Know, then, that the subtlety (of water) is not (derived) from the water: 'tis only the gift of the Bounteous Originator.

If He make air and fire low (in place), and if He let the thorn surpass the rose,

He is the Ruler and (the One who said) *God doeth what He willeth*: from the very self of pain He raises the remedy.

1620 If He make air and fire low (in place), and make (them assume the qualities of) darkness and grossness and heaviness,

And if He make earth and water high (in place), and make the path of heaven (to be) traversed by foot—

Then it has become certain that *Thou exaltest whomso Thou wilt*: He (God) said to an earthly creature, "Unfold thy wings."

To the creature of fire He said, "Go, become Iblís: begone under the Seventh Earth with (thy) imposture!

O earthly Adam, go thou above (the star) Suhá; O fiery Iblís, go to (the bottom of) the Earth.

[1] Literally, "a *tasú* (equivalent to two or four barley-corns)."

I am not the four temperaments or the first cause, I am ever remaining in (absolute) control.

My action is uncaused and upright (independent): I have (the power of) pre-determination, (I have) no cause, O infirm one.

I alter My custom at the time (I choose): at the time (I will) I lay the dust (that rises) in front.

I say to the sea, 'Hark, be full of fire!' I say to the fire, 'Go, be a rose-garden!'

I say to the mountain, 'Be light as wool!' I say to heaven, 'Be rent asunder before the eye!'

I say, 'O sun, be joined to the moon!' I make them both like two black clouds.

We make dry the fountain of the sun: by Our art We turn into musk the fountain of blood."

Sun and moon (shall be) like two black oxen: God will fasten a yoke upon their necks.

How a philosopher showed disbelief at the recitation of (*the text*), "if your water shall have sunk into the ground."

A teacher of Qur'án-recitation was reading from the page of the Book, "(*if*) *your water* (*shall have*) *sunk into the ground*: (that is, if) I stop the water from (reaching) the spring,

And hide the water in the depths, and make the springs dry and a place of drought,

Who shall bring the water to the spring again except Me who have no like, the Gracious, the Glorious?"

A contemptible philosopher and logician was passing beside the school at that moment.

When he heard the verse (of the Qur'án), he said in disapproval, "We bring the water (back) with a mattock;

With strokes of the spade and (with) the sharpness of the axe we bring the water up from below."

At night he fell asleep and saw (in dream) a lion-hearted man (who) gave (him) a blow on the face and blinded both his eyes,

And said, "O wretch, if you are speaking the truth, bring up some light with an axe from these two springs of vision."

At (dawn of) day he jumped up and found (he had) two blind eyes: from both his eyes the overflowing light had vanished.

If he had moaned and asked pardon (of God), the departed light would have appeared (again) through (God's) kindness;

But (the power of) asking pardon, also, is not in (our) hands: the savour of repentance is not the dessert of every inebriate.

The wickedness of (his) actions and the disastrousness of (his) denial (of the Truth) had barred the way of repentance to his heart.

His heart became in hardness as the face of a rock: how should repentance cleave it for sowing?

Where is one like Shu'ayb, that by prayer he may make the mountain earth (fit) for sowing?

Through the supplication and (firm) belief of that Friend (Abraham) the thing that was hard and impossible became possible.

Or, (to give another example), through the Muqawqis' begging the Prophet a stony ground became a goodly[1] cornfield.

So, contrariwise, a man's disbelief turns gold into copper and peace into war.

This falseness draws after it[2] an evil transformation: it turns ground capable (of tillage) into stones and pebbles.

Nor is it granted to every heart to fall down in prayer: the wages of (Divine) mercy are not the (allotted) portion of every hireling.

Beware! Do not commit crime and sin in reliance on (the thought), "I will repent and come to (take) refuge (with God)."

For (true) repentance, there must needs be a glow (of inward feeling) and a flood (of tears): (such) lightning and clouds are the condition indispensable to repentance.

There must needs be fire and water (rain) for the fruit: clouds and lightning are necessary for this accomplishment.

Until there is the lightning of the heart and the rain-clouds of the two eyes, how shall the fire of (Divine) menace and wrath be allayed?

How shall the herbage grow, (the herbage) of the delight of union (with God)? How shall the fountains of clear water gush forth?

How shall the rose-beds tell their secret to the garden? How shall the violet make an engagement with the jasmine?

How shall a plane-tree open its hands (spread its leaves) in prayer? How shall any tree toss its head in the air (of love-desire)?

How shall the blossoms begin to shake out their sleeves full of largesse in the days of Spring?

How shall the cheeks of the anemone flame like blood? How shall the rose bring gold out of its purse?

How shall the nightingale come and smell the rose? How shall the dove say "coo, coo[3]," as one that seeks?

How shall the stork utter with (all) its soul the cry *lak*, *lak*? What is (the meaning of) *lak*? (It means) "Thine[4] is the kingdom, O Thou whose help is invoked."

[1] Literally, "with capital qualities."
[2] Literally, "becomes the amber attracting," *i.e.* "becomes the means of producing."
[3] *Kū, kū* in Persian means "where, where?"
[4] This is the meaning of *lak* in Arabic.

How shall the earth show forth the secrets of its inmost mind? How shall the garden become radiant as the sky?

Whence have they fetched those garments (fair qualities)? (They have derived) all of them from One who is Bounteous and Merciful.

Those graces are the signs of a Witness[1]; they are the foot-prints of a man devoted to (God's) service.

(None but) that person that has seen the King is gladdened by the sign; when one has not seen Him, there is no recognition.

The spirit of that one who at the time of *Am not I (your Lord)?* saw his Lord and became beside himself and intoxicated—

He (that spirit) knows the scent of the wine because he drank it (before); when he has not drunk it, he cannot scent it.

For Wisdom is like a stray camel: like a go-between, it guides (those who find and recognise it) to (the presence of) kings.

You behold in dream a person of pleasing countenance, who gives you a promise and a sign

That your desire will come to pass; here is the sign—such and such a person will meet you to-morrow.

One sign is that he will be riding; one sign is that he will clasp you to his breast;

One sign is that he will smile before you; one sign is that he will fold his hands in your presence;

One sign is that when the morrow comes you will not tell this dream to any one, though you would fain do so[2].

Concerning that (last-mentioned) sign, He (God) said to the father of Yaḥyá (John the Baptist), "Thou shalt not begin to speak at all till three days (have passed).

For three nights keep silence as to thy good and ill[3]: this will be the sign that Yaḥyá will come (be born) to thee.

During three days do not breathe a word[4], for this silence is the sign of (the fulfilment) of thy purpose.

Beware! do not thou speak of this sign, and keep this matter hidden in thy heart."

He (the person dreamed of) will sweetly[6] tell these signs to him (the dreamer). What are these signs (alone)? (He will tell him) a hundred signs besides.

This (which follows) is the sign that you will gain from God the (spiritual) kingdom and power that you are seeking—

That you weep continually in the long nights, and that you are always ardent in supplication at the hour of dawn;

That, in the absence of that (which you seek), your day has become dark; (that) your neck has become thin as a spindle;

[1] *I.e.* a saint who is the representative of God.
[2] Literally, "you will not from desire tell this dream."
[3] *I.e.* "all that happens to thee."
[4] Literally, "do not breathe in speaking."
[5] Literally, "bring to speech."
[6] Literally, "like sugar."

And what you have given in alms (is) all that you possess, (so that) your belongings (are entirely bestowed in charity) like the alms of those who gamble all away[1];

(That) you have given up your belongings and sleep and the (healthy) colour of your face, and sacrificed your head (life) and become as (thin as) a hair;

1655 (That) you have sat—how often!—in the fire, like aloes-wood; that you have gone—how often!—to meet the sword, like a helmet.

A hundred thousand such acts of helplessness are habitual to lovers (of God), and (their number) cannot be reckoned.

After you have had this dream at night, the day breaks; through hope thereof[2] your day becomes triumphant.

You have turned your eye to left and right, (wondering) where is that sign and those tokens.

You are trembling like a leaf (and saying), "Alas, if the day depart and the sign come not to pass!"

1660 You are running in street and market and into houses, like one that should lose a calf.

(Somebody asks), "Is it good (news), Sir? Why are you running to and fro? Who belonging to you is it that you have lost here?"

"It is good (news)," you tell him, "but none may know my good (news) except myself.

If I tell it, lo, my sign is missed, and when the sign is missed, the hour of death is come."

You peer into the face of every rider: he says to you, "Do not look at me like a madman."

1665 You say to him, "I have lost a friend; I have set out[3] to seek him.

May thy fortune be lasting, O rider! Have pity on lovers and excuse (them)."

When you have made search (and your) looking has been in earnest—earnest endeavour does not fail: so the Tradition has come down (from the Prophet)—

Suddenly comes a blessed rider; then he clasps you very closely to his breast.

You become senseless and fall to vaunting (ecstatically); the ignorant (uninitiated) man says, "Here is fraud and hypocrisy."

1670 How does he see what this enthusiasm in him (the enraptured person) is? He knows not (who it is) with whom that is the sign of union.

This sign concerns (only) him that has seen (before): how should the sign appear to the other one?

[1] *I.e.* the Ṣúfís who sacrifice everything for God's sake.
[2] *I.e.* of seeing the signs announced in the dream.
[3] Literally, "I have set my face."

Every moment that a sign was coming from Him, a (new) spirit was coming into that person's spirit.

Water has reached the helpless fish. These signs are (those mentioned in the text) *those are the signs of the Book*.

Hence the signs which are in the prophets are peculiar to (known exclusively by) him who is a friend (knower and lover of God).

This discourse remains imperfect and unsettled; I have no 1705
heart (understanding), I am out of my mind[1]: excuse me.

How can any one number the motes, especially that one whose understanding has been transported by Love?

Shall I number the leaves of the garden? Shall I number the cries of the partridge and the crow?

They come not into computation, but I enumerate them for the guidance of him that is put to trial.

The sinister influence of Saturn and the auspicious influence of Jupiter come not into computation, though you may enumerate;

But still, some of these two (diverse) effects must be ex- 1710
plained—that is, the benefit and injury (which they involve)—

In order that some little part of the effects of the (Divine) decree may be made known to the good-fortuned and the ill-starred.

He whose ascendant (ruling planet) is Jupiter will be rejoiced by vivacity (of disposition) and eminence;

And it will be necessary for him whose ascendant is Saturn to take precautions against every (kind of) mischief in his affairs.

If I should speak to one whose (ruling) planet is Saturn of his (Saturn's) fire, it (my discourse) would burn (torment) that hapless man.

Our King (God) has given permission, (saying), "*Commem-* 1715
orate Allah": He saw us in the fire and gave us light.

He has said, "Although I far transcend[2] your commemoration (of Me), (and although) the pictorial ideas (of human speech) are not suitable to Me,

Yet he that is intoxicated with (pictorial) imagination and fancy will never apprehend My essence without (the help of) similitude."

Bodily commemoration[3] is an imperfect fancy: the Kingly attributes are remote from those (forms of speech).

If any one say of a king, "He is not a weaver," what praise is this? He (that person) is surely ignorant.

[1] Literally, "I am without heart (mind)."
[2] Literally, "I am exempt from."
[3] *I.e.* praise and prayer uttered by the tongue.

How Moses, on whom be peace, took offence at the prayer of the shepherd.

1720 Moses saw a shepherd on the way, who was saying, "O God who choosest (whom Thou wilt),

Where art Thou, that I may become Thy servant and sew Thy shoes and comb Thy head?

That I may wash Thy clothes and kill Thy lice and bring milk to Thee, O worshipful One;

That I may kiss Thy little hand and rub Thy little foot, (and when) bedtime comes I may sweep Thy little room,

O Thou to whom all my goats be a sacrifice, O Thou in remembrance of whom are my cries of ay and ah!"

1725 The shepherd was speaking foolish words in this wise. Moses said, "Man, to whom is this (addressed)?"

He answered, "To that One who created us; by whom this earth and sky were brought to sight."

"Hark!" said Moses, "you have become very backsliding (depraved); indeed you have not become a Moslim, you have become an infidel.

What babble is this? what blasphemy and raving? Stuff some cotton into your mouth!

The stench of your blasphemy has made the (whole) world stinking: your blasphemy has turned the silk robe of religion into rags.

1730 Shoes and socks are fitting for you, (but) how are such things right for (One who is) a Sun?

If you do not stop your throat from (uttering) these words, a fire will come and burn up the people.

If a fire has not come, (then) what is this smoke? Why has your soul become black and your spirit rejected (by God)?

If you know that God is the Judge, how is it right for you (to indulge in) this doting talk and familiarity?

Truly, the friendship of a witless man is enmity: the high God is not in want of suchlike service.

1735 To whom are you saying this? To your paternal and maternal uncles? Are the body and (its) needs among the attributes of the Lord of glory?

(Only) he that is waxing and growing drinks milk: (only) he that has need of feet puts on shoes.

And if these words (of yours) are (meant) for His servant, of whom God said, 'He is I and I myself am he';

(For him) of whom He (God) said, 'Verily, I was sick and thou didst not visit Me,' (that is), 'I became ill, not he (the sick man) alone';

(For him) who has become seeing by Me and hearing by Me—

this (talk of yours) is foolish nonsense even in regard to that servant.

To speak irreverently to one chosen of God causes the heart 1740
(spirit) to perish and keeps the page (record) black.

If you should call a man 'Fáṭima'—though men and women are all of one kind—

He will seek to murder you, so far as it is possible (for him), albeit he is good-natured and forbearing and quiet.

(The name) Fáṭima is (a term of) praise in regard to women, (but) if you address it to a man, 'tis (like) the blow of a spear-head.

Hand and foot are (terms of) praise in relation to us; in relation to the holiness of God they are pollution.

(The words) *He begat not, He was not begotten* are appropriate 1745
to Him: He is the Creator of begetter and begotten.

Birth is the attribute of everything that is (a) body: whatever is born is on this side of the river,

Because it is of (the world of) becoming and decay and (is) contemptible: it is originated and certainly requires an Originator."

He (the shepherd) said, "O Moses, thou hast closed my mouth and thou hast burned my soul with repentance."

He rent his garment and heaved a sigh, and hastily turned his head towards the desert and went (his way).

How the high God rebuked Moses, on whom be peace, on account of the shepherd.

A revelation came to Moses from God—"Thou hast parted 1750
My servant from Me.

Didst thou come (as a prophet) to unite, or didst thou come to sever?

So far as thou canst, do not set foot in separation: of (all) things the most hateful to Me is divorce.

I have bestowed on every one a (special) way of acting: I have given to every one a (peculiar) form of expression.

In regard to him it is (worthy of) praise, and in regard to thee it is (worthy of) blame: in regard to him honey, and in regard to thee poison.

I am independent of all purity and impurity, of all slothful- 1755
ness and alacrity (in worshipping Me).

I did not ordain (Divine worship) that I might make any profit; nay, but that I might do a kindness to (My) servants.

In the Hindoos the idiom[1] of Hind (India) is praiseworthy; in the Sindians the idiom of Sind is praiseworthy.

[1] *i.e.* the local and traditional forms of speech used in the practice of religion.

I am not sanctified by their glorification (of Me); 'tis they that become sanctified and pearl-scattering (pure and radiant).

I look not at the tongue and the speech; I look at the inward (spirit) and the state (of feeling).

1760 I gaze into the heart (to see) whether it be lowly, though the words uttered be not lowly,

Because the heart is the substance, speech (only) the accident; so the accident is subservient, the substance is the (real) object.

How much (more) of these phrases and conceptions and metaphors? I want burning, burning: become friendly with that burning!

Light up a fire of love in thy soul, burn thought and expression entirely (away)!

O Moses, they that know the conventions are of one sort, they whose souls and spirits burn are of another sort."

1765 To lovers there is a burning (which consumes them) at every moment: tax and tithe are not (imposed) on a ruined village.

If he (the lover) speak faultily, do not call him faulty; and if he be bathed in blood, do not wash (those who are) martyrs.

For martyrs, blood is better than water: this fault (committed by him) is better than a hundred right actions (of another).

Within the Ka'ba the rule of the *qibla* does not exist: what matter if the diver has no snow-shoes?

Do not seek guidance from the drunken: why dost thou order those whose garments are rent in pieces to mend them?

1770 The religion of Love is apart from all religions: for lovers, the (only) religion and creed is—God.

If the ruby have not a seal (graven on it), 'tis no harm: Love in the sea of sorrow is not sorrowful.

How the (Divine) revelation came to Moses, on whom be peace, excusing that shepherd.

After that, God hid in the inmost heart of Moses mysteries which cannot be spoken.

Words were poured upon his heart: vision and speech were mingled together.

How oft did he become beside himself and how oft return to himself! How oft did he fly from eternity to everlastingness!

1775 If I should unfold (his tale) after this, 'tis foolishness (in me), because the explanation of this is beyond (our) understanding;

And if I should speak (thereof), 'twould root up (men's) minds; and if I should write (thereof), 'twould shatter many pens.

When Moses heard these reproaches from God, he ran into the desert in quest of the shepherd.

He pushed on over the footprints of the bewildered man, he scattered dust from the skirt of the desert[1].

The footstep of a man distraught is, in truth, distinct from the footsteps of others:

(At) one step, (he moves) like the rook (straight) from top to bottom (of the chessboard); (at) one step he goes crossways, like the bishop;

Now lifting his crest like a wave; now going on his belly like a fish;

Now writing (a description of) his state on some dust, like a geomancer who takes an omen by drawing lines (on earth or sand).

At last he (Moses) overtook and beheld him; the giver of glad news said, "Permission has come (from God).

Do not seek any rules or method (of worship); say whatsoever your distressful heart desires.

Your blasphemy is (the true) religion, and your religion is the light of the spirit: you are saved, and through you a (whole) world is in salvation.

O you who are made secure by *God doeth whatso He willeth*, go, loose your tongue without regard (for what you say)."

He said, "O Moses, I have passed beyond that: I am now bathed in (my) heart's blood.

I have passed beyond the Lote-tree of the farthest bourn, I have gone a hundred thousand years' journey on the other side.

Thou didst ply the lash, and my horse shied, made a bound, and passed beyond the sky.

May the Divine Nature be intimate with my human nature—blessings be on thy hand and on thine arm!

Now my state is beyond telling: this which I am telling is not my (real) state."

You behold the image which is in a mirror: it is your (own) image, it is not the image of the mirror.

The breath which the flute-player puts into the flute—does it belong to the flute? No, it belongs to the man (the flute-player).

Take good heed! Whether you speak praise (of God) or thanksgiving, know that it is even as the unseemly (words) of that shepherd.

Though your praise is better in comparison with that, yet in relation to God it too is maimed (feeble).

How often will you say, when the lid has been raised[2], "This was not what they were thinking (it was)!"

This acceptance (by God) of your praise is from (His) mercy: it is an indulgence (which He grants), like (the indulgence

[1] *I.e.* he made great haste.
[2] *I.e.* when you shall see things as they really are.

granted in the case of) the prayers of a woman suffering from menorrhagia.

Her prayers are stained with blood[1]; your praise is stained with assimilation and qualification.

Blood is foul, and (yet) it goes (is washed away) by a (little) water; but the inward part (the inner man) hath impurities

1800 Which fail not (are not removed) from the interior (the heart) of the man of works except by the water of the grace of the Maker.

Would that in your bowing low in prayer you would turn your face (to attentive consideration) and apprehend the meaning of "Glory to my Lord!"

Saying, "Oh, my prostration (in prayer), like my existence, is unworthy (of Thee): do Thou give good in return for evil!"

This earth has the mark of God's clemency, in that it got filth and gave flowers as the produce;

In that it covers our pollutions, (and that) buds grow up from it in exchange.

1805 Therefore, when the infidel saw that in giving and lavishing he was meaner and unwealthier than the earth,

(That) flowers and fruit did not grow from his being, (and that) he sought (and achieved) nothing but the corruption of all purities,

He said, "I have gone backwards in (my) course. Alas! would that I had (still) been earth!

Would that I had not chosen to travel away from earthiness, (and that) like a clod of earth I had gathered some grain!

When I travelled, the Way tried me: what was the present I brought (home) from this travelling?"

1810 'Tis from all that propensity of his towards earth that he sees before him no profit in the journey.

His turning his face back is that greed and cupidity (of his); his turning his face to the Way is sincerity and supplication.

Every herb that has a propensity for (moving) upwards is in (the state of) increase and life and growth;

When it has turned its head towards the earth, (it is) in (the state of) decrease and dryness and failure and disappointment.

When the propensity of your spirit is upwards, (you are) in (the state of) increase, and that (lofty) place is the place to which you will return;

1815 But if you are upside down, (with) your head towards the earth, (then) you are one that sinks: God loves not them that sink.

[1] Literally, "with her prayers blood is mixed so as to stain them."

How Moses, on whom be peace, asked the high God (to explain) the secret of the predominance of the unjust.

Moses said, "O Bounteous Disposer, O Thou whom to commemorate for one moment is (worth) a long life,

I have seen the crooked, misshapen image in (the mould of) water and clay, and like the angels, my heart has raised an objection,

As to what is the purpose of making an image and casting therein the seed of corruption.

To kindle the fire of iniquity and corruption; to burn the mosque and those who bend low in prayer;

To set boiling the source of bloody tears[1] for the sake of (receiving) humble entreaties (from the suffering and oppressed)—

I know for certain that it is the essence of wisdom (on Thy part), but my aim is (to know this by) actual seeing and vision.

That certainty (of mine) says to me, 'keep silence'; the craving for vision says to me, 'Make a stir (and outcry).'

Thou hast shown Thy secret to the angels, (namely) that such honey as this is worth the sting.

Thou hast displayed the Light of Adam manifestly to the angels, (so that all) the difficulties were explained.

Thy Resurrection declares what is the secret of death: the fruits declare what is the secret of the leaves."

The secret of blood and seed is the excellence of Man; after all, inferiority is antecedent to every superiority.

The ignorant (child) first washes the tablet, then he writes the letters upon it.

(So) He (God) turns the heart into blood and abject tears, then He writes the (spiritual) mysteries upon it.

At the time of washing the tablet (of the heart) one must recognise that it will be made into a book (of mysteries).

When they lay the foundation of a house (to rebuild it), they dig up the first foundation.

(Also), people first fetch up clay from the depths of the earth in order that at last you may draw up *flowing water*.

Children weep piteously at cupping, for they know not the secret of the matter;

(But) a man, in sooth, gives the cupper gold and fondles the blood-drinking lancet.

The porter runs to the heavy load: he snatches the load from others.

Behold the struggle of the porters for the load! Such is the endeavour of him that sees (the truth of) things,

Inasmuch as burdens are the foundation of ease, and bitter things, too, are the forerunners of enjoyment.

[1] Literally, "blood-stained and yellow water." The words may also be rendered, "serum and pus," *i.e.* festering wounds.

Paradise is compassed about with the things we dislike (to do); the fires (of Hell) are compassed about with our lusts.

The seed (source) of the substance of your fire (of torment) is the fresh bough (of lust); (but) he that is burned by the fire (of renunciation) is the comrade of Kawthar[1].

Whosoever is the comrade of affliction in prison—that is the retribution for a mouthful (of unlawful food) and a lust.

1840 Whosoever is the comrade of a high fortune in a palace—that is the reward for some battle-field and sore trial.

Whomsoever you have seen unrivalled in (his store of) gold and silver—know that he has been patient in earning.

When the (spiritual) eye has become piercing, he (the owner) sees without causes. You who are in (the bondage of) sense-perception, pay you heed to causes!

He whose spirit is beyond (the world of) natural properties—to him belongs the position of power to rive (the chain of) causes.

The (spiritual) eye regards the fountain of the miracles of the prophets as (being) without cause, not as (arising) from water and herbage[2].

1845 These causes are (linked together) like the physician and the sick: these causes are like the lamp and the wick.

Twist a new wick for your night-lamp, (but) know that the lamp of the sun transcends these things.

Go you and make plaster for the roof of your house, (but) know that the roof of the sky is undefiled by plaster.

Alas that, after our Sweetheart had burned (utterly destroyed) our pain, the night-time of being alone (with Him) passed away and became day!

Except at night there is no unveiling of the moon: except through heartache do not seek your heart's desire.

1850 Forsaking Jesus, you have fostered the ass: of necessity, like the ass, you are outside of the curtain.

Knowledge and gnosis are the fortune of Jesus; they are not the fortune of the ass, O you asinine one!

You listen to the moaning of the ass, and pity comes over you; then you know not (that) the ass commands you to be asinine.

Have pity on Jesus and have no pity on the ass: do not make the (carnal) nature lord over your intellect.

Let the (carnal) nature weep sore and bitterly: do you take from it and pay the debt of the (rational) soul.

1855 For years you have been the ass's slave. It is enough, for the ass's slave is behind (even) the ass.

The thing meant by (the Prophet's words) "put them (the women) behind" is your fleshly soul; for it must be last, and your intellect (must be) first.

[1] A river in Paradise. [2] *I.e.* not dependent on material causes.

This base intellect has become of the same temperament as the ass: its (only) thought is how it shall get hold of fodder.

The ass of Jesus took (to itself) the temperament of the (rational) spirit: it took its abode in the place of the intelligent,

Because (in Jesus) intellect was ruling, and the ass (was) weak—the ass is made lean by a strong rider—

While from the weakness of your intellect, O you who have 1860
(no more than) the value of an ass, this worn-out ass has become a dragon.

If through Jesus (the spiritual guide) you have become heart-sick, (yet) health too comes from him: do not leave him.

How art thou as to affliction, O thou Jesus who hast the (healing) breath of Jesus? for there never was in the world a treasure without a snake.

How art thou, O Jesus, at the sight of the Jews? How art thou, O Joseph, in respect of the envious plotter?

Night and day for the sake of this foolish people thou, like night and day, art a replenisher of life.

Alas for those bilious ones who are without excellence! What 1865
excellence is born from bile? Headache.

Do thou the same thing that the sun of the east does with (our) hypocrisy and craft and thieving and dissimulation.

Thou art honey, we are vinegar in (the affairs of) this world and in religion; the (means of) removing this bile is oxymel.

We folk who suffer from colic have added more and more vinegar; do thou add more and more honey, withhold not thy bounty.

This was meet in us; such (acts naturally) issued from us: what is increased by sand in the eye? Blindness.

(But) 'tis meet in thee, O precious collyrium, that every 1870
nothing should gain from thee something.

Thy heart is roasted by the fire of these unrighteous men, (yet) all thy appeal (to God) has been, "Guide my people!"

Thou art a mine of aloes-wood: if they set thee afire, they will fill this world with otto of roses and sweet basil.

Thou art not that aloes-wood that is minished by the fire: thou art not that spirit that is made captive by grief.

Aloes-wood burns, (but) the mine of aloes-wood is far from burning: how should the wind (of evil words) assail the source of (spiritual) light?

Oh, 'tis from thee the heavens have (their) purity; oh, thy 1875
unkindness is better than kindness,

Because if an unkindness come from the wise it is better than the kindness of the ignorant.

The Prophet said, "Enmity (proceeding) from wisdom is better than the love that comes from a fool."

How an Amír harassed a sleeping man into whose mouth a snake had gone.

A wise man was riding along (at the moment when) a snake was going into the mouth of a man asleep.

The rider saw that, and was hurrying to scare away the snake, (but) he got no chance (of doing so).

1880 Since he had an abundant supply of intelligence, he struck the sleeper several powerful blows with a mace.

The strokes of the hard mace drove him in flight from him (the rider) to beneath a tree.

There were many rotten apples which had dropped (from the tree): he said, "Eat of these, O you in the grip of pain!"

He gave the man so many apples to eat that they were falling out of his mouth again.

He was crying, "O Amír, pray, why have you set on me? What have I done to you?

1885 If you have an inveterate and mortal feud with me[1], strike with your sword and shed my blood at once.

Ill-omened (was) the hour I came into your sight: oh, happy he[2] that never saw your face!

Without guilt, without sin, without (having done) anything great or small[3]—(even) the heretics hold not such oppression allowable.

Blood gushes from my mouth together with (my) words. O God, I beseech Thee, give him the retribution (which he deserves)!"

Every instant he was uttering a new curse, (while) he (the rider) kept beating him and saying, "Run in this plain."

1890 Blows of the mace, and the rider (swift) as the wind! He (therefore) went on running and (now and) again falling on his face.

He was full-fed and sleepy and fatigued: his feet and face became (covered with) a hundred thousand wounds.

Till nightfall he (the rider) drove (him) to and fro[4], until vomiting caused by bile overtook him.

All the things he had eaten, bad or good, came up from him: the snake shot forth from him along with what he had eaten.

When he saw the snake outside of him, he fell on his knees before that beneficent man.

1895 As soon as he saw the horror of that black, ugly, big snake, those griefs departed from him.

[1] Literally, "if you have from the beginning a quarrel with my soul (life).

[2] Literally, "happiness to him."

[3] Literally, "without more or less."

[4] Literally, "drew him in and let him out."

"Truly," said he, "you are the Gabriel of (Divine) mercy, or you are God, for you are the lord of bounty.

Oh, blest (is) the hour that you saw me: I was dead, you have given me new life.

You (were) seeking me like mothers (in search of their children); I (was) fleeing from you like asses.

The ass flees from his master because of asininity; his owner (runs) after (him) because of good-nature.

He seeks him, not on account of profit or loss, but in order that a wolf or (other) wild beast may not tear him.

Oh, happy he that espies your face or suddenly lights upon your abode.

O you whom the pure spirit hath praised, how many foolish and idle words have I spoken to you!

O lord and emperor and amír, I spoke not, my folly spoke: do not punish that (offence).

If I had known a tittle of this matter, how could I have spoken foolish words?

I should have spoken much praise of you, O man of good qualities, if you had given me a single hint as to the (actual) case;

But you, keeping silence, showed perturbation and silently continued to beat me on the head.

My head became dizzy, the wits flew out of my head—especially as this head has (but) little brain.

Pardon, O man of goodly countenance and goodly behaviour: let pass that which I said in frenzy."

He answered, "If I had uttered a hint of it, your gall would instantly have turned to water.

Had I told you the qualities of the snake, terror would have made you give up the ghost[1]."

Muṣṭafá (Mohammed) said, 'If I should tell aright the description of the enemy which is in your souls,

The gall-bladders even of courageous men would burst: he (such a one) would neither go his way nor care for any work.

Neither would there remain to his heart endurance in supplication, nor to his body strength for fasting and (ritual) prayer.

He would become (good for) nothing as a mouse before a cat; he would be distraught as a lamb before a wolf.

No power to plan or move would remain in him: therefore I tend you without speaking.

I am mute, like Bú Bakr-i Rabábí; I handle the iron, like David,

So that by my hand the (seemingly) impossible is brought to pass[2], and wings are restored to the bird whose plumes were torn away.

[1] Literally, "would have fetched up the breath from your soul."

[2] Literally, "becomes a state (of actuality)."

Since there is (the text) *the hand of God is above their hands*, the One (God) has declared our hand to be His hand.

Therefore mine is surely a long hand that has passed beyond the Seventh Heaven.

1920 My hand showed (its) cunning upon the sky: O teacher of the Qur'án, recite *the moon hath been cleft asunder*.'

This characteristic[1], moreover, is on account of the weakness of (men's) understandings: how is it possible to explain the (Divine) omnipotence to the weak?

You will surely know when you lift your head from (this sensuous) sleep. 'Tis the end (of my discourse), and God knows best what is right.

"(If I had told you about the snake), you would not have been able to eat, nor would you have been capable of vomiting or cared (to do so)[2].

I heard (your) abuse and went on with my work[3]; I kept repeating under my lip (breath), 'O Lord, make (it) easy!'

1925 I had not permission to speak of the cause, and I had not power to abandon you.

From the grief in my heart I was saying continually, 'Guide my people; verily, they know not'."

The man that had been delivered from woe was falling on his knees and saying, "O (thou who art) my bliss, O my fortune and treasure,

Thou wilt get rewards from God, O noble one; this weakling has not the power to thank thee.

God will say thanks to thee, O leader; I have not the lips and the chin and the voice for that."

1930 Of this fashion is the enmity of the wise: their poison is gladness to the soul.

The friendship of the fool is woe and perdition: hear this tale as a parable.

On putting trust in the fawningness and good faith of the bear.

A dragon was pulling a bear (into its jaws); a valiant man went and succoured it.

The valiant (holy) men are a help in the world when the wail of the oppressed reaches (them).

From every quarter they hear the cry of the oppressed and run in that direction, like the mercy of God.

1935 Those buttresses for the breaches of the world, those physicians for hidden maladies,

Are pure love and justice and mercy; even as God, they are flawless (incorruptible) and unbribed.

[1] Silence.

[2] Literally, "nor would you have had the way (means) or care to vomit."

[3] Literally, "I was driving my ass along."

(If you ask one of them), "Why dost thou give him this aid all at once?" he says, "On account of his grief and helplessness."

Lovingkindness is fallen a prey to the valiant (holy) man, (for) medicine seeks naught in the world but the pain (which it should cure).

Wherever a pain is, the remedy goes there: wherever a lowland is, the water runs there.

If thou want the water of mercy, go, become lowly, and then 1940
drink the wine of mercy and become drunken.

Mercy upon mercy comes (and rises like a flood) up to the head; do not thou come down to (and dwell upon) a single mercy, O son!

Bring the sky under thy feet, O brave one! Hear from above the firmament the noise of the (celestial) music!

Put out of thine ear the cotton of evil suggestion, that the cries from heaven may come into thine ear.

Purge thy two eyes from the hair of defect, that thou mayst behold the garden and cypress-plot of the world unseen.

Eject the phlegm from thy brain and nose, that the wind of 1945
God may come into the centres of thy (spiritual) sense of smell.

Do not leave (in thyself) any trace of fever and bile, that thou mayst get from the world the taste of sugar.

Remedium virilitatis adhibe neu virilitate carens cucurreris, that a hundred kinds of fair ones may come forth.

Tear the fetter, which is the body, from the foot of thy soul, so that it may race round the arena.

Take off the shackle of avarice from thy hands and neck: seize (and enjoy) a new fortune in the old heaven.

And if thou art unable (to do that), fly to the Ka'ba of (Divine) 1950
grace: lay thy helplessness before the Helper.

Lamentation and weeping are a mighty stock-in-trade (resource); the Universal Mercy is the mightiest nurse (to comfort and cherish).

The nurse and mother seeks a pretext (for giving relief): (she waits to see) when her child will begin to weep.

He (God) created the child, (namely) your wants, in order that it might moan and that milk might (then) be produced for it.

He said, "*Call ye upon God!*" Refrain not thou from lamentation, in order that the milk of His lovingkindnesses may flow.

The howling of the wind and the pouring forth of (rain like) 1955
milk from the cloud are for care of us: (have) patience one moment!

Hast not thou heard (the text) "*in the sky is your daily bread*"? Wherefore hast thou stuck to this low place?

Deem thy fear and despair to be the voice of the ghoul drawing thine ear (down) to the abyss of degradation.

Every call that draws thee upward—know that that call has come from on high.

Every call that excites cupidity in thee—know that it is the howl of the wolf which tears men (to pieces).

1960 This (afore-mentioned) height is not (high) in respect of position; these "heights" are towards (refer to) mind and spirit.

Every cause is higher than the effect: the stone and iron (from which fire is struck) are superior to the sparks.

Such and such a person is (really) seated above that one who lifts up his head so haughtily, though in appearance he is seated beside him.

The superiority of that (person's) place is in respect of (his spiritual) nobility; the place (that is) far from the (spiritual) seat of honour is held in slight regard.

Forasmuch as the stone and iron are prior in action, the superiority of these twain is proper;

1965 But those sparks, in respect of their being the final cause[1], are from this point of view far in front of (superior to) the iron and stone.

The stone and iron are first, and the sparks last; but these twain are the body, and the sparks are the soul.

If those sparks are posterior in time, (yet) in quality they are higher than the stone and iron.

The bough is prior to the fruit in time, (but) it (the fruit) is superior to the bough in excellence.

Since the fruit is the final cause of the tree, it follows that the fruit is (really) first, the tree last.

1970 When the bear cried out for help against the dragon, a valiant man rescued it from the (dragon's) claws.

Cunning and courage gave support to each other: by this strength he slew the dragon.

The dragon has strength, (but) it has not cunning; again, there is a cunning above your cunning.

When you have regarded your own cunning, go back (and see) whence it came: go to the origin.

Whatever is below has come from above: come on, turn your eye towards the height.

1975 Looking aloft gives light, though at first it produces dazzlement as a trial.

Accustom your eye to the light; if you are not a bat, look in that direction.

Vision of the end is the sign of your (having the) light; the lust of the moment is in truth your (dark) grave.

The man with vision of the end, who has seen a hundred artifices, is not like him that has (only) heard of one artifice,

[1] Literally, "the object aimed at."

(And who) has been so befooled by that one artifice that in his pride he has become alienated from the masters.

Like Sámirí, when he has seen in himself that (little) skill, 1980
through pride he has rebelled against (a) Moses.

He has learned that skill from (a) Moses and (then) closed his eyes to his teacher.

Moses, of course, exhibited another artifice, so that it swept away (both) that artifice (of Sámirí) and his life.

Oh, many is the knowledge (talent) that runs in the head (and urges) that he (the owner) should become eminent—in truth, through that (knowledge) his head goes (he loses his life).

If you wish not your head to be lost, be (lowly as) a foot: be under the protection of the Quṭb who is possessed of discernment.

Though you be a king, deem not yourself above him: though 1985
you be honey, gather naught but his sugar-cane.

Your thought is the outward form, and his thought is the soul: your coin is false, and his coin is (pure as) the mine.

You are (really) he: seek yourself in his "he" (personality). Say coo, coo[1]: become a dove (flying) towards him.

And if you are unwilling to serve the (holy) men of (human) kind, you are in the dragon's mouth, like the bear.

It may be that a Master will deliver you and pull you out of danger.

As you have no strength, keep making a lamentation; since 1990
you are blind, take care, do not turn your head away from him that sees the road.

You are less (worse) than the bear, (for) you are not wailing at the pain. The bear was freed from pain when it made an outcry.

O God, make our stony hearts (soft as) wax; make our wailing sweet (to Thee) and an object of (Thy) mercy!

How a sightless beggar said, "I have two blindnesses."

There was a blind man who used to say, "Pity! I have two blindnesses, O people of the time.

Therefore, hark ye, show unto me twice as much compassion, since I have two blindnesses, and I (live) between (them.)"

(Somebody) said, "We see one blindness of yours: what may 1995
the other blindness be? Explain."

He answered, "I have an ugly voice and unpleasing tones: ugliness of voice and blindness are double (blindness).

My ugly cry becomes the source of annoyance: the people's love is lessened by my cry.

[1] *Kú kú*, the cry of the dove, also means "where? where?"

Whithersoever my ugly voice goes, it becomes the source of anger and annoyance and hatred.

Double your compassion for (these) two blindnesses: make room (in your hearts) for one who gets so little room[1]."

2000 The ugliness of (his) voice was diminished by this plaint: the people became of one mind in (showing) compassion for him.

When he had told the secret (and explained his meaning), his voice was made beautiful by the graciousness of the voice of his heart;

But that one whose heart's voice also is bad—(for him) those three blindnesses are banishment everlasting (from the favour of God);

Yet it may be that the bounteous (saints), who give without cause, will lay a hand (of blessing) upon his ugly head.

Since his (the blind beggar's) voice became sweet and pitiable[2], the hearts of the stony-hearted were made (soft) as wax thereby.

2005 Inasmuch as the infidel's lament is ugly and (like) braying, for that (reason) it meets with no (favourable) response[3].

"*Be silent*" has come down (has been revealed in the Qur'án) against the ugly-voiced (infidel), for he was drunken with the people's blood, like a dog.

Inasmuch as the lament of the bear attracts compassion, (while) your lament is not like this, (but) is unpleasing,

Know that you have behaved with wolfishness to (a) Joseph, or have drunk of the blood of an innocent.

Repent, and empty yourself of what you have drunk; and if your wound is old (and unhealed), go, cauterise (it).

Continuation[4] of the story of the bear and of the fool who had put trust in its good faith.

2010 The bear, too, when it was delivered from the dragon and received such kindness from that brave man—

Like the dog of the Men of the Cave, that poor bear became an attendant at the heels of him that bore the burden (of the fight with the dragon).

That Moslem, from fatigue, laid down his head (to rest); the bear, from devotion (to him), became (his) guard.

A certain man passed by and said to him, "What has happened? O brother, who is this bear (in relation) to you?"

[1] Literally, "cause one who is so uncontained (in your hearts) to be contained (in them)."

[2] Literally, "wronged," and hence apt to excite compassion.

[3] Literally, "it does not become the companion of acceptance."

[4] Literally, "completion"; but see the section beginning with v. 2124.

He recounted the adventure, and the story of the dragon. The other said, "Do not set your heart on a bear, O fool!

The friendship of a fool is worse than (his) enmity: it (the 2015
bear) ought to be driven away by every means you know."

He (the man with the bear) said (to himself), "By God, he has said this from envy; otherwise," (he said aloud), "why do you look at the bearishness (of the bear)? Behold this affection (which it has for me)!"

"The affection of fools," said the other, "is beguiling; this envy of mine is better than its (the bear's) affection.

Hey, come with me and drive away this bear: do not choose the bear (as your friend), do not forsake one of your own kind!"

"Go, go," said he, "mind your own business, O envious man!" Said the other, "This was my business, and it was not your fortune (to follow my advice)[1].

I am not less than a bear, O noble sir: abandon it, in order 2020
that I may be your comrade.

My heart is trembling with anxiety for you: do not go into a forest with a bear like this.

This heart of mine has never trembled in vain; this is the Light of God, not pretence or idle brag.

I am the true believer who has become seeing by the Light of God. Beware and beware! Flee from this fire-temple!"

He said all this, and it entered not his ear: suspicion is a thick barrier to a man.

He took his hand, and he (the man with the bear) withdrew 2025
his hand from him. The other said, "I will go, since you are not a well-guided friend."

"Go," cried he; "be not troubled for me; don't carve (retail) so much wisdom, O meddlesome one!"

He answered him, (saying), "I am not your enemy: it would be a kindness if you would come after me."

"I am sleepy," said he; "let me alone, go!" He replied, "Pray, give in to your friend,

So that you may sleep under the safeguard of a sage, under the protection of one loved (by God), a man of heart (spiritual insight)."

The man was thrown by his (the other's) earnestness into a 2030
(groundless) fancy: he became angry and quickly averted his face,

Thinking, "Mayhap this man has come to attack me—he is a murderer; or he has hope (of gain)—he is a beggar and a tout;

Or he has wagered with his friends that he will make me afraid of this companion."

From the wickedness of his heart, not (even) one good surmise came into his thoughts at all.

[1] Literally, "it was not your fore-ordained portion (*rizq*)."

His good opinions were wholly for the bear: to be sure, he was of the same kind as the bear.

2035 Through currishness, he suspected a sage and deemed a bear affectionate and just.

How Moses, on whom be peace, said to one who worshipped the (golden) calf, "Where is (what has become of) thy vain scepticism and precaution[1]?"

Moses said to one drunken with (deluding) fancy, "O thou who thinkest evil because of (thy) unblessedness and perdition,

Thou hast had a hundred suspicions concerning my prophethood, notwithstanding these proofs and this noble nature (which I have shown).

Thou hast seen from me hundreds of thousands of miracles, (and all the time) a hundred fancies and doubts and (vain) opinions were growing in thee.

Thou wert sorely pressed by fancy and devilish suggestion, thou wert sneering at my prophethood.

2040 I raised up dust from the sea[2] before your eyes, so that ye might be delivered from the wickedness of the people of Pharaoh.

During forty years the platter and tray (of food) came (to you) from heaven, and at my prayer the river ran from a rock.

These (miracles) and a hundred times as many, and all these diverse[3] (evidences), did not make that vain imagination fade away from thee, O cold (hard-hearted) man!

Through sorcery a calf lowed; (then) thou didst fall to worship, saying, 'Thou art my God.'

(Then) those imaginations were swept away (as) by a flood, and thy silly shrewdness went to sleep.

2045 How wert not thou suspicious in regard to him (Sámirí)? Why didst thou lay thy head (on the ground) like that, O ugly one?

How did no idea come to thee of his imposition and of the corruptness of his fool-catching magic?

Who, indeed, is a Sámirí, O ye curs, that he should hew up a God[4] in the world?

How didst thou become of one mind (with him) as to this imposture of his, and become devoid of all perplexities?

Is a cow (calf) worthy to be deified on (the strength of) a

[1] *I.e.* "You regarded me as a false prophet and obstinately refused to believe in God: why are you now so credulous as to worship an idol?"

[2] *I.e.* "I caused the sea to vanish."

[3] Literally, "hot and cold."

[4] *I.e.* set up a graven image as God.

vain boast, (while there are) a hundred disputes as to the prophetic mission of one like me?

Through asinine dullness thou didst cast thyself down in 2050
worship before a cow (calf); thy understanding fell a prey to Sámirí's magic.

Thou didst steal thine eye away from the Light of the Glorious (God): here is plenteous folly for thee and the essence of perdition!

Fie upon such an understanding and (faculty of) choice as thou hast! 'Twere fitting to kill a mine of folly like thee.

The golden calf uttered a cry; prithee, what did it say, that all this desire (for it) blossomed in the fools?

Ye have seen from me many a thing more wonderful than that, but how should every rascal accept God?"

What carries away (enraptures) worthless folk? Worthless- 2055
ness. What pleases futile folk? Futility,

Because every kind is carried away (enraptured) by its own kind: how should the ox turn its face towards the fierce lion?

How should the wolf bear love for Joseph, unless, perchance, through cunning, in order to devour him?

When it is delivered from wolfishness, it will become familiar (with him); like the dog of the Cave, it will become one of the sons of Adam.

When Abú Bakr smelt (made his first acquaintance with) Mohammed, he said, "This is not a face that lies;"

(But) since Bú Jahl was not of those in sympathy (with 2060
Mohammed), he saw a hundred cleavings of the moon[1], and believed not.

The sorrowful (lover of God), whose bowl has fallen from the roof[2]—we (would) hide the Truth from him, (but) it does not become hid;

While he that is ignorant (of God) and a stranger to His sorrow (love)—how often has it been shown, and he has not seen it!

The mirror of the heart must be clear, in order that you may know therein the ugly form from the beautiful.

How the man of sincere counsel, after having done his utmost in (the way of) admonition, took leave of him who was deluded by (his confidence in) the bear.

That Moslem left the foolish man and quickly, saying *Lá ḥawl* under his lip (breath), went back (to his abode).

He said, "Inasmuch as from my earnestness in admonition 2065

[1] *I.e.* a hundred miracles like the famous miracle of the cleaving of the moon.

[2] *I.e.* "who has fallen into ecstasy."

and from (my) disputing (with him), (the only result is that) vain fancies are being born in his mind more (and more),

Therefore the road of admonition and counsel has become barred: the command, '*Turn aside from them,*' has arrived."

When your remedy increases the disease, then (leave him who will not be cured, and) tell your story to one that seeks (to hear the Truth). Read (the chapter of the Qur'án, which begins with the word) '*Abasa* (he frowned):

"As the blind man has come seeking the Truth[1], 'tis not meet to wound his breast (by turning aside from him) on account of his poverty.

Thou (Mohammed) art eager for the great ones to take the right way, in order that the common folk may learn from the rulers.

2070 O Aḥmad (Mohammed), thou hast seen that a company of princes have become ready to listen (to thee), and thou art pleased (with the hope) that, maybe,

These chieftains will become good friends of the Religion (Islam), (for) they are lords over the Arabs and the Abyssinians,

(And that) the fame of this will pass beyond Baṣra and Tabúk, since 'people follow the religion of their kings.'

For this cause thou hast averted thy face from the blind man that was led into the right way, and hast become vexed,

Saying (to him), 'This gathering (of strangers) seldom falls out so opportunely, (whereas) you are one of my friends, and your time is ample.

2075 You are urgent with me at an inconvenient time. I give you this admonition, (but) not in anger and strife.'

O Aḥmad, in the sight of God this one blind man is better than a hundred emperors and a hundred viziers.

Take heed, remember (the adage), 'Men are mines': one mine may be more than a hundred thousand.

The mine of lurking ruby and cornelian is better than myriads of mines of copper.

O Aḥmad, here riches have no use; a breast is wanted, full of love and pain and sighs.

2080 The blind man of enlightened heart is come: do not shut the door; give him counsel, for counsel is his right.

If two or three fools have disbelieved in thee, how shouldst thou be soured when thou art a mine of candy?

If two or three fools impute falsehood to thee, God is giving testimony on thy behalf."

He (Mohammed) said, "I am unconcerned with the acknowledgment of the world: what care (for the world) hath he whose witness is God?

[1] Verses 2068–2082 are a free paraphrase of Qur'án, LXXX. 1–10.

If a bat receives anything agreeable (to it) from a sun, 'tis a proof that that (sun) is not the (real) sun.

The disgust of the wretched bats is a proof that I am the shining glorious sun.

If the beetle feels a desire for some (particular) rose-water, that constitutes a proof of its not being rose-water.

If any false coin is eager for the touchstone, uncertainty and doubt enter into (the fact of) its being a touchstone.

The thief wants night, not day—mark this! I am not night, I am day, for I shine throughout the world.

I am discerning, I am exceedingly discriminating and sieve-like, so that the chaff finds no passage through me.

I make the flour distinct from the bran, in order to show that this is the (external) forms, and that the (inward) souls (essences).

I am as the scales of God in the world: I reveal (the difference of) every light thing from the heavy.

A calf deems the cow God; the ass (deems God) one who is fond (of it) and that which accords with its desires[1].

I am not a cow, that the calf should be fond of me; I am not thistles, that a camel should browse on me.

He (the unbeliever) supposes that he has done me an injury; nay, he has wiped away the dust from my mirror."

How the madman sought to ingratiate himself with Jálinús (Galen), and how Jálinús was afraid.

Jálinús said to his companions, "Let (one of you) give me such-and-such a medicine."

Then said that person to him, "O master of (many) sciences, this medicine is sought (as a cure) for madness.

Far be this from thy intellect! Say no more (about it)." He replied, "A madman turned his face to me,

Looked pleasantly on my face for a while, made little eyes at me, and plucked my sleeve.

Had there not been in me congeniality with him, how would that ill-favoured man have turned his face towards me?

Had he not seen (in me) one of his own kind, how should he have approached? How should he have thrown himself upon (attached himself to) one of another kind?"

When two persons come into touch with each other, without any doubt there is something in common between them.

How should a bird fly except with its own kind? The society of the uncongenial is the grave and the tomb.

[1] Literally, "suitable goods."

The cause of a bird's flying and feeding with a bird that is not of its own kind.

Said a certain sage, "I saw a crow running about with a stork.

I marvelled long[1], and I investigated their case, in order that I might find the clue (as to) what it was that they had in common[2].

2105 When, amazed and bewildered, I approached them, (then) indeed I saw that both of them were lame."

In particular, (how should) a royal falcon, which is of the highest heaven, (consort) with an owl, which is of the low earth?

That one is the sun of 'Illiyyún, while the other is a bat which belongs to Sijjín.

That one is a luminary, free from every defect, while this (other) one is a blind man begging at every door.

That one is a moon that strikes (its beams) upon the Pleiades, while this (other) one is a worm that cleaves to dung.

2110 That one has the face of a Joseph, the breath of a Jesus, while this (other) one is a wolf or an ass with a bell.

That one has flown to Spacelessness, while this (other) one is in the straw-barn, like the dogs.

With the tongue of (unspoken) meaning the rose is saying to the beetle this—"O stinking (creature)[3],

If thou art fleeing from the rose-bed, doubtless that aversion (shown by thee) is (a sign of) the perfection of the rose-garden.

My jealousy (sense of dignity) smites thee on the head with a baton, (warning thee to) keep far away from here, O vile one;

2115 For if, base wretch, thou shouldst mix with me, it will be thought that thou art of my stock[4].

For nightingales the garden is the proper place; for the beetle the best home is in ordure."

Since God has kept me pure from filth, how were it seemly to appoint a foul one for (companionship with) me?

I had (in me) a vein of them (of their nature). He (God) cut it out: how (then) will he with the vein of evil attain unto me?

One mark of Adam from eternity was this, that the angels should lay their heads (on the ground) before him, because it was his place (proper to his dignity).

2120 Another mark was that Iblís, saying, "I am the king and chief," should not lay down his head before him.

But if Iblís too had become a worshipper (of Adam), he (Adam) would not have been Adam: he would have been another.

At once the worship of every angel is the test[5] of him, and the denial (of him) by that enemy (Iblís) is the proof of him.

[1] Literally, "I remained in astonishment."
[2] Literally, "what (was) the common quantity."
[3] Literally, "with stinking armpits."
[4] Literally, "of my mine."
[5] Literally, "the balance (in which he is weighed)."

At once the acknowledgment (made) by the angels is witness for him, and the disbelief of that petty cur (Iblís) is witness for him.

Conclusion of the (story concerning the) trust of that deluded man in the fawningness of the bear.

The man fell asleep, and the bear kept driving the flies away, but in spite of him they soon came back again.

2125 Several times he drove them from the youth's face, but soon they came hurrying back once more.

The bear was enraged with the flies and went off. He picked up a very big stone from the mountain-side.

He fetched the stone, and saw the flies again settled comfortably[1] on the face of the sleeper.

He took up that millstone and struck at the flies, in order that they might retire.

The stone made powder[2] of the sleeping man's face, and published to the whole world this adage—.

2130 "The love of a fool is for sure the love of a bear: his hate is love and his love is hate."

His promise is infirm and corrupt and feeble; his word stout and his performance lean.

Do not believe him, even if he take an oath: the man whose speech is false will break his oath.

Inasmuch as, without the oath, his word was a lie, do not be entrapped[3] by his deceit and oath.

His fleshly soul is in command, and his intellect captive; even suppose that he has sworn on a hundred thousand Qur'áns,

2135 (Yet), since without (taking) an oath he will break his pact— if he take an oath, he will break that too;

Because the fleshly soul becomes (all) the more infuriated by your binding it with a heavy oath.

When a captive[4] puts bonds upon a governor[5], the governor will burst them and leap out;

He will bang those bonds on his (the captive's) head in wrath, dashing the oath in his face.

Wash your hands (give up hope) of his (obeying the Divine command), "*Fulfil your promises*"; do not say to him, "*Keep your oaths*."

2140 But he that knows to whom he (really) makes the promise will make his body (thin) as a thread and wind (himself) about Him.

[1] Literally, "having taken a place of comfort."
[2] Literally, "poppy-seeds."
[3] Literally, "do not fall into buttermilk."
[4] The intellect.
[5] The fleshly soul.

How Muṣṭafá (Mohammed), on whom be peace, went to visit the sick Companion; and an exposition of the profit of visiting the sick.

A notable amongst the Companions (of Mohammed) fell ill, and in that illness of his became (thin) as a thread.

Muṣṭafá went to visit him, since his (Muṣṭafá's) nature was all kindness and generosity.

There is profit in your visiting the sick: the profit thereof is returning to you again.

The first profit is that the sick person may perchance be a Quṭb and a glorious (spiritual) king;

2145 And if he be not a Quṭb, he may be a friend of the (Ṣúfí) Way; if he be not the king, he may be the cavalier of the host.

Deem it, then, incumbent (on you) to attach yourselves to the friends of the Way, whosoever it may be, and whether (he be) footman or rider.

And if he be a foe (to you), still this kindness is good, for by kindness many a foe hath been made a friend;

And though he do not become a friend, his enmity is lessened, because kindness becomes the balm for enmity.

There are many profits besides these, but I am afraid of being tedious, good friend.

2150 The gist (of the matter) is this: be the friend of the whole community (of Ṣúfís): like the idol-maker, carve a friend out of the stone,

Because the throng and multitude of a caravan will break the backs and spears of the highwaymen.

Inasmuch as you have not the heart's two eyes, O contumacious man, so that you cannot distinguish firewood from aloes-wood,

(You may despair of finding the true friend of God; but) since there exists a treasure in the world, do not grieve: deem no ruined place empty of treasure.

Betake yourself to every dervish at random, and when you find the mark (of the true saint), frequent (him) assiduously.

2155 As the inward-seeing eye was not (granted) to you, think always (that) the treasure (may be) in everybody.

How the high God revealed to Moses, on whom be peace, (the words), "Wherefore didst not thou visit Me in sickness?"

To Moses there came from God this reproach: "O thou who hast seen the rising of the moon from thy bosom,

Thou whom I have illumined with the Divine Light! I am God, I fell sick, thou camest not."

Moses said, "O Thou transcendent in Thy glory, Thou art clear of loss (defect). What mystery is this? Explain this, O Lord!"

God said unto him again, "Wherefore in My sickness didst not thou kindly ask after Me?"

He answered, "O Lord, Thou hast no imperfection. (My) 2160
understanding is lost: unfold (the meaning of) these words."

God said, "Yea; a favourite and chosen slave (of Mine) fell sick. I am he. Consider well!

His excusability (infirmity) is My excusability, his sickness is My sickness."

Whoever wishes to sit with God, let him sit in the presence of the saints.

If you are broken off (divided) from the presence of the saints, you are in perdition, because you are a part without the whole.

Whomsoever the Devil cuts off from the noble (saints), he 2165
finds him without any one (to help him), and he devours his head.

To go for one moment a single span apart from the community (of saints) is (a result of) the Devil's guile. Hearken, and know (it) well[1].

How the gardener isolated the Ṣúfí, the jurist, and the descendant of 'Alí from one another.

A gardener, when he looked into the orchard, saw three men in his orchard, as (though they were) thieves:

A jurist and a Sharíf and a Ṣúfí: each one an impudent, knavish and perfidious rogue.

He said, "I have a hundred arguments against these fellows, but they are united, and a united party is (a source of) strength.

I cannot cope singly with three persons, so first I will sunder 2170
them from one another.

I will isolate each one from the others, and when each is alone, I will tear out his moustache."

He employed a ruse and got the Ṣúfí away, that he might poison[2] (the minds of) his friends against him.

He said to the Ṣúfí, "Go to the house and fetch a rug for these companions (of yours)."

(As soon as) the Ṣúfí departed, he (the gardener) said in private to the two friends, "Thou art a jurist, and this (other) is a renowned Sharíf.

'Tis according to thy legal decision that we eat a loaf (of 2175
bread): 'tis by the wings of thy knowledge that we fly.

And this other is our prince and sovereign: he is a Sayyid, he is of the House of Muṣṭafá (Mohammed).

[1] Reading with A. B. Bul. بشنو و نیکو بدان. Cf. the Introduction to Vol. I. p. 9, note 1, where the number of the verse (٢١٦٦) has been accidentally omitted.

[2] Literally, "corrupt."

Who is this gluttonous vile Ṣúfí, that he should associate with kings like you?

When he comes (back), drive him away[1] and take possession of[2] my orchard and field for a week.

What is (it to offer you) my orchard? My life is yours, O ye who have (always) been (as dear to me) as my right eye."

2180 He made evil suggestions and beguiled them. Ah, one must not patiently suffer the loss of friends.

When they had turned the Ṣúfí away and he was gone, the enemy went after him with a stout cudgel.

"O dog," he cried, "is it Ṣúfism[3] that of a sudden you come into my orchard in spite (of me)?

Did Junayd or Báyazíd direct you to behave in this way? From what Shaykh and Pír did this (instruction) reach you?"

He beat the Ṣúfí when he found him alone; he half killed him and cracked his head.

2185 Said the Ṣúfí, "Mine is over, but O comrades, take good care of yourselves!

Ye regarded me as an alien. Look out! I am not more alien than this scoundrel.

That (cup) which I have drunk must be drunk by you, and such a draught as this is the due of every cad."

This world is (like) the mountain, and (all) thy words come back to thee from the echo.

After the gardener had finished with the Ṣúfí, he invented a pretext of the same kind as the former,

2190 Saying, "O my Sharíf, go to the house, for I have baked (some) thin cakes of bread for breakfast.

At the house-door tell Qaymáz to fetch those cakes and the goose."

Having sent him off, he said (to the other), "O keen-sighted one, thou art a jurist; this is manifest and sure.

(But) he (thy friend) a Sharíf! 'Tis an absurd claim he is making. Who knows who committed adultery with his mother?

Will ye set your hearts (rely) on woman and the deeds of woman? (Will ye acknowledge her to be of) weak mind, and then (put) trust (in her)?

2195 He has tacked himself on to 'Alí and to the Prophet—and there is many a fool in the world (who will believe him)."

Whoever is (born) of adultery and (is one) of the adulterous will think this concerning the men of God.

Any one whose head is made giddy by (his own) gyrations sees the house turning round like himself.

What that vain talker, the gardener, said was (indicative of)

[1] Literally, "make cotton of him," "comb him out."
[2] Literally, "strike upon," "lay (hands) on."
[3] Read صوفیی.

his (own) condition; (it was) far from (being applicable to) the descendants of the Prophet.

If he had not been the issue of apostates, how should he have spoken thus as regards (the Prophet's) House?

He used spells (guileful words), and the jurist hearkened to 2200
them. (Then) that insolent bully went after him (the Sharíf).

He said, "O ass, who invited you into this orchard? Has robbery been left to you as an inheritance by the Prophet?

The lion's cub resembles him (the lion): in what do you resemble the Prophet? Tell (me that)!"

The man (the gardener) who had sought refuge (in craft) did to the Sharíf that which a Khárijite would do to the Family of *Yá-sín* (Mohammed).

(I marvel) what hatred devils and ghouls like Yazíd and Shimr always have towards the Prophet's Family.

The Sharíf was devastated by the blows of that ruffian. He 2205
said to the jurist, "I have jumped out of the water.

Do thou stand fast, now that thou art left alone and deprived (of our support). Be as a drum, suffer blows on the belly!

If I am not a Sharíf and worthy (of thee) and a (true) bosom-friend, (at any rate) I am no worse for thee than such a ruffian as this."

He (the gardener) finished with him (the Sharíf), and came up, saying, "O jurist, what (sort of) jurist are you, O you disgrace to every fool?

Is it your legal opinion, O convicted thief[1], that you may come (into my orchard) without asking leave[2]?

Have you read such a license in the *Wasíṭ*, or has this question 2210
been (so decided) in the *Muḥíṭ*?"

"You are right," he replied; "beat (me): you have got the upper hand. This is the fit penalty for him that parts from friends."

Returning to the story of the sick man and the visit paid (*to him*) *by the Prophet*, *God bless him and grant him peace!*

This visiting of the sick is for the sake of this (spiritual) attachment[3], and this attachment is pregnant with a hundred lovingkindnesses.

The peerless Prophet went to visit the sick man; he found that Companion at the last gasp.

When you become far from the presence of the saints, you have in reality become far from God.

Inasmuch as the result of parting from fellow-travellers is 2215

[1] Literally, "one whose hand has been cut off."
[2] Literally, "without saying, 'Is it the command?'"
[3] See v. 2145.

sorrow, how is separation from the countenance of the kings (saints) less (grievous) than that?

Hasten every moment to seek the shadow (protection) of (those) kings, that by means of that shadow you may become superior to the sun.

If you have a journey (to make), go with this intention; and if it be (that you stay) at home, neglect not this.

How a certain Shaykh said to Báyazíd, "I am the Ka'ba: perform a circumambulation round me."

Báyazíd, the Shaykh of the community, was hurrying to Mecca for the greater pilgrimage (*ḥajj*) and the lesser (*'umra*).

In every city to which he went he would at first make search after the venerable (saints).

2220 He would roam about, asking, "Who is there in the city that is relying on[1] (spiritual) insight?"

God has said, "Whithersoever thou goest in thy travels, thou must first seek after a (holy) man."

Go in quest of a treasure, for (worldly) profit and loss come second: regard them as the branch (not as the root).

Whoever sows is in quest of wheat; the chaff comes to him indeed, (but only) secondarily.

If you sow chaff, no wheat will come up: seek a man, seek a man, a man!

2225 When it is the season of pilgrimage, go in quest of the Ka'ba; when you have gone (with that purpose), Mecca also will be seen.

In the *Mi'ráj* (Ascension of the Prophet) the quest was (for) vision of the Beloved; 'twas but secondarily that the empyrean and the angels were also shown.

Story.

A novice one day built a new house; the Pír came (and) saw his house.

The Shaykh said to his new disciple—he put to the test him that had good thoughts—

"Wherefore hast thou made a window, O comrade?" Said he, "In order that light may come in by this way."

2230 He (the Shaykh) said, "That is (only) the branch (secondary object); (thy) want (desire) must be this, (namely) that through this channel thou mayst hear the call to prayer."

Báyazíd, on his journey (to the Ka'ba), sought much to find some one that was the Khizr of his time.

He espied an old man with a stature (bent) like the new moon; he saw in him the majesty and (lofty) speech of (holy) men;

[1] Literally, "supporting himself on the pillars of."

His eyes sightless, and his heart (illumined) as the sun: like an elephant dreaming of Hindustán.

With closed eyes, asleep, he beholds a hundred delights; when he opens (his eyes), he sees not those (delights)—oh, ('tis) wonderful!

Many a wonder is made manifest in sleep: in sleep the heart 2235
becomes a window.

One that is awake and dreams fair dreams, he is the knower (of God): smear your eyes with[1] his dust.

He (Báyazíd) sat down before him and asked about his condition; he found him to be a dervish and also a family man.

He (the old man) said, "Whither art thou bound, O Báyazíd? To what place wouldst thou take the baggage of travel in a strange land?"

Báyazíd answered, "I start for the Ka'ba at daybreak." "Eh," cried the other, "what hast thou as provisions for the road?"

"I have two hundred silver dirhems," said he; "look, (they 2240
are) tied fast in the corner of my cloak."

He said, "Make a circuit round me seven times, and reckon this (to be) better than the circumambulation (of the Ḳa'ba) in the pilgrimage;

And lay those dirhems before me, O generous one. Know that thou hast made the greater pilgrimage and that thy desire has been achieved;

(That) thou hast (also) performed the lesser pilgrimage and gained the life everlasting; (that) thou hast become pure (*ṣáf*) and sped up (the Hill of) Purity (*Ṣafá*).

By the truth of the Truth (God) whom thy soul hath seen, (I swear) that He hath chosen me above His House.

Albeit the Ka'ba is the House of His religious service, my 2245
form too, in which I was created, is the House of His inmost consciousness.

Never since God made the Ka'ba hath He gone into it, and none but the Living (God) hath ever gone into this House (of mine).

When thou hast seen me, thou hast seen God: thou hast circled round the Ka'ba of Sincerity.

To serve me is to obey and glorify God: beware thou think not that God is separate from me.

Open thine eyes well and look on me, that thou mayst behold the Light of God in man."

Báyazíd gave heed to those mystic sayings, and put them in 2250
his ear as a golden ring.

Through him (the old man), Báyazíd came into an increase (of spiritual endowment): the adept at last attained unto the end.

[1] Literally, "draw into your eyes."

How the Prophet—God bless and save him!—perceived that the cause of that person's sickness was irreverence in prayer.

When the Prophet saw the sick man, he dealt sweetly and tenderly with that familiar friend[1].

He became alive when he saw the Prophet: you might say, that moment created him.

He said, "Sickness has given me this good fortune, that this Sultan has come to my side at morn,

2255 So that health and well-being have accrued to me from the arrival of this King who is without retinue.

O happy pain and sickness and fever! O blessed anguish and wakefulness in the night!

Lo, in (my) old age God of His grace and bounty hath bestowed on me such a sickness and malady!

He too hath given me pain in the back, so that every midnight I cannot help springing up quickly from sleep.

In order that I may not slumber all night like a buffalo, God of His grace hath given me pains.

2260 Through this infirmity the mercy of Kings has been aroused, and Hell's threatening of me has been silenced."

Pain is a treasure, for there are mercies in it: the kernel becomes fresh when you scrape off the rind.

O brother, (to dwell in) a dark and cold place, to endure patiently sorrow and weakness and pain,

Is the Fountain of Life and the cup of (spiritual) intoxication, for those heights are all in lowliness.

That Spring is implied in autumn, and that autumn is (fulfilled) in the Spring: do not flee from it.

2265 Be a fellow-traveller with grief, agree with desolation, seek long (lasting) life in thy death (to self).

Do not listen to what thy fleshly soul says, that this place (of self-mortification) is bad, inasmuch as her doings are contrary (to thy spiritual advancement).

Do thou oppose her, for such (is the) injunction (that) has come from the prophets in the world.

It becomes necessary to take counsel concerning things to be done, so that there may not be repentance in the end.

The community said, "With whom shall we take counsel?" The prophets answered, "With intellect, (which is) the Imám (leader)."

2270 He (the questioner) said, "(But) if a child should come in, or a woman who has no judgement or clear understanding."

"Take counsel with her," said he (the prophet), "and do the contrary of what she bids (thee), and go thy way."

[1] Literally, "the friend of the Cave."

Know that your fleshly soul is woman and worse than woman, because woman is a part (of evil), but your fleshly soul is evil entire.

If you take counsel with your fleshly soul, oppose that vile one (in) whatsoever she may say.

If she bid you pray and fast—the fleshly soul is a great plotter, she will bring some plot against you to birth.

(When you take) counsel with your fleshly soul concerning 2275
(your) actions—whatsoever she tells (you to do), the reverse of that is perfectly right.

(If) you cannot cope with her and her contumacy, go to a friend and mix with him.

Mind gains strength from another mind: the sugar-cane is made perfect by the sugar-cane.

I have seen (wondrous) things (arising) from the deceitfulness of the fleshly soul, for by her magic she takes away the faculties of discernment.

She will proffer afresh to you promises that she has broken thousands of times.

If your life be prolonged[1] even for a hundred years, she will 2280
lay before you a new pretext every day.

She utters cold (vain) promises (as though) warm (from the heart); (she is) a witch, she ties up the manhood of a man.

O (thou who art the) radiance of God, Ḥusámu'ddín, come! for without thee no herbs will grow from the brackish soil.

A curtain has been let down from heaven because of the curse of one whose heart is sorely vexed.

This destiny only the (Divine) destiny can cure: the understanding of His creatures is stunned at His destiny, stunned.

The black serpent that was (as) a worm fallen on the road 2285
has become a dragon;

(But) in thy hand, O thou with (love for) whom the soul of Moses is intoxicated, the dragon or serpent became (as) the rod (in the hand of Moses).

God gave thee command, saying, "*Take it; fear not*, so that the dragon may become a rod in thy hand."

Hark, show the white hand, O King: out of the black nights reveal a new dawn!

A hell hath blazed forth; breathe (thy) enchantment over it, O thou whose breath is more (excellent) than the breath of the sea.

She (the fleshly soul) is the guileful sea that shows (but) a 2290
(little) foam; she is the hell that from guile shows (but) a (little) heat.

She appears exiguous in your eyes, to the end that you may

[1] Literally, "grant a respite."

regard her as feeble and that your wrath may be stirred (against her);

Even as there was a dense host (of infidels), (but) to the Prophet's eye it seemed small,

So that the Prophet set upon them without (fear of) the danger; but if he had deemed (them) more (in number), he would have acted cautiously in that (affair).

That was the Divine favour, and thou wert worthy of it, O Aḥmad (Mohammed); else, thou wouldst have become faint-hearted.

2295 God caused the outward and inward warfare to seem little to him and his Companions,

In order that He might make it easy for him to gain ease (success), and that he might not turn away his face from difficulty.

For him, (God's) causing (the warfare) to seem little was victory, since God was his friend and taught him the way.

(But) he that hath not God for his victorious support, alas if the fierce lion seem to him a cat.

Alas if from afar he see a hundred as one, so that in vain confidence he enters on the fray.

2300 He (God) causes a Prophet's sword to seem a dart and makes the fierce lion appear as a cat,

To the end that the fool may fall boldly to fighting, and that He may catch them by this device;

(And besides He is acting thus), in order that those dolts may have come towards the fire-temple by means of their own feet (by their own free will).

He is showing (what seems to you) a blade of straw, in order that you may quickly give a puff so as to make it vanish out of existence.

Beware! for that straw has uprooted mountains: through it the world is weeping, while it (the straw) is in laughter.

2305 He makes this river-water seem (only) up to the ankle, (but) a hundred such as 'Áj son of 'Anaq have been drowned therein.

He makes the wave of blood seem to him a mound of musk: He makes the bottom of the sea seem dry land.

Blind Pharaoh deemed that sea dry, so that in (the pride of his) manhood and strength he drave into it.

When he enters (it), he is at the bottom of the sea: how should the eye of Pharaoh be seeing?

The eye is made seeing by meeting with God: how should God become the confidant of every fool?

2310 He (the fool) sees (what he thinks is) candy: it is, in sooth, deadly poison; he sees (what he thinks is) the road: it is, in sooth, the cry of the ghoul (luring him to destruction).

O sky, in the tribulation of (these) latter days thou art revolving swiftly; pray, give (us) time (respite and relief).

Thou art a keen dagger to assail us; thou art a poisoned lancet to bleed us.

O sky, learn mercy from the Mercy of God: do not, like a snake, inflict wounds on the hearts of ants.

By the truth of Him who hath set the wheel of thy sphere turning above this (earthly) abode,

(We beseech thee to) revolve in another wise and show mercy, ere thou uproot us.

(We beseech thee by) the truth of thy having fostered us at first, so that our (young) shoot grew up from (the nurture given by) water and earth;

By the truth of that King who created thee pure and displayed so many cressets in thee,

Who hath kept thee so flourishing and lasting that the materialist hath thought thee (existent) from eternity.

Thanks (to God), we have come to know thy beginning: the prophets have told that secret of thine.

A man knows that a house is made (at some time or other); the spider which plays idly in it (knows) not (this).

How should the gnat know of what date this garden is?—for 'twas born in spring, and its death is in the (following) winter.

The worm that is born miserably in (dry) wood—how should it know the wood at the time when it was a (sappy) shoot?

And if the worm should know (this), it would be intellect in its essential substance; the worm would be (only) its (outward) form.

Intellect shows itself (in many) guises, (but) like the Jinn is leagues removed from them (in its real nature).

It is above the angels—what occasion is there for (comparing it with) the Jinn? (But) you have the wings of a gnat, you are flying downwards.

Although your intellect is flying upward, the bird of your conventional notions is feeding below.

Conventional knowledge is the bane of our souls; it is a borrowed thing, but we rest (at ease in the belief) that it is ours.

It behoves us to become ignorant of this (worldly) wisdom; (rather) must we clutch at madness.

Always flee from whatever you deem profitable to your (lower) self: drink poison and spill the water of life.

Revile any one that praises you: lend (both) interest and capital to the destitute.

Let safety go, and dwell in the place of fear (danger): leave reputation behind and be disgraced and notorious.

I have tried far-thinking (provident) intellect; henceforth I will make myself mad.

How Dalqak excused himself to the Sayyid-i Ajall (who asked him) why he had married a harlot.

One night the Sayyid-i Ajall said to Dalqak, "You have married a harlot in haste.

You ought to have disclosed this (matter) to me, so that we might have made a chaste (woman) your wife."

2335 Dalqak replied, "I have (already) married nine chaste and virtuous women: they became harlots, and I wasted away with grief.

I married this harlot without (previous) acquaintance (with her), in order to see how this one (also) would turn out in the end.

Often have I tried (sound) intelligence; henceforth I will seek a nursery for insanity."

How an inquirer managed to draw into conversation an eminent (saintly) man who had feigned to be mad.

A certain man was saying, "I want some one of intelligence, (that) I may consult him about a difficulty."

One said to him, "In our city there is nobody of intelligence except yonder man who appears to be mad.

2340 Look, there is (one named) so-and-so: mounted on a cane, he rides (it as a cock-horse) amongst the children.

He is possessed of judgement and (keen as) a spark of fire; he is as the sky in dignity, and as the stars in high estate.

His glory has become the (rational) soul of the Cherubim; he has become concealed in this (feigned) madness."

But you must not account every madman a (rational) soul: do not, like Sámirí, lay down your head (in worship) to a calf.

When a manifest saint has declared unto you hundreds of thousands of unseen things and hidden mysteries,

2345 And you have not had the (proper) understanding and knowledge, (so that) you have not distinguished dung from aloes-wood—

How, when the saint has made for himself a veil of madness, will you recognise him, O blind one?

If your eye of intuitive certainty is open, behold a (spiritual) captain under every stone.

To the eye that is open and (as) a guide, every dervish-cloak hath a Moses in its embrace.

'Tis only the saint (himself) that makes the saint known and makes fortunate whomsoever he will.

2350 No one can recognise him by means of wisdom when he has feigned to be mad.

When a seeing thief steals from a blind man, can he at all detect (the identity of) the thief (who is) in the act of passing?

The blind man does not know who it was that robbed him, even though the wicked thief may knock against him.

When a dog bites a blind ragged mendicant, how should he recognise that ferocious dog?

How the dog attacked the mendicant who was blind.

A dog was attacking, as (though it were) a warlike lion, a blind mendicant in a certain street.

The dog rushes angrily at dervishes; the moon smears her eyes with dust of (the feet of) dervishes.

The blind man was made helpless by the dog's barking and by (his) fear of the dog; the blind man began to pay honour to the dog,

Saying, "O prince of the chase, and O lion of the hunt, thine is the (upper) hand: refrain thy hand from me!"—

For, (moved) by necessity, that (renowned) philosopher paid honour to (one vile as) the tail of an ass, and gave him the title of "noble."

He (the blind man) too, of necessity, said, "O lion, what (good) will come to thee from such a meagre prey as I am?

Thy friends are catching onagers in the desert; thou art catching a blind man in the street: this is bad.

Thy friends seek onagers by hunting (them); thou in (mere) malice seekest a blind man in the street."

The knowing dog has made the onager his prey, while this worthless dog has attacked a blind man.

When the dog has learned the knowledge (imparted to him), he has escaped from error: he hunts lawful prey in the jungles.

When the dog has become knowing (*'álim*), he marches briskly; when the dog has become a knower of God (*'árif*), he becomes (as) the Men of the Cave.

The dog has come to know who is the Master of the hunt. O God, what is that knowing light?

(If) the blind man knows it not, 'tis not from (his) having no eye (to see); nay, 'tis because he is drunken with ignorance.

Truly, the blind man is not more eyeless than the earth; and this earth, by the grace of God, has become a seer of (God's) enemies.

It saw the Light of Moses and showed kindness to Moses; (but) Qárún it engulfed, (for) it knew Qárún.

It quaked for the destruction of every false pretender: it understood (the words that came) from God, "*O earth, swallow* (*thy water*)*!*"

2370 Earth and water and air and sparking fire are unacquainted with us, but acquainted with God.

Contrariwise, we are aware of (things) other than God, (but) unaware (heedless) of God and of so many warners (prophets).

As a necessary consequence, they (the elements) all *shrank from (accepting) it (the trust offered to them)*: (the edge of) their impulse to partake of life was blunted.

They said, "We all are averse to this life, (namely), that one should be living in relation to created beings and dead in relation to God."

When he (any one) remains away from created beings, he is orphaned (single): for intimacy with God, the heart must be free (from relations with aught besides).

2375 When a thief steals some article of property from a blind man, the blind man is blindly lamenting.

Until the thief say to him, "'Tis I that stole from thee, for I am an artful thief,"

How should the blind man know his thief, since he hath not the eye's light and that radiance (of vision)?

When he (the thief) speaks (and confesses), at once take tight hold of him, that he may tell the marks (descriptive) of the (stolen) goods.

The Greater *Jihád* (Holy War), then, consists in squeezing (him) to the dregs, in order that he may tell what he has stolen and what he has carried off.

2380 First, he has stolen your eye-salve; when you take it (from him), you will regain (your) insight.

The goods of wisdom, which have been lost by (your) heart, are certainly to be found with the man of heart (the saint).

The blind of heart, notwithstanding (his possession of) life and hearing and sight, is never knowing the devilish thief by the traces (which he leaves).

Seek (that knowledge) from the man of heart; do not seek it from the inanimate, for (all other) people are inanimate beside (in comparison with) him.

The seeker of counsel approached him (the saint who was feigning madness), saying, "O father who hast become (as) a child, tell (me) a secret."

2385 He answered, "Begone from this door-ring, for this door is not open. Turn back: to-day is not the day for secrets.

If the spatial had (any) access to the non-spatial, I should be (seated) on the bench, (giving instruction) like the Shaykhs (spiritual directors)."

How the Police Inspector summoned the man who had fallen dead-drunk (on the ground) to (go to) prison.

The Inspector came at midnight to a certain place: he saw a man lying at the bottom of a wall.

He cried, "Hey, you are drunk: tell (me), what have you been drinking?" Said the man, "I have drunk of this which is in the jar."

"Pray," said he, "explain what is in the jar." He replied, "Some of what I have drunk." "(But)," said the Inspector, "this is hidden (from sight)."

He asked (again), "What is it that you have drunk?" He rejoined, "That which is hidden in the jar."

These questions and answers were becoming a (vicious) circle. The Inspector was left (stuck) in the mud, like an ass.

The Inspector said to him, "Come now, say 'Ah'"; (but) the drunken man, at the moment of utterance, said "Hú, Hú."

"I told you to say 'Ah'," said he; "you are saying 'Hú'." "(Because) I am glad," he replied, "while you are bent with grief.

'Ah' is (uttered) on account of pain and grief and injustice; the 'Hú, Hú' of the wine-drinkers is from joy."

The Inspector said, "I know nothing about this. Get up, get up! Don't retail mystic lore, and leave off this wrangling."

"Go away," said the man; "what have you to do with me?" "You are drunk," the Inspector said. "Get up and come to prison."

Said the drunken man, "O Inspector, let me alone and go away. How is it possible to carry off pledges from one that is naked?

If indeed I had had the power to walk, I should have gone to my house—and (then) how would this (affair between us) have occurred?

Were I (still) possessed of understanding and of contingent (unreal) existence, I should be on the bench, (giving instruction) like the Shaykhs."

How the inquirer, for the second time, drew that eminent (saint) into conversation, in order that his condition might be made better known (to the inquirer).

That seeker said, "O thou mounted on the cane, pray, ride thy horse this way for one moment."

He rode towards him, crying, "Hark, say as quick as you can (what you want), for my horse is very restive and fierce-tempered.

Be quick, lest he kick you: explain clearly what you are asking about."

He (the inquirer) saw no opportunity to tell his heart's secret: he at once made an evasion and drew him into jesting talk.

He said, "I wish to marry a woman in this street: who is suitable for one like me?"

2405 "There are three kinds of women in the world," said he: "two of those are a sorrow, and one is the soul's treasure.

The first, when you marry her, is wholly yours; and the second is half yours and half separate (from you);

And the third, know she is not yours at all. You have heard this. Away (with you)!—I start in a trice—

Lest my horse let fly a kick at you, so that you fall and never rise up (again)."

The Shaykh rode off amongst the children, (but) the young man shouted to him once more,

2410 "Come, prithee declare the exposition of this. Thou hast said that these women are of three kinds: pick (them) out."

He rode towards him and said to him, "The virgin of your choice will be wholly yours, and you will gain freedom from sorrow;

And she that is half yours is the (childless) widow; and she that is nothing (to you) is the married woman with a child:

When she has a child by her first husband, her love and whole heart will go there.

(Now) get away, lest my horse launch a kick, and the hoof of my restive horse land upon you."

2415 The Shaykh gave a loud cry of jubilation and rode back: he again called the children to him.

That inquirer shouted to him once more, "Come (hither), I have one question left, O sovereign king."

He rode back in this direction. "Say what it is," he cried, "as quick as you can, for yonder child has enraptured my heart[1]."

Said the other, "O king, with such intelligence and erudition (as thou hast), what dissimulation is this? What acting is this? Oh, 'tis a marvel!

Thou transcendest the Universal Intellect in (thy power of) elucidation. Thou art a sun: how art thou hid in madness?"

2420 He replied, "These rascals are proposing to make me Cadi in this their city.

I raised objections, (but) they said to me, 'Nay, there is none so learned and accomplished as thou.

Whilst thou art in existence, it is unlawful and wicked that any one inferior to thee should cite Prophetic Traditions in the office of Cadi.

Permission is not (given) in the Law, that we should appoint one less than thee as (our) prince and leader.'

[1] Literally, "has carried off my polo-ball from the field."

By this necessity I was made distraught and mad (in appearance), but inwardly I am just the same as I was.

My intelligence is the (hidden) treasure, and I am the ruin 2425
(which covers it); if I display the treasure, (then) I am mad (indeed).

The (real) madman is he that has not gone mad, he that has seen this night-patrol and has not gone home.

My knowledge is substantial, not accidental; and this precious (thing) is not for (the purpose of gaining) every (worldly) interest.

I am a mine of candy, I am a plantation of sugar-canes: it is growing from me, and at the same time I am eating (of it).

Knowledge is conventional and acquired (not real), when he (its owner) laments because the hearer is averse to (hearing) it.

Since it is (learned) as a bait (for popularity), not for the sake 2430
of (spiritual) enlightenment, he (the seeker of religious knowledge) is just as (bad) as the seeker of vile worldly knowledge;

(For) he is seeking knowledge on account of the vulgar and the noble, not in order that he may win release from this world.

Like a mouse, he has burrowed in every direction, since the light drove him (back) from the door (the entrance to the hole) and said, 'Away!'

Inasmuch as he had no way (of getting out) to the open country and the light, he continued to make (such) an exertion even in that darkness.

If God give him wings, the wings of Wisdom, he will escape from mousiness and will fly like the birds;

But if he seek not wings, he will remain underground with 2435
no hope of traversing the path to Simák[1].

Dialectic knowledge, which is soulless, is in love with (eager for) the countenance of customers;

(But) though it is robust at the time of disputation, it is dead and gone when it has no customer.

My purchaser is God: He is drawing me aloft, for *God hath purchased*.

My bloodwit (the reward of my self-sacrifice) is the beauty of the Glorious One: I enjoy my bloodwit (as) lawful earnings.

Abandon these insolvent customers: what purchase can be 2440
made by a handful of (worthless) clay?

Do not eat clay, do not buy clay, do not seek clay, because the eater of clay is always pale-faced.

Eat your heart (in love of God), that you may be young always, (and that) your visage (may be rosy) with Divine illumination, like the *arghawán*."

O Lord, this gift is not (within) the compass of our work

[1] The name of a star.

(achievement): verily, (the gift of) Thy grace is (not according to our work, but) according to Thy mysterious grace.

Take our hands (help us); buy (redeem) us from our hands (self-existence); lift the veil (between Thee and us), and do not tear our veil (do not expose us to shame).

2445 Redeem us from this filthy self (*nafs*): its knife has reached our bones.

Who will loose these strong chains from helpless ones like us, O king uncrowned and unthroned?

Who except (Thee in) Thy bounty, O Loving One, can loose such a heavy lock?

Let us turn our heads from ourselves towards Thee, inasmuch as Thou art nigher unto us than we (unto ourselves).

Even this prayer is Thy gift and lesson (to us); else, wherefore has a rose-bed grown in an ash-pit?

2450 Save through Thy munificence, 'tis impossible to convey understanding and reason into the midst of blood and entrails.

This flowing light (proceeds) from two pieces of fat (the two eyeballs): their waves of light reach up to the sky.

The piece of flesh which is the tongue—from it the flood of Wisdom is flowing, like a stream,

Towards a cavity, whereof the name is "ears," up to the orchard of the (rational) soul, whereof the fruit is intellections.

Its main course is the highway of the orchard of souls; the orchards and gardens of the world are its branches.

2455 That, that, is the source and fountainhead of joy: quick, recite (the text), (*gardens*) *beneath which flow the rivers.*

Conclusion of the admonishment given by the Prophet, God bless and save him, to the sick man.

The Prophet said to the sick man, when he visited (his) suffering friend,

"Maybe you have made a prayer of some (peculiar) sort, and from ignorance have (as it were) eaten some poisoned food.

Bring to mind what (sort of) a prayer you said when you were being vexed by the guile of the fleshly soul."

He answered, "I do not remember; but direct a (spiritual) influence towards me, and it (the prayer) will come to my memory in a moment."

2460 Through the light-giving presence of Muṣṭafá (Mohammed), that prayer came into his mind;

(From) the aspiration of the Prophet who dwells in light there came into his mind that which had been lost;

Through the window which is between heart and heart flashed the light that separates truth and falsehood.

He said, "Look now, I have remembered, O Prophet, the prayer which I, impertinent fool, spoke.

When I was being caught in (the toils of) sin, and drowning (therein) was clutching at straws—

(Whilst) there was coming from thee to sinners a threat and menace of punishment exceedingly severe—

(And) I was becoming agitated, and there was no help (for me), (since) there were chains made fast and a lock not (to be) opened:

Neither room for patience nor means of flight, neither hope of repenting nor opportunity for rebelling—

I, like Hárút and Márút, was crying in sorrow, 'Alas!' and saying, 'O my Creator!'"

Because of the dangers (of the Last Judgement) Hárút and Márút openly chose the pit of Babylon,

So that they might suffer here (in this world) the punishment of the world to come; and they are cunning and intelligent and magician-like.

They acted well, and 'twas fitly done: the pain of smoke is lighter than (that of) fire.

The pain of that (future) world is beyond description; light is the pain of this world beside it.

Oh, happy he that wages a holy war (of self-mortification), and puts a restraint upon the body and deals justice (against it),

And, in order that he may be delivered from the pain of that world, lays upon himself this pain of serving God.

"I was saying, 'O Lord, quickly inflict on me in *this* world that punishment,

So that I may have exemption (from it) in yonder world.' About such-like a request was I knocking at the door[1].

(Thereupon) such a (painful) sickness as this appeared in me: through pain my soul was deprived of rest.

I have been left without power to perform my *dhikr* (commemoration of God) and litanies: I have become unconscious of myself and of (all) good and ill.

If I had not now beheld thy face, O thou whose scent is fortunate and blessed,

I should have passed altogether from the bondage (of this life). Thou in kingly fashion hast bestowed on me this sympathy."

Said the Prophet, "Hey! do not offer this prayer again: do not dig yourself up from root and base.

What strength have you, O wretched ant, to endure that He should lay on you such a lofty mountain?"

He answered, "O Sulṭan, I repent (and vow) that in no wise will I (henceforth) brag recklessly.

This world is the Desert (of the Israelites), and thou art

[1] *I.e.* "such was the petition I made to God."

Moses, and we because of (our) sin remain in the Desert in tribulation.

2485 We are wayfaring for years, and at the end we are still held captive in the first stage (of the journey).

If the heart of Moses were pleased with us, there would be shown (to us) the way through the Desert and the (farthest) border (thereof);

And if he were wholly disgusted with us, how by any means would trays of food come to us from heaven?

How would springs gush from a rock, (and how) would there be security for our lives in the desert?

Nay, truly, fire would come instead of trays: flames would beat upon us in this abode.

2490 Forasmuch as Moses has become of two minds concerning us, he is sometimes our enemy and sometimes our friend.

His anger sets fire to our goods; his clemency becomes a shield against affliction.

When (how) may it be that anger shall again become clemency? This is not extraordinary (as proceeding) from thy grace, O venerable one.

To praise any one present is (a cause of) embarrassment; on this account I am purposely using the name of Moses, like this.

Otherwise, how should Moses deem it right that I make mention of anybody before thee?

2495 Our covenant hath been broken hundreds and thousands of times; Thy covenant, like a mountain, stands firm and stable.

Our covenant is straw and subject to every wind (of passion); Thy covenant is a mountain, and even more than a hundred mountains.

By the truth of that power (which is Thine), have some mercy upon our mutability, O Ruler of (all) mutations!

We have seen ourselves (as we really are) and our shame. Put us not to further trial, O King,

So that (by sparing us) Thou wilt have concealed other disgraces[1], O Bounteous One whose help we implore!

2500 Thou art infinite in beauty and perfection; we are infinite in wrongness and error.

Direct Thy infinity, O Bounteous One, upon the infinite wrongness of a handful of vile wretches (such as we are).

Oh, come, for of our cloth-piece (only) a single thread remains: we were a city, and (only) a single wall remains.

(Save) the remnant, (save) the remnant, O Sovereign, that the soul of the Devil may not rejoice entirely—

Not for our sakes, (but) for the sake of the primal grace through which Thou didst seek out them that had lost the way.

[1] *I.e.* other acts of ours which would expose us to disgrace.

As Thou hast shown Thy power, (so now) show Thy mercy, O Thou who hast implanted feelings of mercy in flesh and fat.

If this prayer increase Thy wrath, do Thou teach (us) to pray, O Lord,

Even as, (when) Adam fell from Paradise, Thou gavest him (leave) to turn (in penitence) toward Thee, so that he escaped from the ugly Devil."

Who is the Devil that he should surpass Adam and win the game from him on such a board?

In truth, it all turned out to Adam's advantage: that guile became a curse to the envious one.

He (the Devil) saw one game, (but) he did not see two hundred games (which he should lose): therefore he cut down the supports of his own house.

He set fire by night to the cornfield of others; (meanwhile) the wind (was) carrying the fire into his own field.

The (Divine) curse was a blind to the Devil, so that he regarded that trickery (of his) as harm to (his) enemy.

The (Divine) curse is that which makes him (any one) see falsely, and makes him envious, self-conceited, and malicious,

To the end that he may not know that whoever does evil, it (that evil) will at last come back and smite him.

He sees all the master-moves invertedly: (hence) they result in check-mate to him and (in) failure and defeat.

(The curse blinds him), because, if he regard himself as naught, (if) he regard the wound (his moral and spiritual blindness) as deadly and festering,

Pain will arise from such looking within, and the pain will bring him out from the veil (of self-conceit).

Until mothers are overtaken by the pains of childbirth, the child finds no way to be born.

This (God-given) trust is in the heart, and the heart is pregnant (with it): these counsels (of the prophets and saints) are like the midwife.

The midwife may say that the woman has no pain; (but) pain is necessary, pain is (makes) a way for the child (to be born).

He that is without pain is a brigand, because to be without pain is to say "I am God."

To say that "I" out of the (proper) time is a curse (to the speaker); to say that "I" at the (proper) time is a mercy (from God).

The "I" of Manṣúr (Ḥalláj) certainly became a mercy; the "I" of Pharaoh became a curse. Mark (this)!

Consequently, it is incumbent (on us) to behead every untimely bird (every cock that crows too soon), in order to give notice (warning)[1].

[1] *I.e.* we must die to self in order that we may show to others the evils of egoism.

2525 What is "beheading"? Killing the fleshly soul in the holy (spiritual) war, and renouncing self,

Just as you would extract the scorpion's sting in order that it might be saved from being killed,

(Or) pull out the venomous fang of a snake, in order that the snake might escape from the calamity of being stoned (to death).

Nothing will slay the fleshly soul except the shadow (protection) of the Pír: grasp tightly the skirt of that slayer of the flesh.

When you grasp (it) tightly, that is (done by) the aid of Him (God): whatever strength comes into you is (the effect of) His drawing (you towards Him).

2530 Know that true is (the text) *thou didst not throw when thou threwest*: whatsoever the soul soweth is from the Soul of the soul.

He is the One that takes the hand (to help), and (He is) burden-bearing (long-suffering): have hope, from moment to moment, of (receiving) that breath (of inspiration) from Him.

'Tis no harm if you have remained long without Him: you have read that He is long in gripping (sinners), (though) gripping (them) tight.

His Mercy is long in gripping, (but) grips tight: His Presence does not keep you absent (from Him) for one moment.

If you desire the explanation of this union and friendship, read thoughtfully (the Súra) *Wa'l-Ḍuḥá* (*By the Morn*).

2535 And if you say that evils too are from Him, (that is true), but how is it a defect in His grace?

(His) bestowing this evil is even His perfection: I will tell you a parable (in illustration), O respected one.

A painter made two kinds of pictures—beautiful pictures and pictures devoid of beauty.

He painted Joseph and fair-formed houris, he painted ugly afreets and devils.

Both kinds of pictures are (evidence of) his mastery: those (ugly ones) are not (evidence of) his ugliness; they are (evidence of) his bounty.

2540 He makes the ugly of extreme ugliness—it is invested with all (possible) uglinesses—[1]

In order that the perfection of his skill may be displayed, (and that) the denier of his mastery may be put to shame.

And if he cannot make the ugly, he is deficient (in skill): hence He (God) is the Creator of (both) the infidel and the sincere (faithful).

From this point of view, then, (both) infidelity and faith are bearing witness (to Him): both are bowing down in worship before His Lordliness.

But know that the faithful (believer) bows down willingly, because he is seeking (God's) pleasure and aiming (at that).

[1] *Literally, "all uglinesses surround it."*

The infidel too is a worshipper of God, (though) unwillingly; 2545
but his aim is (directed towards) another object of desire.

(It is true that) he keeps the King's fortress in good repair; but he is claiming to be in command.

He has become a rebel, to the intent that it may be his domain; (but) verily, in the end the fortress comes to be the King's.

The faithful believer keeps that fortress in good repair for the sake of the King, not for place (and power).

The ugly one (the infidel) says, "O King who createst the ugly, Thou art able for (able to create) the beautiful as well as the despicable (and) ugly."

The beautiful one (the faithful believer) says, "O King of 2550
beauty and comeliness, Thou hast made me free from defects."

How the Prophet, God bless and save him, gave injunctions to the sick man and taught him to pray.

The Prophet said to the sick man: "Say thus:—'O Thou that makest easy that which is hard,

Give good unto us in our present abode, and give good unto us in our future abode!

Make the way agreeable to us as a garden: Thou indeed, O Glorious One, art our goal.'"

At the Gathering (for Judgement) the true believers will say, "O angel, is it not (the case) that Hell is the common road,

(And that) true believer and infidel (alike) pass by it? We 2555
saw no smoke or fire in this road (which we have traversed).

Lo, here is Paradise and the Court of safety: where, then, was that vile place of passage?"

Then the angel will say, "The garden of greenery which ye saw in a certain spot as ye passed—

That was Hell and the terrible place of chastisement, (but) unto you it became gardens and pleasaunces and trees.

Inasmuch as with this soul of hellish nature, (this) miscreant fiery one that seeks (to lead you into) temptation,

Ye have striven (oft), and it hath become full of purity, and 2560
ye have quenched the fire (thereof) for God's sake;

(Inasmuch as) the fire of lust, which was flaming, hath become the verdure of piety and the light of guidance (unto the true faith);

(Inasmuch as) at once the fire of anger in you hath turned to forbearance, and the darkness of ignorance in you hath turned to knowledge;

(Inasmuch as) the fire of greed in you hath turned to unselfishness, and that envy (which) was like thorns hath turned to roses;

Inasmuch as ye formerly extinguished all these fires of your own for God's sake;

2565 And made the fiery soul like an orchard and cast in it the seed of fealty,

(Whilst) therein the nightingales of commemoration and glorification of God (were) singing sweetly in the garden by the river-side;

(Inasmuch as) ye have answered the call of God and have brought water into the blazing hell of your soul—

Our Hell also in regard to you hath become greenery and roses and plenty and riches."

What is the requital for well-doing, O son? Kindness and well-doing and valued recompense.

2570 "Did not ye say, 'We are devoted (to God): we are passing away before the attributes of Everlastingness?

We, whether we be cunning (sane) or mad, are intoxicated with that Cupbearer and that cup.

We lay our heads (submissively) upon His writ and mandate: we give our sweet lives in pawn (to Him).

So long as the thought of the Friend is in our inmost hearts, (all) our work is to serve (Him) and yield up our lives.'"

Wheresoever the candle of tribulation hath been lighted, hundreds of thousands of loving souls are burnt.

2575 Those lovers that are within the house (and nigh unto Him) are (as) moths to the candle of the face of the Friend.

O heart, go where they are bright[1] toward thee and are as a coat of mail to thee against afflictions,

And give thee a place within their souls, that they may fill thee with wine, like a cup.

Take thy abode within their souls: O radiant full-moon, make thy home in the sky!

Like Mercury, they will open the book of the heart, that they may reveal mysteries unto thee.

2580 Stay beside thy kinsfolk—how art thou roaming abroad? Cleave to the perfect Moon if thou art a piece of the moon.

What is the (cause of the) part's keeping aloof from its whole? What is (the cause of) all this mixture with (that which is) diverse?

Behold how the genus hath become species in the process (of differentiation): behold how the unseen things have become visible in emanation.

So long as thou wouldst fain be wheedled[2] like a woman, O man without wisdom, (thou wilt remain imperfect): how wilt thou be helped by lies and wheedling?

[1] *I.e.* unveiled and sincere.
[2] Literally, "thou art a buyer of blandishment."

Thou art taking flattery and sweet words and cajolement and putting them like gold in thy bosom.

For thee the revilings and blows of the (spiritual) kings would 2585
be better than the praise of the unrighteous[1].

Swallow the slaps of the (spiritual) kings, do not swallow the honey of the rabble, to the end that through the fortune of (those) personages thou mayst (thyself) become a personage;

Because from them come felicity and robes of honour: under the shelter of the spirit, body becomes soul.

Wherever thou seest one (that is) naked and destitute, know that he hath fled from the (spiritual) master,

In order that he may become such as his heart desires—that blind, wicked, worthless heart of him.

If he had become such as his master desired, he would have 2590
graced himself and his kindred.

Whoever in the world flees from his master is fleeing from felicity. Know this (for sure)!

Thou hast learned a trade to earn a livelihood for the body: (now) set thy hand to a religious (spiritual) trade.

In this world thou hast become clothed and rich: when thou comest forth from here, how wilt thou do?

Learn such a trade that hereafter the earning of God's forgiveness may come in as revenue (to thee).

Yonder world is a city full of trafficking and earning: think 2595
not that the earnings here (in this world) are a sufficiency.

The high God hath said that beside those (the next world's) earnings these earnings in the (present) world are (but) children's play—

As a child that embraces another child modo coitum facientis contactum facit;

(Or as) children at play set up a shop, (but) it is of no use (to them) except as a pastime.

Night falls, and he (the child who acted as shopkeeper) comes home hungry: the (other) children are gone, and he is left alone.

This world is a playground, and death is the night: thou 2600
returnest with an empty purse, tired out.

The earnings of religion are love and inward rapture—capacity to receive the Light of God, O thou obstinate one!

This vile fleshly soul desires thee to earn that which passeth away: how long wilt thou earn what is vile? Let it go! Enough!

If the vile fleshly soul desire thee to earn what is noble, there is some trick and plot behind it.

[1] Literally, "them that have lost the way."

How Iblís awakened Mu'áwiya—may God be well-pleased with him!—saying, "Arise, it is time for prayer."

'Tis related in Tradition that Mu'áwiya was asleep in a nook of the palace.

2605 The palace-door was fastened from the inside, for he was fatigued by people's visits.

Suddenly he was awakened by a man, (but) when he opened his eyes the man vanished.

He said (to himself), "No one had entrance to the palace: who is he that has shown such impudence and boldness?"

Then he went round and searched in order to find the trace of that one who had become hidden (from sight).

Behind the door he espied a luckless man who was hiding his face in the door and the curtain.

2610 "Hey," he cried, "who are you? What is your name?" "(To speak) plainly," said he, "my name is Iblís the damned."

He (Mu'áwiya) asked, "Why did you take pains to awaken me[1]? Tell the truth, don't tell me what is reverse and contrary (to the fact)[2]."

How Iblís gave Mu'áwiya, may God be well-pleased with him, a fall[3], and practised dissimulation and pretence, and how Mu'áwiya answered him.

He said, "The time for prayer is (all but) come to an end: you must run quickly to the mosque.

Muṣṭafá (Mohammed) said, boring the pearl of the idea, 'Make haste to perform your devotions before the time is past.'"

He (Mu'áwiya) said, "Nay, nay; 'tis not thy purpose to be my guide unto any good.

2615 (If) a thief come secretly into my dwelling-place and say to me, 'I am keeping watch,'

How shall I believe that thief? How should a thief know the recompense and reward for good works?"

How Iblís again made answer to Mu'áwiya.

He said, "At first I was an angel: I traversed the way of obedience (to God) with (all my) soul.

I was the confidant of them that follow the path (of devotion): I was familiar with them that dwell by the Throne of God.

How should (one's) first calling go out of (one's) mind? How should (one's) first love go forth from (one's) heart?

[1] Literally, "why did you awaken me with earnestness?"

[2] Literally, "do not tell me reversely and contrariwise."

[3] Literally, "threw M. from his ass," *i.e.* sought to mislead him and cast him into error.

If in travel you see Anatolia or Khutan, how should love of 2620
your own country go from your heart?

I too have been one of those drunken with this wine: I have been a lover at His court.

They cut my navel in (predestined me from birth to) love of Him: they sowed love of Him in my heart.

I have seen good days from Fortune: I have drunk the water of (Divine) Mercy in (my) spring-time.

Was it not the hand of His bounty that sowed me? Was it not He that raised me up from non-existence?

Oh, many is the time I have received kindness from Him and 2625
walked in the rose-garden of (His) approval.

He would lay the hand of mercy on my head, He would open (let flow) from me the fountains of grace.

Who found milk for me in the season of my infancy? Who rocked my cradle? He.

From whom did I drink milk other than His milk? Who nourished me except His providence?

The disposition which has entered with the milk into (their) being—how can it be discharged (expelled) from folk?

If the Sea of Bounty has given (me) a rebuke, (yet) how have 2630
the doors of Bounty been shut?

Giving and grace and favour are the fundamental substance of His coin: wrath is (only) as a speck of alloy on it.

He made the world for kindness' sake: His sun caressed the motes (in its beams).

If separation (from Him) is big with His wrath, 'tis for the sake of knowing the worth of union with Him,

So that separation from Him may give the soul chastisement, (and that) the soul may know the value of the days of union.

The Prophet has declared that God said, 'My purpose in 2635
creating was to do good:

I created to the intent that they (My creatures) might draw some gain from Me, and that they might smear their hands with My honey;

Not to the end that I might draw some gain (from them), and that I might tear off a coat from one (who is) naked.'

During the short while since He drove me from His presence, mine eye hath remained (fixed) upon His beauteous face;

(And my thought has always been), 'Such wrath from such a face! Oh, wonderful!' (whereas) every one (else) has become occupied with (considering) the (secondary) cause (His wrath).

I do not look at the cause (His wrath), which is temporal, 2640
inasmuch as the temporal (only) produces something temporal (like itself).

I am regarding (His eternally) precedent mercy: whatsoever is temporal I rend in twain.

Grant that my declining to worship (Adam) was from envy; (yet) that envy arises from love (of God), not from denial (of obedience to His command).

'Tis certain, all envy arises from love, (for fear) lest another become the companion of the beloved.

Brooding jealousy is the necessary consequence of love, just as saying 'Live long!' must follow the sneeze[1].

2645 Since there was no play but this on His board[2], and He said, 'Play,' what more can I do?

I played the one play (move) that there was, and cast myself into woe.

Even in woe I am tasting His delights: I am mated by Him, mated by Him, mated by Him!

How shall any one, O noble sir, in (this world of) six directions deliver himself from the *shashdara* (the place with six doors)?

How shall the part of the six escape from the whole of the six, especially when the Unconditioned sets it wrong?

2650 Whoever is in the six is in the fire; (only) He that is the creator of the six will deliver him.

Truly, whether it be infidelity or faith in Him (to which he is predestined), he is the hand-loom (instrument) of the Lord and belongs to Him."

How Mu'áwiya again exposed the deceitfulness of Iblís.

The Amír said to him, "These things are true, but your share in these things is wanting.

You have waylaid hundreds of thousands like me: you have made a hole and have come into the treasure-house.

You are fire and naphtha: you burn, you cannot help it[3]. Who is there whose raiment is not torn to pieces by your hand?

2055 Inasmuch as it is your nature, O fire, to be a cause of burning, there is no help but you must burn something.

This is God's curse (on you), that He makes you burn (things) and makes you the master of all thieves.

You have spoken with God and heard (Him speak) face to face: what should I be (able to do) before your deceit, O enemy?

Your stock of knowledge is like the sound of (the fowler's) whistle: it is the cry of birds, but it is bird-ensnaring.

That (whistle) has waylaid myriads of birds, the bird (in each case) being duped (by the fancy) that a friend is come.

2600 When it hears in the air the sound of the whistle, it comes (down) from the air and is made captive here.

[1] Literally, "is the condition of the obligation imposed by sneezing."
[2] The board used in the game of *nard*.
[3] Literally, "(if) you do not burn, there is no help."

Through your deceit the people of Noah are in lamentation: they have hearts charred and bosoms (torn) to shreds.

You gave 'Ád in this world to the wind (of destruction): you cast (them) into torment and sorrows.

Through you was the stoning of the people of Lot: through you were they sunk in the black rain-water.

Through you was the brain of Nimrod crumbled, O you that have raised thousands of turmoils!

Through you the intelligence of Pharaoh, the acute and sage, became blinded, (so that) he found no understanding.

Through you also Bú Lahab became an unworthy one; through you also Bu 'l-Hakam became a Bú Jahl.

O you that on this chessboard, for the sake of remembrance[1], have checkmated hundreds of thousands of masters,

O you by whose difficult attacking moves (our) hearts have been burned and your (own) heart has been blackened,

You are the sea of cunning, (and all) the creatures (are but) a drop: you are like a mountain and (we) simple ones (are but) a mote.

Who shall escape from your cunning, O adversary? We are drowned in the flood, except them that are protected (by God).

By you many a fortunate star has been burned: by you many an army and host have been scattered."

How Iblís again replied to Mu'áwiya.

Iblís said to him, "Unravel this knot (and apprehend the matter): I am the touchstone for the false coin and the true.

God hath made me the test of lion and cur, God hath made me the test of genuine coin and counterfeit.

When have I blackened the false coin's face? I am the money-changer: I have (only) valued it.

To the good I act as guide, the dry branches I rip off.

I lay these (different) sorts of fodder (before people)—for what purpose? In order that it may be seen of what kind[2] the animal is.

When a wolf bears[3] young to an antelope, and there is some doubt whether it (the young one) has the nature of wolf or antelope,

Drop you grass and bones in front of it (and see) to which side it quickly steps.

If it comes towards the bones, it is canine; and if it craves the grass, it is assuredly of the antelope race.

A wrath and a mercy were wedded to one another: from these twain was born the world of good and evil.

[1] *I.e.* "as a memorial (of your skill)."

[2] Literally, "whose congener."

[3] Or "begets."

Offer grass and bones, offer the food of the flesh and the food of the spirit.

If he seek the food of the flesh, he is bobtailed (worthless), and if he desire the food of the spirit, he is a (spiritual) chief.

If he serve the body, he is an ass; and if he go into the sea of the spirit, he will find pearls.

Although these twain—good and evil—are different, yet these twain are (engaged) in one work.

2685 The prophets offer devotions, the enemies (of God) offer lusts.

How should I make the good man bad? I am not God. I am (only) a prompter, I am not their creator.

(How) should I make the fair foul? I am not the Lord. I am (only) a mirror for the foul and the fair.

The Hindoo burnt a mirror in vexation, saying, 'This (mirror) causes a man to look black-faced.'

He (God) hath made me an informer and truth-teller, that I may tell where the ugly one is and where the beautiful.

2690 I am a witness: how is prison (the right place) for a witness? I do not deserve (to go to) prison, God is the witness (to my innocence).

Wherever I see a fruitful sapling, I foster (it) diligently like a nurse.

Wherever I see a sour and dry tree, I cut it down, in order that the musk may be delivered (separated) from the dung.

The dry (tree) says to the gardener, 'O young man, why do you cut off my head without fault (on my part)?'

The gardener says, 'Be silent, O evil-natured one! Is not thy dryness sin enough in thee?'

2695 The dry (tree) says, 'I am straight, I am not crooked: why are you houghing me (who am) without guilt?'

The gardener says, 'Hadst thou been blest, would that thou wert crooked (if only) thou wert moist (full of sap).

Thou wouldst have drawn (into thyself) the Water of Life: thou wouldst have been steeped in the Water of Life.

Thy seed and thy root were bad, and thou hast not been joined to a good tree.

If the sour branch be joined to a sweet one, that sweetness will strike (impress itself) on its nature.'"

How Mu'áwiya dealt sternly with Iblís.

2700 Said the Amír, "O brigand, do not argue: there is no way for you (to penetrate) into me, (so) do not seek the way.

You are a brigand, and I am a stranger and merchant: how should I purchase any garments that you may bring?

Do not prowl about my property, infidel as you are: you are not one to buy the property of anybody.

The brigand is not a buyer for (from) any person, and if he seem to be a buyer, 'tis (only his) deceit and artfulness.

I wonder what this envier has in his gourd! O God, help us against this enemy!

If he pronounce one more screed (of his spells) over me, this brigand will rob me of the mantle (of my faith).

How Mu'áwiya complained of Iblís to the most high God and besought His aid.

O God, this talk of his is like smoke: take my hand (and help me), or else my raiment is blackened.

I cannot prevail in argument with Iblís, for he leads every one, noble and base (alike), into temptation.

Adam, who is the lord of *He taught (him) the Names*, is powerless before the lightning-like onset of this cur.

He cast him from Paradise upon the face of the earth: he (Adam) fell from Simák[1] into his net, like a fish,

Crying in lamentation, '*Verily, we have wronged (ourselves).*' There is no bound to his (Satan's) guile and imposture.

In his every saying there is mischief: myriads of enchantments are concealed in his mind.

He unmans[2] men in a moment: he kindles vain desire in man and woman.

O Iblís, you that consume the people and seek to tempt them (to their ruin), on what ground did you awaken me? Tell the truth!"

How Iblís once more exhibited his deceit.

He said, "No man that thinks evil (is suspicious) would hearken to the truth notwithstanding a hundred signs (that pointed it out).

Every mind that has conceived fancies (suspicions)—when you bring forward proof, its fancy is increased.

When (sound and true) words enter it, they become a disease (they are corrupted and falsified): the holy warrior's sword becomes a tool for the thief.

Therefore the answer to him is silence and rest: to talk with a fool is madness.

Why do you complain to God of me, O simpleton? Complain of the wickedness of that vile fleshly soul.

You eat ḥalwá (sweetmeat), (then) boils break out in you, fever lays hold of you, your health is disordered.

[1] *I.e.* from high estate.

[2] Literally, "ties up the manhood of."

2720 You curse Iblís, guiltless (though he is). How do you not see (that) that deception (proceeds) from yourself?

It is not (the fault) of Iblís, it is (the fault) of yourself, O misguided one, that you are running like a fox towards the sheep's fat tail.

When you see the fat tails in the green field, 'tis a snare. Why are you ignorant of this?

You are ignorant because desire for the fat tail has made you far from knowledge and has blinded your (spiritual) eye and intelligence.

Your love of (sensual) things makes you blind and deaf; your black fleshly soul is the culprit: do not quarrel (with others).

2725 Do not put the guilt on me, do not see upside down. I am averse to evil and greed and enmity.

I did an evil deed and am still repenting: I am waiting that my night may turn to day.

I have become suspect amongst mankind: every man and woman lay their (evil) actions on me (at my door).

The helpless wolf, though he is hungry, is suspected of being in luxury[1].

When, because of feebleness, he cannot go his way, people say it is indigestion (arising) from gross (rich and heavy) food."

How Muʻáwiya once more pressed Iblís hard.

2730 He said, "Nothing but the truth will save you: justice is calling you to (speak) the truth.

Tell the truth, so that you may be delivered from my hand: cunning will not lay the dust of my war (will not induce me to leave you in peace)."

He (Iblís) said, "How do you know (the difference between) falsehood and truth, O thinker of vain fancies, (you that are) filled with (idle) thoughts (about me)?"

He answered, "The Prophet has given an indication: he has laid down the touchstone (criterion) for (distinguishing) the base coin and the good.

He has said, 'Falsehood[2] is (the cause of) disquiet in (men's) hearts'; he has said, 'Truth is (the cause of) a joyous tranquillity.'

2735 The (troubled) heart is not comforted by lying words: water and oil kindle no light.

(Only) in truthful speech is there comfort for the heart: truths are the bait that entraps the heart[3].

[1] Literally, "magnificence," "splendid condition."

[2] Read أَلْكَذِبُ.

[3] Literally, "the grain of the snare of the heart."

Sick, surely, and ill-savoured[1] is the heart that knows not (cannot distinguish) the taste of this and that.

When the heart becomes whole (is healed) of pain and disease, it will recognise the flavour of falsehood and truth.

When Adam's greed for the wheat[2] waxed great, it robbed Adam's heart of health.

Then he gave ear to your lies and enticements: he was befooled and drank the killing poison.

At that moment he knew not scorpion (*kazhdum*) from wheat (*gandum*): discernment flies from one that is drunken with vain desire.

The people are drunken with cupidity and desire: hence they are accepting your cheatery.

Whoever has rid his nature of vain desire has (thereby) made his (spiritual) eye familiar with the secret.

How a cadi complained of the calamity of (holding) the office of cadi, and how his deputy answered him.

They installed a cadi, (and meanwhile) he wept. The deputy said, 'O cadi, what are you weeping for?

This is not the time for you to weep and lament: it is the time for you to rejoice and receive felicitations.'

'Ah,' said he, 'how shall a man without insight pronounce judgement—an ignorant man (decide) between two who know?

Those two adversaries are acquainted with their own case: what should the poor cadi know of those two tangles?

He is ignorant and unaware of their (real) state: how should he proceed (to give judgement) concerning their lives and property?'

He (the deputy) said, 'The litigants know (the truth of their case) and (nevertheless) are unsound (prejudiced); you are ignorant (of the facts), but you are the luminary of the whole body (of Moslems),

Because you have no prejudice to interfere (with your discernment), and that freedom (from prejudice) is light to the eyes;

While those two who know are blinded by their self-interest: prejudice has put their knowledge into the grave.

Unprejudicedness makes ignorance wise; prejudice makes knowledge perverse and iniquitous.

So long as you accept no bribe, you are seeing; when you act covetously, you are blind and enslaved.'

I have turned my nature away from vain desire: I have not eaten delicious morsels.

My heart, which tastes (and distinguishes), has become bright (like a clear mirror): it really knows truth from falsehood.

[1] Literally, "ill-mouthed." [2] *I.e.* the forbidden fruit.

How Muʻáwiya—may God be well-pleased with him!—induced Iblís to confess.

Why did you awaken me? You are the enemy of wakefulness, O trickster.

You are like poppy-seeds: you put every one to sleep. You are like wine: you take away understanding and knowledge.

I have impaled you. Come, tell the truth. I know what is true: do not seek evasions.

I expect from every person (only) that of which by nature and disposition he is the owner.

2760 I do not look for any sugar from vinegar; I do not take the catamite for a soldier.

I do not, like (idolatrous) infidels, seek (expect) from an idol that it should be God or even a sign from God.

I do not seek the smell of musk from dung; I do not seek dry bricks in river-water.

From Satan, who is other (than good), I do not look for this—that he should awaken me with good (intent)."

How Iblís told truly his hidden thought to Muʻáwiya—may God be well-pleased with him!

Iblís spoke many words of deceit and treachery, (but) the Amír hearkened not to him and strove (against him) and showed fortitude.

2765 (At length), with the bitterest pangs[1] he (Iblís) said: "O such-and-such, know that I awakened you for the purpose

That you might join the congregation (of Moslems) in praying after the Prophet of high estate.

If the time of prayers had passed, this world would have become dark to you and without a gleam of light;

(And then) from disappointment and grief tears would have flowed from your two eyes in the fashion of (water from) water-skins,

(Because) every one has delight in some act of devotion and consequently cannot bear to miss it (even) for a short while.

2770 That disappointment and grief would have been (as) a hundred prayers: what is (ritual) prayer in comparison with the (spiritual) glow of humble supplication?"

[1] Literally, "from the roots of the teeth, *i.e.* with the utmost reluctance."

The excellence of the remorse felt by one who was sincere (in his devotion) for having missed the congregational prayers.

A certain man was going into the mosque (when) the people were coming out of the mosque.

He began to ask (one of them), saying, "What ails the congregation that they are coming out of the mosque (so) soon?"

That person said to him, "The Prophet has prayed with the congregation and finished (his) communion.

How art thou going in, O foolish man, when the Prophet has given the blessing?"

He cried, "Ah!" and smoke issued from that (burning) sigh: his sigh was giving forth the smell of blood from his heart.

One of the congregation said, "Give me this sigh, and my prayers are thine."

He answered, "I give the sigh and accept the prayers." He (the other) took that sigh with a hundred yearnings (towards God).

At night, whilst (he was) asleep, a Voice said to him, "Thou hast bought the Water of Life and salvation.

In honour of this choice and this appropriation the prayers of all the people have been accepted."

Conclusion of the confession made by Iblís to Mu'áwiya of his deceit.

Then 'Azázíl[1] said to him, "O noble Amír, I must lay my deceit before (you).

If you had missed the prayers, you would then from heartache have uttered sighs and lamentations,

And that regret and that lamentation and that (sorrowful) yearning would have exceeded (in value) two hundred litanies and prayers.

I awakened you in fear lest such a sigh might burn the veil (of formality),

In order that such a sigh should not be yours; in order that you should not have any way to it.

I am envious: from envy I acted thus. I am the enemy: my (proper) work is deceit and malice."

He (Mu'áwiya) said, "Now you have told the truth, you are veracious. This (deceit) comes (naturally) from you: to this you are adapted.

You are a spider, you have flies as your prey; O cur, I am not a fly, (so) do not worry.

I am a white falcon: the King hunts me. How should a spider weave his web about me?

[1] The name of Iblís before his fall.

Go now, continue to catch flies as far as you can: invite the flies to (partake of) some buttermilk;

2790 And if you call (them) to honey, that too will certainly be lies and buttermilk (fraud).

You awakened me, (but) it (that awakenment) was (really) slumber: you showed (me) a ship, (but) that was (really) a whirlpool.

You were calling me to good for the purpose that you might drive me away from the better good."

How a thief escaped because some one gave the alarm to the master of the house, who had nearly overtaken and caught the thief.

This (behaviour of Iblís) is like that (which is told in the following story), how a certain man saw a thief in the house and ran after him.

He ran after him (the length of) two or three fields, till the fatigue threw him into a sweat.

2795 At the moment when, rushing on, he had come so near to him that he might spring upon him and seize him,

The second thief cried out to him, "Come, that you may see these signs of calamity.

Be quick and turn back, O man of (prompt) action, that you may see (how) very pitiable (is) the state of things here."

He (the householder) said (to himself), "Maybe a thief is yonder: if I do not return at once, this (fate) will befall me.

He may lay hands upon my wife and child, (and in that case) how would it profit me to bind this thief (whom I am pursuing)?

2800 This Moslem is calling me in kindness: unless I return quickly, evil will come to me."

In (confident) hope of the compassion of that well-disposed (friend), he left the thief and again set off (in another direction).

"O good friend," said he, "what is the matter? By whose hand (violence) is this lamentation and outcry of yours (caused)?"

"Look here," said (the other). "See the thief's footprints! The pimping[1] thief has gone this way.

Look at the cuckold thief's footprints! Follow him by means of these marks and traces."

2805 He answered, "O fool, what are you telling me? Why, I had (as good as) caught him,

(But) at your cry I let the thief go. I deemed you, ass (as you are), a (reasonable) man.

What silly gabble and nonsense is this, O fellow? I (had) found the reality: what (use to me) is the clue?"

He replied, "I am giving you a clue to the real (thing). This is the clue; I am acquainted with the reality."

[1] Literally, "cujus uxor pro mercede (conducitur)."

He (the householder) said, "You are an artful knave or else you are a fool; nay, you are a thief and cognisant of this affair.

I was (on the point of) dragging my adversary along, (when) you let him escape, saying (to me), 'Here are (his) traces.'"

You speak of (external) relations, (but) I transcend (all) relations. In union (with God) where are signs or evidences?

The man that is debarred (from the Essence) sees the (Divine) action (as proceeding) from the Attributes: he that has lost the Essence is in (confined to) the Attributes.

Inasmuch as those united (with God) are absorbed in the Essence, O son, how should they look upon His Attributes?

When your head is at the bottom of the river, how will your eye fall on the colour of the water?

And if you come back from the bottom to the colour of the water, then you have received a coarse woollen garment and given (fine) fur[1] (in exchange).

The piety of the vulgar is sin in the elect; the unitive state of the vulgar is a veil in the elect[2].

If the king make a vizier a police inspector, the king is his enemy, he is not his friend.

Also, that vizier will have committed some offence: necessarily change (for the worse) is not (does not occur) without cause.

He that has been a police inspector from the first—to *him* that (office) has been fortune and livelihood from the beginning;

But he that was first the king's vizier—evil-doing is the cause of making him a police inspector.

When the King has called you from the threshold into His presence, and again has driven you back to the threshold,

Know for sure that you have committed a sin and in folly have brought forward (pleaded) compulsion (as the cause),

Saying, "This was my (predestined) portion and lot." (But) then, why was that good luck in your hands yesterday?

Through folly you yourself have cut off your lot. The worthy man augments his lot.

The story of the Hypocrites and their building the Mosque of Opposition.

It is fit if you will hearken to another parable concerning perversity (taken) from the narrative in the Qur'án.

The Hypocrites played against the Prophet (just) such a crooked game at odd and even[3] (as was played by Iblís against Mu'áwiya),

[1] Literally, "hair."

[2] *I.e.* in their case it would be a state of separation from God.

[3] A passage in Book V, where this phrase occurs, would seem to indicate that the meaning is "at every point."

Saying, "Let us build a mosque for the glory of the Mohammedan religion"; and that was (really) apostasy (on their part).

Such a crooked game were they playing: they built a mosque other than his mosque.

They constructed (well) its floor and roof and dome, but they desired to disunite the (Moslem) community.

2830 They came to the Prophet with (guileful) entreaty: they knelt as camels before him,

Saying, "O Messenger of God, wilt thou for kindness' sake give thyself the trouble[1] (to walk) to that mosque,

To the end that it may be made blessed by thy approach—may thy days flourish until the Resurrection!

It is a mosque for muddy and cloudy days, a mosque for days of sore distress in times of poverty,

That a (poor) stranger may get charity and room (to shelter) there, and that this house of service may be frequented,

2835 So that the rites of the Religion may be multiplied and abound; because a bitter plight is sweetened (by being shared) with friends.

Honour that place (by thy presence) for a short while: declare us to be sincere, and give a good account of us.

Show favour to the mosque and its founders. Thou art the moon, we are the night: comply with us for a moment,

In order that by thy beauty night may be made like day, O thou whose beauty is a night-illumining sun."

Alas! would that those words had been from the heart, so that the desire of those folk might have been accomplished!

2840 Courtesy that comes to the tongue without (sincerity of) heart and soul is like herbs on the ash-heap, O friends.

Look at them from afar and pass on: they are not fit for eating or smelling, O son.

Do not, indeed, go (incline) towards the courtesy of the faithless, for it is a ruined bridge: heed well (my warning).

If a fool set foot on it, the bridge will break, and will shatter that foot of his.

Wherever an army is routed, it is because of two or three effeminate weaklings.

2845 He (the poltroon) comes armed into the battle-line, like a man: they (the soldiers) put their trust in him[2], saying, "Here's the Comrade of the Cave[3]."

He turns his face (in flight) when he sees wounds: his going breaks your back[4].

This (topic) is long and is expanding, and that which is aimed at is becoming hidden (from sight).

[1] Literally, "trouble thy feet." [2] Literally, "set their hearts on him."
[3] *I.e.* Abú Bakr, the trusted friend of the Prophet.
[4] *I.e.* deals a fatal blow to your hopes of victory.

How the Hypocrites cajoled the Prophet—God bless and save him!—that they might take him to the Mosque of Opposition.

They chanted spells over (spoke deceitful words to) the Messenger of God: they were driving (hard) the steed of cunning and craft.

The kind and compassionate Messenger proffered (in reply) nothing but smiles, nothing but "Yes."

He expressed (his) thanks to that company (deputation): he 2850
gladdened the envoys in (by) assent.

Their deceit was apparent to him, point by point, in the same way as hairs in milk.

That courteous one feigned not to see the hairs: that polite one said "Bravo!" to the milk.

Myriad hairs of deceit and fraud (he beheld), and at that time he closed his eyes to it all.

That ocean of bounty spoke truly (when he said), "I am kinder unto you than you (yourselves are).

I am seated at the edge of a fire with an exceedingly unpleasant 2855
blaze and flame;

Ye are hastening towards it like moths, (while) both my hands have become moth-flaps (to beat you off)."

When the Prophet had resolved to set out (to the Mosque), the jealousy of God cried, "Do not hearken to the ghoul[1]!

For these wicked men have used deceit and cunning: what they have put forward is entirely the reverse (of the truth).

Their intent was nothing but (to bring) black shame (upon thee): when have Christians or Jews sought the welfare of the (true) Religion?

They (the Hypocrites) have built a mosque upon Hell's 2860
bridge: they have played the game of trickery with God.

Their aim is to cause disunion amongst the Companions of the Prophet: how should any vain fool understand the grace of God?

(They have built the Mosque) in order that they may fetch hither a Jew from Syria, with whose preaching the Jews are intoxicated."

The Prophet said (to the Hypocrites), "Yes (I will do as ye wish), but (just now) we are intending to march and starting on a campaign.

As soon as I return from this expedition, I will then set out to that Mosque at once."

He (thus) put them off and hurried to the field of war: he 2865
played a game of trickery with the tricksters.

When he came back from the campaign, they returned and sought (the fulfilment of) that past promise.

[1] *I.e.* "do not listen to the voice of temptation."

God said to him, "O Prophet, proclaim the treachery (with which they have acted), and if war be (the consequence), say, 'Let it be!'"

He (the Prophet) said, "O false people, be silent! Hush, lest I tell your secret thoughts."

When he had declared (to them) a few indications of their inmost thoughts, they were in evil plight[1].

2570 Thereupon the envoys turned back from him crying, "God forfend! God forfend!"

Every Hypocrite, by way of fraud, brought a Qur'án under his arm to the Prophet,

In order to take oaths—for oaths are a shield; (this they did) because (taking) oaths is a custom followed by the wicked.

Since the wicked man does not keep faith in (matters of) religion, he will break (his) oath at any time.

The righteous have no need of (taking) oath, because they have two clear (discerning) eyes.

2575 Breach of compacts and covenants is (the result) of stupidity; keeping of oaths and faithfulness (to one's word) is the practice of him that fears God.

Said the Prophet, "Shall I take your oaths as true, or the oath of God?"

Again those people, the Qur'án in their hands and the seal of fasting on their lips, swore another oath,

Saying, "By the truth of this holy and true Word (we swear) that the building of the Mosque is for God's sake.

In that place there is no contrivance of deceit: in that place there is (only) commemoration (of God) and sincerity and calling unto the Lord."

2580 The Prophet answered, "The voice of God is coming into my ear like an echo.

God hath put a seal upon your ears, so that they make not haste to (hear) the voice of God.

Lo, the voice of God is coming to me distinctly: it is filtered clear for me, like the pure (liquor) from the dregs"—

Even as Moses from the direction of the Bush heard the voice of God saying, "O thou of blessed fortune!"

From the Bush he was hearing (the words), "*Lo, I am Allah,*" and together with the words there appeared (Divine) lights.

2585 Inasmuch as they (the Hypocrites) were left in the lurch by the light of (Divine) inspiration, they once more began to recite oaths anew.

Since God calls an oath a shield, how should the quarreller lay down the shield from his hand?

Again the Prophet, giving (them) the lie direct, said to them in plain terms, "Ye have lied."

[1] Literally, "their affair became bad."

How one of the Companions—may God be well-pleased with them!—thought (to himself) disapprovingly, "Why does not the Prophet—God bless and save him!—throw a veil (over their hypocrisy)?"

(Their request was ignominiously refused), so that one of the Prophet's Companions conceived in his heart dislike[1] of that recoilment,

Thinking, "Grey-haired and venerable old men like these—this Prophet is putting them to shame.

Where is generosity? Where cloaking (of sins)? Where modesty (respect for the feelings of others)? The prophets cover up hundreds of thousands of faults."

Quickly, again, in his heart he asked pardon of God, lest he should be disgraced[2] for objecting (to the Prophet's behaviour).

The turpitude[3] of befriending the Hypocrites made the true believer wicked and rebellious like them.

Again he was crying in supplication, "O Thou who knowest the inmost consciousness, do not leave me persisting in unbelief!

My heart is not in my control, as (my) eyesight (is); else I would at this moment burn my heart in anger."

(Whilst he was) in this thought, slumber seized him. To him (dreaming), their mosque seemed full of dung:

A corrupted place, its stones (steeped) in filth: from the stones floated up black smoke.

The smoke went into his throat and made it smart: terrified[4] by the bitter smoke, he sprang from sleep.

Forthwith he fell on his face and wept, saying, "O God, these things are the sign of (their) disbelief.

Wrath (against them) is better, O God, than such forbearance (as mine), which separates me from the light of Faith."

If you scrutinise the labour of them that follow falsehood, (you will see that) it is stinking, coat upon coat, like an onion—

Every one (of their efforts) more pithless than another, (while), in the case of the sincere, (every effort) is more excellent than the other.

Those folk (the Hypocrites) tied a hundred belts on their mantles[5] in order to destroy the Mosque of the people of Qubā—

Even as the Lords of the Elephant (who abode) in Abyssinia made a Ka'ba, (but) God set it afire;

(And then) they (the Abyssinians) made an attempt on the

[1] Literally, "disapproval came into his heart."
[2] Literally, "become pale-faced."
[3] Literally, "inauspiciousness."
[4] Literally, "from terror of."
[5] *I.e.* "girt themselves up with the utmost zeal."

Ka'ba in revenge: read from the Word (of God) how they fared!

2905 The reprobates[1] of the Religion have indeed no equipment but cunning and deceit and contentiousness.

Every Companion saw plainly (in sleep) some vision of that Mosque, so that the secret (purpose) of it became to them certain knowledge.

If I should relate the visions, one by one, then the purity (of the Companions) would become certain to them that doubt;

But I am afraid of revealing their mystery: they are the disdainful loved ones (of God), and disdain beseems them.

They have received the (religious) Law (directly from God) without mechanical imitation (of others): they have taken that (unadulterated) coin without (applying) the touchstone.

2910 The Wisdom of the Qur'án is like the true believer's stray camel: every one has certain (intuitive) knowledge of his own stray.

Story of the person who was seeking after his stray camel and inquiring about it.

(If) you have lost a camel and sought it busily, how should you not know, when you find it, that it is yours?

What is the stray? You have lost a she-camel: (she has) fled from your herd into a veil (of concealment).

The caravaneers have begun to load, (but) your camel is lost (and has disappeared) from the midst (of the caravan).

You are running to and fro with parched lips; the caravan is (now) far away, and night is near.

2915 Your baggage is left on the ground, (lying) on the road of peril, (whilst) you are running about in search of the camel,

Crying, "O Moslems, who has seen a camel which this morning escaped from a stable?

Whoever will tell (me) a clue to my camel, I will give so many dirhems as a reward (for the information)."

You are requesting clues from every one: every rascal is making a mock of you on this account,

Saying, "We saw a camel going in this direction, a reddish camel (going) towards yonder pasturage."

2920 One (of them) says, "It was crop-eared," and another says, "Its saddle-cloth was embroidered."

One says, "The camel had (only) one eye," and another says, "It (was suffering) from mange (and) had no hair."

For the sake of the reward every rascal, (speaking) at random, sets forth a hundred clues.

[1] Literally, "the black-faced ones."

On being perplexed amidst discordant doctrines and finding (a means of) escape and deliverance.

(This is) even as in the matter of knowledge (of God) every one describes (differently) the Unseen Object of description.

The philosopher gives an explanation of another (a particular) kind; a scholastic theologian invalidates his statement;

And some one else jeers at both of them, while another hypocritically tires himself to death (trying to prove that he has real knowledge of God).

Each one (of them) gives these indications of the Way, in order that it may be supposed that they belong to that Village.

Know the truth to be this, (that) all these (various persons) are not in the right; nor (again) are this herd entirely astray,

Because nothing false is shown without the True: the fool bought (desired) spurious coin in the hope of (its being) gold.

If there were no current (genuine) coin in the world, how would it be possible to issue false coins?

Unless there be truth, how should there be falsehood? That falsehood receives brilliance (prestige and reputation) from truth.

They buy (desire) the wrong in hope of (its being) the right: (if) poison go into a piece of sugar, then (and then only) they eat (poison).

If there be no savoury[1] wheat, what shall he get who sells barley, pretending that it is wheat?

Do not say, then, that all these utterances are false: the false (pretenders) are a snare to the heart on the ground of (because they give) hope of truth[2].

Do not say, then, that all (this) is phantasy and error: without truth phantasy exists not in the world.

Truth is the Night of Power (which is) hidden amidst the (other) nights in order that the soul may make trial of every night.

Not all nights are (the Night of) Power, O youth, nor are all nights void of that (Night).

Amongst the wearers of the dervish-cloak there is one (true) dervish: make trial, and accept him that is true.

Where is the sagacious and discerning believer, that he may distinguish effeminate wretches from men?

If there be no faulty things in the world, all fools would be (shrewd) merchants.

Then it would be very easy to know (the value of) goods:

[1] Literally, "pleasant to taste and eat."

[2] *I.e.* they win the heart because it is hoped or believed that they are not false, but true.

when there is no defect, what (is the difference between) the incompetent and the competent (appraiser)?

And if everything is faulty, knowledge is of no advantage: since everything here is (common) wood, aloes-wood is not (to be found).

He that says, "All are true"—'tis folly (on his part); and he that says, "All are false"—he is damned.

Those who trade with the prophets have gained (thereby); those who trade with colour and scent (worldly vanities) are blind and blue (miserable).

The snake (*már*) appears in the eye as riches (*mál*): rub both your eyes well!

2945 Do not consider the happiness of this (worldly) traffic and profit: consider the perdition of Pharaoh and Thamúd.

On making trial of everything, so that the good and evil which are in it may be brought to view.

The sky, which is beautiful and glorious—God saith, *Then turn thy gaze again* (towards it).

As regards this roof of light, be not content with one look: look (many) times, see, *Are there any flaws?*

Since He hath told you to look ofttimes at this goodly roof, as a man seeking faults,

You may know, then, how much seeing and discerning the dark earth needs, to gain approval.

2950 In order that we may strain the pure (folk) from the dregs, how much tribulation must our minds endure!

The trials of winter and autumn, the heat of summer, spring like the spirit (of life),

Winds and clouds and lightnings—(all these are to the end) that (such) happenings may bring distinctions into view;

(To the end) that dust-coloured (dusky) earth may bring forth all that it holds in its bosom, (whether) ruby or stone.

Whatsoever this dark earth has stolen from the Treasury of God and the Sea of Bounty—

2955 Providence, the (Divine) governor, says, "Tell the truth! Declare what thou hast carried off, hair by hair."

The thief, that is, the earth, says, "Nothing, nothing!" The Governor (then) puts it to the torture.

Sometimes the Governor speaks to it with kindness (sweet) as sugar; sometimes he hangs it up (in the air), and does his worst[1],

In order that, between force and favour, those concealed things may be brought to sight through the fire of fear and hope.

[1] Literally, "whatever is worst."

Spring is the kindness of the Almighty Governor, and Autumn is God's intimidation and menace,

And Winter is the allegorical crucifixion, to the end that thou, O hidden thief, mayst be exposed.

Then (again), he that wages the (spiritual) warfare has at one time (joyous) expansion of heart, at another time (grievous) oppression and pain and torment[1],

Because this water and clay, which is (the stuff of) our bodies, is the denier (enemy) and thief of the light of (our) souls.

The High God lays upon our body, O man of fortitude[2], heat and cold and grief and pain,

Fear and hunger and impairment of wealth and body—all for the sake of the soul's coin being brought into sight (and use).

These threats and promises He hath sent forth on account of this good and evil which He hath mingled.

Inasmuch as truth and falsehood have been mingled[3], and the good and bad coin have been poured[4] into the travelling-bag[5],

Therefore they need a picked touchstone, one that has undergone (many) tests in (assaying) realities,

So that it may become a criterion for these impostures; so that it may be a standard for these acts of providence.

Give him milk, O mother of Moses, and cast him into the water: be not afraid of (putting him to) the trial.

Whoever drank that milk on the Day of *Alast*[6] distinguishes the milk (in this world), even as Moses (distinguished and knew his mother's milk).

If thou wishest fondly for thy child's discrimination (and recognition), *suckle* (him) now, O mother of Moses,

That he may know the taste of his mother's milk, and that his head may not sink to (desire and accept the milk of) a bad nurse.

Explaining the moral of the story of the person seeking (the lost) camel.

You have lost a camel, O trusty (friend), and every one is giving you a clue to the camel.

You know not where the camel is, but you know that these clues are wrong.

And he that has not lost a camel—he (too) in contention seeks a camel, just like him who has (really) lost it,

[1] "Torment" is used to translate *ghishsh u ghill*, literally, "latent spite and rancour," (or "insincerity and dissimulation"), which torment the heart.

[2] Literally, "lion-man."

[3] Literally, "they have mingled."

[4] Literally, "they have poured."

[5] *Hurumdán*, literally, "receptacle for things which are jealously guarded."

[6] The Primal Covenant in the state of pre-existence.

Saying, "Yes; I too have lost a camel: I have brought a reward for any one who may find it."

(He says this) that he may take a partner's share with you in the camel: he plays this trick because of coveting the camel.

If you say to any one, "That clue was false," he (the pretender), in imitation of you, says the same.

He does not know wrong clues from right, but your words are a cue[1] to that imitator.

When they mention right and likely clues, then comes to you the certainty *in which there is no doubt.*

That (clue) becomes balm[2] to your sick soul; it becomes (brings) colour to your face and health and strength to you.

Your eye becomes bright, your foot nimble[3]; your body becomes (the vital) soul, and your (vital) soul (the rational) spirit.

Then you will say, "O trusted (friend), you have spoken the truth: these clues are a clear deliverance (communication and message).

Therein are (manifest) signs, sure informations, (distinct) evidences: this is a title-deed and an ordainment of salvation."

When he has given this clue, you will say, "Go before (me)! It is time for (setting out on) the enterprise: be thou the leader!

I will follow thee, O truth-teller: thou hast got scent of my camel: show (me) where (it is)."

(But) to that person who is not the owner of a camel, and who is (engaged) in this quest of the camel for contention's sake—

His certainty is not increased by this right clue, save through reflexion from the true camel-seeker.

From his (the latter's) earnestness and ardour he (the imitator) gets a scent (inkling) that these wild outcries of his are not (mere) babble.

He (the imitator) had no just claim to this camel, but he too has lost a camel; yes, (he has).

Desire for another's camel has become a veil to him, (so that) he has forgotten what he (himself) has lost.

Wherever he (the owner) runs, this one (the imitator) runs: from cupidity, he becomes a partner in the owner's pain.

When a liar sets out (to journey) with a truthful man, his falsehood turns to truth of a sudden.

In the desert whither that camel had hastened, the other one (the imitator) also found his own camel.

As soon as he saw it, he remembered his own, and ceased to covet the camels of friend and kinsman.

That imitator became a true searcher when he saw his camel browsing there.

[1] Literally, "staff." [2] Literally, "remedy." [3] Literally, "running."

(Only) at that moment did he become a seeker of the camel: he was never (truly) seeking it till he saw it in the desert.

After that, he began to go alone: he opened his eyes (and went) towards his own camel.

The sincere one said, "You have left me, (although) till now you were paying regard to me."

He replied, "Hitherto I have been an idle scoffer and, from cupidity, have been (engaged) in flattering (thee);

(But) now, when corporeally I have become parted from thee in the search, I have become sympathetic with thee (in spirit).

I was stealing the camel's description from thee; (but when) my spirit saw its own camel, it had its eye filled (with seeing).

Till I found it, I was not seeking it; now the copper is overcome, the gold overpowers it.

My evil deeds have become pious acts entirely—thanks (to God)! Jest is vanished and earnest is realised—thanks (to God)!

Since my evil deeds have become the means of (my) attaining unto God, do not, then, throw any blame on my evil deeds.

Thee thy sincerity had made a seeker; for me, toil and search opened (the way to) a sincere feeling.

Thy sincerity led thee to seek; my seeking led me to a feeling of sincerity.

I was sowing the seed of fortune in the earth, (though) I fancied it was labour without wages and hire.

'Twas not labour without hire; 'twas an excellent earning: (for) every grain that I sowed, a hundred grew.

The thief went underhand (by stealth) to a certain house: when he entered, he saw that it was his own house."

Be hot, O cold one, that heat may come: put up with roughness, that ease may come.

That (subject of my discourse) is not two camels; it is a single camel. Verbal expression is confined, the meaning (to be expressed) is very full.

The expression always fails to reach the meaning; hence the Prophet said, "(Whoso knows God), his tongue falters."

Speech is (like) an astrolabe in (its) reckoning: how much does it know of the sky and the sun?—

Especially, of that Sky whereof this heaven is (no more than) a blade of straw; (that Sky) of whose Sun the (terrestrial) sun is (but) a mote?

Showing that there is in every soul the mischief of the Mosque of Opposition.

When it appeared that that was not a mosque, (but) was a house of intrigue and a trap laid by the Jews,

The Prophet then gave the command (and said), "Rase it and make it a dumping-place for rubbish and ashes."

The founder of the Mosque was false, like the Mosque (itself): 'tis not munificence if you sprinkle grain upon a snare.

The meat that catches the fish on the hook—such a morsel is neither bounty nor generosity.

3020 The Mosque of the people of Qubá, which was inanimate—he (the Prophet) did not admit to (equality with) it that which was not its equal.

(Even) in the case of lifeless things such a wrong did not come to pass: the lord of justice (Mohammed) set fire to that unequal (and incongruous Mosque).

Therefore (*a fortiori*) in the case of the (human) essences, which are the foundation of all fundamentals, know that there (too) there are differences and divisions.

Neither is his (one man's) life like his (another man's) life, nor is his death like his death.

Never deem his (this one's) grave like his (that one's) grave. How indeed shall I describe the difference (between them) in that (other) world?

3025 Put thy work to the touchstone, O man of work, lest thou build the Mosque of the Opposers.

Oft hast thou mocked at those Mosque-makers; (but) when thou considerest (carefully), thou thyself hast been one of them.

Story of the Indian who quarrelled with his friend over a certain action and was not aware that he too was afflicted with (guilty of) it.

Four Indians went into a mosque: they bowed their heads and prostrated themselves for worship's sake.

Each one performed the *takbír* (following) upon a *niyyat*, and began to pray with lowliness and contrition.

(When) the muezzin came, from one of them fell a remark[1]—"O muezzin, have you given the call to prayers? Is it time?"

3030 The second Indian said on the spur of the moment[2], "Hey, you have spoken, and (so) your prayer is null."

The third one said to the second, "O uncle, why do you rail at him? Tell yourself (how to behave)."

Said the fourth, "Praise be to God that I have not fallen into the pit (of error), like those three persons."

Hence the prayers of all the four were marred; and the fault-finders went astray more (than he who made the original mistake).

Oh, happy the soul that saw its own fault, and if any one told (found) a fault, wished eagerly (to take) that (fault) upon itself!—

[1] Literally, "an utterance escaped."
[2] Literally, "from the need (which he felt of expressing his feelings)."

Because half of him (every man) has always belonged to the 3035
realm of faults[1], and the other half of him to the realm of the
Unseen.

Since you have ten sores on your head, you must apply the plaster to yourself.

Finding fault with the sore (in yourself) is the (right) remedy for him (who is at fault); when he has become broken (contrite), it is (then) the (proper) occasion for (obeying the Prophet's injunction), "Have pity."

(Even) if you have not the same fault, be not secure; maybe, that fault will afterwards become notorious in you.

You have not heard from God (the comforting words) *Do not fear*: why, then, have you deemed yourself secure and happy?

For years Iblís lived in good renown; (afterwards) he was 3040
disgraced: mark what is (the meaning of) his name.

His eminence was famed throughout the (celestial) world; (then) his fame turned to infamy[2]—oh, alas for him!

Do not seek fame till you are secure: wash your face of fear, then show your face.

Until your (own) beard grows, my good man, do not jeer at another whose chin is smooth.

Consider this, that his (Satan's) soul was tried (by the wrath of God), so that he is fallen in (sunk in perdition); and (in his fall) he became a warning to you.

You did not fall, so that you should be a warning to him. He 3045
drank the poison: eat you his sugar!

How the Ghuzz set about killing one man in order that another might be terrorised.

Those blood-shedding (murderous) Ghuzz Turcomans came, and entered a village (on a raid) for plunder.

They found two of the notables of that village, and made (ready in) haste to put one (of the two) to death.

They tied his hands in order to sacrifice (kill) him. He said, "O princes and high pillars (of the empire),

For what reason are ye seeking to slay me? Wherefore, pray, are ye thirsting after my blood?

What is the wisdom, what is the object, in killing me, when 3050
I am so poor and bare-bodied?"

He (one of the Ghuzz) replied, "To strike awe into this friend of yours, so that he may be afraid and produce (his) gold."

He (the man) said, "Why, he is poorer than I." "He has done it (made himself out to be poor) on purpose," replied the other; "he has gold."

[1] *I.e.* the world of evil.
[2] Literally, "was reversed."

He (the man) said, "Since it is (a matter of) opinion, we are both the same: we are (equally) exposed to[1] (mere) probability and doubt.

Kill *him* first, O princes, in order that I may be afraid and point out the way to the gold."

3055 See, then, the lovingkindnesses of God, in that we have come (into the world) in the latter days, at the very end.

The last epoch is in front of the (other) epochs: in the Traditions of the Prophet is (the saying)—"(We are) the last (in time), the foremost (in excellence)."

In order that the destruction of the people of Noah and the people of Húd might display to our souls the proclaimer[2] of (Divine) Mercy (who calls us to repentance),

He (God) slew them, that we might fear Him; and if indeed He had done contrariwise, alas for thee!

Explaining the state of those who are self-conceited and unthankful for the blessing of the existence of the prophets and saints—peace be unto them!

Whosoever of them (the proclaimers of Divine Mercy) has spoken of fault and sin, and of a heart like stone, and of a black soul;

3060 And of holding light His commands, and of being free from care for His To-morrow[3];

And of being, like women, enslaved to the fleshly soul by passion and by love of this vile world;

And of fleeing from the pungent sayings of sincere counsellors, and of shrinking from the countenance of the righteous;

(And of) estrangement from the spirit and spiritual folk, (and of) fraud and fox-like behaviour towards the (spiritual) kings;

(And of) thinking the fully satisfied (saints) to be (greedy) beggars, (and of) secretly regarding them with enmity (arising) from envy—

3065 If he (such a saintly man as has been described) accept anything, you say he is a beggar; and if not, you say it is (from) hypocrisy and deceit and guile.

If he mix (in society), you say he is covetous; and if not, you say he is excessively given to pride;

Or you hypocritically excuse yourself, saying, "I am held back (by what I have to do) in maintaining my wife and children.

Neither have I leisure to scratch my head, nor have I leisure to cultivate religion.

[1] Literally, "in the position of."
[2] *I.e.* the prophet.
[3] The Day of Judgement.

O so-and-so, remember me in thy benedictions[1], that in the end I may become one of the saints."

These words he does not even speak from (true) passion and 3070
ardour; ('tis as though) a drowsy man muttered some idle talk and went to sleep again.

(He says), "I cannot help feeding my family: I strain every nerve to earn[2] a lawful livelihood."

How lawful, O thou that hast become one of the lost? I deem nothing lawful but (to shed) thy blood.

He can do without God, but not without food; he can do without the Religion, but not without the idols.

O thou that canst not refrain thy self from this vile world, how canst thou refrain thyself from *Him who spread the earth as a carpet*?[3]

O thou that canst not refrain thyself from delight and luxury, 3075
how canst thou refrain thyself from the Bountiful God?

O thou that canst not refrain thyself from aught pure or foul, how canst thou refrain thyself from Him who created this?

Where is (one like) the Friend (of God)[4], who came forth from the cave (of idolatry), and said, "*This is my Lord* (as ye assert). Take heed! Where is the Maker (of all)?"—

(One who shall say), "I will not look at the two worlds until I see to whom these two assembly-places (really) belong.

If I eat bread without the view of God's attributes, it will stick in my throat."

How should a morsel digest without the sight of Him, without 3080
the view of His roses and rose-garden?

Save in hope of God, who but an ox or ass would for one moment drink from this pond?

(Who but) he that was *like the cattle, nay, more lost*?—though (indeed) that stinkard is full of cunning.

His cunning went headlong (to ruin), and he went headlong: he passed a little while, and his day set.

His brain became dull, his mind doting: his life is gone—and like (the letter) *alif* he hath nothing.

(As for) his saying, "I am thinking about it"—that too is 3085
only (part) of the deceit of the fleshly soul;

And (as for) his saying, "He (God) is forgiving and merciful" —that is naught but a trick of the villainous flesh.

O thou that art dead with anxiety because thy hands are empty of bread, what is this fear, since He is forgiving and merciful?

[1] Literally, "will-power."
[2] Literally, "from the roots of my teeth I earn."
[3] Literally, "from *Excellent are They that made (it) smooth!*" (Qur'án, LI, 48).
[4] Abraham.

How an old man complained of his ailments to a doctor, and how the doctor answered him.

An old man said to a doctor, "I am in torment because of my brain."

The doctor replied, "That weakness of brain is from age." Said the old man, "There are spots of darkness on my eyes."

3090 "It is from age, O ancient Shaykh," said the doctor. "Awful pain comes in my back," said he.

"It is from age, O emaciated Shaykh" said the doctor. "Whatever I eat," said he, "is not digested."

The doctor replied, "Weakness of stomach also is (the result) of age." Said he, "When I breathe, respiration is hard for me."

"Yes," he said, "it is asthma[1]; when old age arrives, two hundred diseases come on."

"O fool," he exclaimed, "you have stuck at this[2]: this is all that you have learned of medicine.

3095 O crack-brained man, your intellect has not given you this knowledge, that God hath appointed a remedy for every pain.

You, stupid ass, from poorness of ability have remained (fallen) on the ground for want of a sufficient foothold."

Then the doctor said to him, "O sexagenarian, this anger and this choler are also from old age.

Since all the functions and parts (of your body) are atrophied, your self-control and patience have become weak."

He (an old man) cannot endure two words, he cries out thereat; he cannot retain one draught, he vomits (it)—

3100 Except, to be sure, the Ancient (Pír) that is drunken with God, and in whose inward being there is "a goodly life[3]."

Outwardly he is old, but within he is young. What thing, verily, is he? He is the saint and the prophet.

If they are not manifest to the good and the evil (alike), what is this envy which the worthless bear against them?

And if they do not know them with certain knowledge, what is this hatred and hatching of plots and enmity?

And (again), if they know of the Resurrection and rising from the dead, how should they dash themselves against a sharp sword?

3105 He (the prophet or saint) smiles upon you, (but) do not deem him to be such (as he appears): in his inward consciousness are hidden a hundred Resurrections.

Hell and Paradise are entirely parts of him: he is beyond any thought that you may conceive (of him).

[1] Literally, "stoppage of breath."

[2] Literally, "you have sewn (every stitch) on this (one spot)," or "you have fixed (all your answers) on this (single point)."

[3] Cf. Qur'án, XVI, 99.

All that you may think of is liable to pass away; he that comes not into thought is God.

Wherefore (then do they behave with) presumption at the door of this house, if they know who is within the house?

Fools venerate the mosque and endeavour to destroy them that have the heart (in which God dwells).

That (mosque) is phenomenal, this (heart) is real, O asses! The (true) mosque is naught but the hearts of the (spiritual) captains.

The mosque that is the inward (consciousness) of the saints is the place of worship for all: God is there.

Until the heart of the man of God was grieved, never did God put any generation to shame.

They were going to make war on the prophets: they saw the body (of the prophet), they supposed he was a man.

In thee are the moral natures of those peoples of yore: how art not thou afraid lest thou be the same (as they)?[1]

Forasmuch as all those marks are in thee, and thou art (one) of them, how wilt thou be saved?

The story of Júḥí and the child who cried lamentably beside his father's bier.

A child was crying bitterly and beating his head beside his father's coffin,

Saying, "Why, father, where are they taking you to press you tight under some earth?

They are taking you to a narrow and noisome house: there is no carpet in it, nor any mat;

No lamp at night and no bread by day; neither smell nor sign of food is there.

No door in good repair, no way to the roof; not one neighbour to be (your) refuge.

Your body, which was a place for the people's kisses—how should it go into a blind and murky house?—

A pitiless house and narrow room, where neither (your) face will be lasting nor (your) colour."

In this manner was he enumerating the qualities of the house, whilst he wrung tears of blood from his two eyes.

Júḥí said to his father, "O worthy (sir), by God they are taking this (corpse) to our house."

The father said to Júḥí, "Don't be a fool!" "O papa," said he, "hear the marks (of identity).

These marks which he mentioned one by one—our house has them (all), without uncertainty or doubt.

(It has) neither mat nor lamp nor food; neither its door is in good repair, nor its court nor its roof."

[1] *I.e.* "lest the same fate befall thee."

In this wise the disobedient have a hundred marks upon themselves, but how should they see them?

The house, namely, the heart that remains unlighted by the beams of the sun of (Divine) Majesty,

3130 Is narrow and dark as the souls of Jews, (being) destitute of (spiritual) savour of the loving King.

Neither has the radiance of the Sun shone into that heart, nor is there (in it any) spaciousness[1] or opening of the door.

The tomb is better for thee than a heart like this. Come now, arise from the tomb which is thy heart!

Thou art living and born of the living. O gay and winsome one, art not thou choked by this narrow tomb?

Thou art the Joseph of the time and the sun of heaven: arise from this pit and prison, and show thy face!

3135 Thy Jonah has been cooked[2] in the fish's belly: for his deliverance there is no means but[3] glorification of God.

If he had not glorified (God), the fish's belly would have been his gaol and prison until *they shall be raised* (*from the dead*).

Through glorification he escaped from the body of the fish. What is glorification? The sign (and token) of the Day of *Alast*[4].

If thou hast forgotten that glorification (rendered to God) by thy spirit, hearken to the glorifications of (uttered by) those Fishes (the prophets and saints).

Whosoever hath seen God is of God: whosoever hath seen that Sea is that Fish.

3140 This world is a sea, and the body a fish, and the spirit is the Jonah debarred from the light of the dawn[5].

If it be a glorifier (of God), it is delivered from the fish; otherwise, it becomes digested therein and vanishes.

The spiritual Fishes abound in this sea (the world), (but) thou seest them not, (though) they are flying around thee.

Those Fishes are darting at[6] thee: open thine eye, that thou mayst see them clearly.

If thou art not seeing the Fishes plain—after all, thine ear hath heard their glorification (of God).

3145 To practise patience is the soul of thy glorifications: have patience, for that is the true glorification.

No glorification hath such a (high) degree (as patience hath); have patience: patience is the key to relief (from pain).

Patience is like the bridge Ṣiráṭ, (with) Paradise on the other side: with every fair (boy) there is an ugly pedagogue.

So long as you flee from the pedagogue, there is no meeting

[1] Literally, "openness of space."
[2] *I.e.* "digested and assimilated"; cf. v. 3141.
[3] Literally, "no means of escape from."
[4] See p. 375 note 6.
[5] Read صُبُوح = صُبْح. This anomalous form occurs again in Book III, verse 333.
[6] Literally, "throwing themselves upon," "bringing themselves into contact with."

(with the boy), because there is no parting of the handsome boy from the pedagogue.

What should you know of the (sweet) savour of patience, O you of brittle heart—especially, of patience for the sake of that Beauty of Chigil?

A man's delight is in campaigns (for Islam) and in the glory and pomp (of war); pathico voluptas e pene est.

Nihil est religio et precatio ejus nisi penis: his thought has borne him down to the lowest depth.

Though he rise to the sky, be not afraid of him, for (it is only) in love of lowness (degradation) he has studied (and gained eminence).

He gallops his horse towards lowness, albeit he rings the bell (proclaims that he is going) aloft.

What is there to fear from the flags of beggars?—for those flags are (but) a means for (getting) a mouthful of bread.

Timet puer quidam hominem corpulentum. "Ne timueris," inquit, "O puer; ego enim vir non sum."

Juvenis robustus puerum deprehendit solum. Palluit timore puer ne forte homo impetum faceret.

"Securus esto," inquit, "mi pulcher; tu enim super me eris.

Etiamsi terribilis (aspectu) sum, scito me impotentem esse ad coitum: me sicut camelum conscende, propelle."

(With) the appearance of men and the reality like this—Adam without, the accursed Devil within—

O you that are big as the people of 'Ád, you resemble the drum against which a branch was beaten by the wind.

A fox abandoned[1] his prey for the sake of a drum like a wind-filled leathern bag,

(But) when he found no (real) fatness in the drum, he said, "A hog is better than this empty bag."

Foxes are afraid of the noise of the drum; (but) the wise man beats it ever so much, saying, "Speak not!"

The story of an archer and his fear of a horseman who was riding in a forest.

A horseman, armed and very terrible (in appearance), was riding in the forest on a high-bred horse.

An expert archer espied him, and then from fear of him drew his bow,

To shoot an arrow. The horseman shouted to him, "I am a weakling, though my body is big.

Take heed! Take heed! Do not regard my bigness, for in the hour of battle I am less than an old woman."

[1] Literally, "gave to the wind."

"Pass on," said he; "thou hast spoken well, else by reason of my fear I should have shot a barb at thee."

Many are they whom implements of war have slain, (since they held) such a sword in their hands, without the manhood (to use it).

If you don the armour of Rustams, your soul goes (your life is lost) when you are not the man for it[1].

3170 Make your soul a shield and drop the sword[2], O son: whoever is headless (selfless) saves his head from this King.

Those weapons of yours are your (selfish) contriving and plotting; they have sprung from you and at the same time have wounded your soul.

Since you have gained nothing by these contrivings, abandon contrivance, that happy fortunes may meet (you).

Since you have not for one moment enjoyed (any) fruit from the arts (of the schools), bid farewell to the arts, and seek always the Lord of bounties.

Since these sciences bring you no blessing, make yourself a dunce and leave ill-luck behind.

3175 Like the angels, say, "*We have no knowledge, O God, except what Thou hast taught us*[3]."

Story of the desert Arab and his putting sand in the sack and the philosopher's rebuking him.

A certain Arab of the desert loaded a camel with two big sacks—(there was) one full of grain.

He was seated on the top of both sacks. A glib philosopher[4] questioned him.

He asked him about his native land and led him to talk and said many fine things[5] in the course of (his) enquiry.

Afterwards he said to him, "What are those two sacks filled with? Tell (me) the truth of the matter."

3180 He replied, "In one sack I have wheat; in the other is some sand—not food for men."

"Why," he asked, "did you load this sand?" "In order that the other sack might not remain alone," he replied.

"For wisdom's sake," said he, "pour half the wheat of that pannier into the other,

So that the sacks may be lightened, and the camel too." He (the Arab) cried, "Bravo! O clever and noble sage!

Such subtle thought and excellent judgement! And you so naked, (journeying) on foot and in fatigue!"

[1] *I.e.* "not able to defend yourself with it."
[2] *I.e.* "bear what God sends and do not resist."
[3] Qur'án, II, 30, slightly altered.
[4] Literally, "a slinger of discourse."
[5] Literally, "bored many pearls."

The good man took pity on the philosopher and resolved to mount him on the camel.

He said to him again, "O fair-spoken sage, explain a little about your own circumstances as well.

(With) such intelligence and talent as you have, are you a vizier or a king? Tell the truth."

He answered, "I am not (either of) these two: I am of the common folk. Look at my appearance and dress."

He asked, "How many camels have you? How many oxen?" "I have neither these nor those," he replied: "do not dig at me[1]."

He said, "At any rate, what goods have you in your shop?" He answered, "Where have I a shop, and where a dwelling-place?"

"Then," said he, "I will ask about money. How much money (have you)?—for you are a solitary wanderer and one whose counsel is prized.

With you is the elixir which changes the copper of the world (into) gold: your understanding and knowledge are inlaid with pearls[2]."

"By God," he replied, "O chief of the Arabs, in my whole property there is not the means of (buying) food for the night.

I run about with bare feet and naked body. If any one will give me a loaf of bread—thither I go.

From this wisdom and learning and excellence (of mind) I have got nothing but phantasy and headache."

Then the Arab said to him, "Begone far from my side, so that your ill-luck may not rain upon me.

Take far away from me that unlucky wisdom of yours: your speech is unlucky for (all) the people of the time.

Either go you in that direction, and I will run in this direction; or if your way be forwards, I will go back.

One sack of wheat and the other of sand is better for me than these vain contrivings.

My foolishness is a very blessed foolishness, for my heart is well-furnished (with spiritual graces) and my soul is devout."

If thou desire that misery should vanish (from thee), endeavour that wisdom may vanish from thee—

The wisdom which is born of (human) nature and phantasy, the wisdom which lacks the overflowing grace of the Light of the Glorious (God).

The wisdom of this world brings increase of supposition and doubt; the wisdom of the Religion soars above the sky.

The ingenious rascals of (this) latter time have aggrandised themselves over the ancients;

[1] *I.e.* "do not worry me with your questions."
[2] Literally, "have pearls, layer on layer," *i.e.* "are very precious."

3205 The (apt) learners of cunning have burnt (consumed) their hearts (in study) and have learned feints and tricks;

They have thrown to the winds patience and altruism and self-sacrifice and generosity—(qualities) which are the elixir of (spiritual) profit.

The (right) thought is that which opens a way: the (right) way is that on which a (spiritual) king advances.

The (true) king is he that is king in himself, and is not made king by treasuries and armies;

So that his kingship remains unto everlasting, like the glory of the empire of the Mohammedan Religion.

The miracles of Ibráhím son of Adham—may God sanctify his holy spirit!—on the sea-shore.

3210 Thus, it is related of Ibráhím son of Adham that after a journey he sat down (to rest) by the edge of the sea.

(Whilst) he was stitching his Ṣúfí mantle, an Amír, walking on the shore, suddenly came to that spot.

That Amír had been one of the Shaykh's servants; he recognized the Shaykh and at once bowed low.

He was astounded at the Shaykh and at his dervish garb—(for) his nature and outward guise had become transformed—

(Marvelling) that he gave up such a grand kingdom, and chose that very pettifogging (spiritual) poverty[1];

3215 (And why) he lets the sovereignty of the Seven Climes be lost (by him), and plies the needle on his dervish-cloak, like a beggar.

The Shaykh became aware of his thought: a Shaykh is as the lion, and (people's) hearts are his jungle.

He is entering, like hope and fear, into (their) hearts: not hid from him are the secrets of the world.

Keep watch over your hearts, O fruitless ones, in the presence of the majesty of the men of heart (saints).

Before the men of body (worldlings), respect is (shown) outwardly, for God is veiling the occult from them.

3220 Before the men of heart (saints), respect is (shown) inwardly, because their hearts have insight into the secret thoughts.

Thou art contrariwise: for the sake of (worldly) position thou comest with reverence before them that are blind (to spiritual things), and sittest in the vestibule;

(But) before the seers thou behavest disrespectfully: hence thou hast become fuel for the fire of lust.

[1] I think باريك حرف is best taken as a compound adjective. The alternative rendering would be: "(spiritual) poverty—a very subtle (slender and unsubstantial) affair." In any case there is an antithesis between شگرف and باريك

Since thou hast not (spiritual) perception and the light of (Divine) guidance, continue to polish (cleanse and brighten) thy face for the sake of the blind!

Before the seers, daub thy face with dirt! Act haughtily (towards them) notwithstanding such a stinking state (as thou art in)!

The Shaykh quickly threw his needle into the sea, and with 3225
a loud voice called for the needle.

Myriads of Divine fishes—in the lips of each fish a needle of gold—

Lifted their heads from God's sea, saying, "Take, O Shaykh, God's needles."

He turned his face towards him (the Amír) and said to him, "O Amír, is the kingdom of the heart (spirit) better, or such a despicable kingdom (as I once possessed)?"

This (miracle) is the outward sign, this is nothing: wait till you enter the inward (shrine and) see (what is there)!

From the garden they bring to town (only) a branch: how 3230
should they carry thither the (whole) garden and orchard?—

Especially, a Garden whereof this heaven is (but) one leaf; nay, that is the kernel, and this other (world) is as the husk.

(If) you are not stepping on (briskly) towards that Garden, seek more scent, and get rid of (your) rheum,

In order that that scent may draw your soul (thither); in order that that scent may become the light of your eyes.

For the scent's sake Joseph, son of Jacob the prophet, said: "*Cast (my shirt) upon my father's face.*"

For this scent's sake Ahmad (Mohammed) constantly said in 3235
(his) exhortations: "In the ritual prayer is the delight of mine eye."

The five (spiritual) senses are linked with one another, because all these five have grown from one root.

The strength of one becomes the strength of the rest: each one becomes a cup-bearer to the rest.

Seeing with the eye increases speech; speech increases penetration in the eye.

Penetration (of sight) becomes the (means of) awakening (stimulating) every sense, (so that) perception (of the spiritual) becomes familiar to (all) the senses.

The beginning of the gnostic's illumination by the Light which sees the invisible world.

When one sense in (the course of its) progress has loosed (its) 3240
bonds, all the rest of the senses become changed.

When one sense has perceived things that are not objects of sense-perception, that which is of the invisible world becomes apparent to all the senses.

When one sheep of the flock has jumped over a stream, then they all jump across on each other's heels.

Drive the sheep, thy senses, to pasture: let them browse on (the pasture indicated in the text)—*He who hath brought forth the herbage*,

That there they may browse on hyacinth and wild-rose; that they may make their way to the verdant meadows of the Realities;

3245 (That) every sense of thine may become an apostle to the senses (of others), and lead all senses into that Paradise;

(And then those) senses will tell their secret to thy senses, without tongue and without (conveying either) the proper or the metaphorical meaning;

For this proper meaning admits of (different) interpretations, and this guess-work is the source of (vain) imaginings;

(But in the case of) that truth which is immediate and intuitive, there is no room for any interpretation.

When (all) senses have become subject to thy sense, the heavenly spheres cannot avoid (obedience to) thee.

3250 When a dispute takes place as to the ownership of the husk, the husk belongs to him who possesses the kernel.

When there happens to be a quarrel about a load of straw, observe who is the owner of the grain.

The heavenly sphere, then, is the husk, and the light of the spirit is the kernel. This (sky) is visible, that (spirit) is concealed; (but) do not stumble on this account.

The body is manifest, the (vital) spirit is concealed: the body is as the sleeve, the spirit as the hand.

Again, the intellect is more concealed than the (vital) spirit: (your mental) perception makes its way to (apprehends) the (vital) spirit sooner (than it apprehends the intellect).

3255 (If) you see a movement, you know that he (who moves) is alive; (but) this you do not know, that he is full of intellect,

Until regulated movements appear, and he by means of knowledge turns the motion of copper into gold.

From manual actions being conformable (to reason) you may perceive that there is intellect (behind them).

The spirit (that partakes) of Divine inspiration is more concealed than the intellect, because it is (of) the Unseen: it belongs to that side.

The intellect of Aḥmad (Mohammed) was not hidden from any one; (but) his spirit of (prophetic) inspiration was not apprehended by every soul.

3260 The spirit of prophecy also has actions conformable (to reason), (but) the intellect does not apprehend (them), for that (spirit) is exalted (above intellectual apprehension).

Sometimes he (the man of intellect) regards (the actions of

one endowed with the spirit) as madness, sometimes he is bewildered, since it (all) depends on his becoming that (other one)[1];

As (for example) the intellect of Moses was troubled by seeing the reasonable actions of Khaḍir.

His actions seemed unreasonable to Moses, since he (Moses) had not his (Khaḍir's) state (of Divine inspiration).

Inasmuch as the intellect of Moses becomes tied up (perplexed and helpless) in (the matter of) the mysterious (inspiration), who (what) is the intellect of a (mere) mouse, O excellent (reader)?

Conventional knowledge is (only) for sale (self-advertisement): when it finds a purchaser, it glows with delight.

The purchaser of real knowledge[2] is God: its market is always splendid.

He (the owner of real knowledge) has closed his lips (and is) enraptured in (his) trading: the purchasers are without end, for *God hath purchased*.

The angels purchase Adam's[3] teaching; the devils and Jinn are not privileged to receive it.

Adam, inform them of the Names, give (them) teaching, explain the mysteries of God, hair by hair.

Such a person as is short-sighted, plunged in variability and without steadfastness,

I called a "mouse," because his place is in the earth (of the body): earth is the place of living for the mouse.

He knows (many) ways, but (only) underground: he has pierced the earth in every direction.

The mouse-soul is naught but a nibbler: to the mouse is given a mind proportionate to its need,

Because without need the Almighty God does not give anything to any one.

If the earth had not been needed by the (inhabitants of the) world, the Lord of all beings would not have created any (earth);

And if this quaking earth had not needed mountains, He would not have created them sublime (as they are);

And if there had not been need of the heavenly spheres also, He would not have created from non-existence the Seven Skies.

The sun and moon and these stars—how did they come plain into view except through need?

Need, then, is the noose for (all) things that exist: Man has instruments in proportion to his need.

Therefore quickly augment thy need, O needy one, in order that the Sea of Bounty may surge up in lovingkindness.

[1] *I.e.* the intellectual man can never understand the spiritual man until he himself becomes spiritualised.

[2] Literally, "the knowledge that is verified (by mystical experience)."

[3] "Adam" in this and the following verse is the saint, regarded as the perfect type of humanity.

These beggars (are) on the (public) road, and every sufferer (among them) is displaying his need to the people—

Blindness and palsy and sickness and pain—that men's pity may be aroused by this need.

Does he (any one) ever say, "Give bread, O people, for I have riches and granaries and trays (of viands)?"

God has not put eyes in the mole, because it does not need eyes for (getting) food.

3255 It is able to live without eyes and sight: in the dank earth it is independent of eyes.

It never comes out from the earth but for theft, to the end that the Creator may purge it of that thievishness.

After that (purification), it will get wings and become a bird, flying (aloft) and glorifying the Creator.

Every moment, in the rose-garden of thanksgiving to God, it will produce a hundred (sweet) notes, like the nightingale,

Singing, "O Thou that deliverest me from evil qualities! O Thou that makest a hell Paradise!

3260 Thou puttest light in a piece of fat; Thou, O Self-sufficing One, givest (the sense of) hearing to a bone."

What connexion have those concepts (*e.g.* sight and hearing) with the body? What connexion has the apprehension of things with (their) names?

The word is like the nest, and the meaning is the bird: the body is the river-bed, and the spirit is the rolling water.

It is moving, and you say it is standing: it is running, and you say it is keeping still.

If you see not the movement of the water through the clods of earth—(yet it is moving): what are the sticks and straws (ever appearing) anew on it?

3265 Your sticks and straws are the forms (ideas) of thought: (these) virgin forms are always coming on anew.

The surface of the water of the stream of thought, as it rolls, is not without sticks and straws, (some) pleasing and (some) unsightly.

The husks on the surface of this rolling water have sped along from the fruits of the Invisible Garden.

Seek the kernels of the husks (not on the water, but) in the Garden, because the water comes from the Garden into the river-bed.

If you see not the flow of the Water of Life, look at this movement of weeds in the stream.

3270 When the water begins to pass by in fuller volume, the husks, (which are) the ideas, pass along it more quickly.

When this stream has become extremely rapid in its flow, no care lingers in the minds of the gnostics.

Since it is (then) exceedingly full and swift, on that account there is no room in it for anything but the water.

How a stranger reviled the Shaykh and how the Shaykh's disciple answered him.

A certain man brought charges against a Shaykh, saying, "He is wicked and not on the path of righteousness;

He is a wine-drinker and a hypocrite and a scoundrel: how should he be one to succour his disciples?"

One (of the disciples) said to him, "Observe respect: 'tis no light matter to think so ill of the great.

Far is it from him and far from those (saintly) qualities of his that his clear (spirit) should be darkened by a flood (of sin).

Do not put such slander on the people of God! This is (mere) fancy on your part. Turn over (a new) leaf.

This (which you say) is not (true); and (even) if it should be, O land-fowl, what harm (comes) to the Red Sea from a carcase?

He (the Shaykh) is not less than the (statutory) two jugfuls or the small tank, so that a single drop (of impurity) should be able to disqualify him (for religious purposes).

The fire is no damage to Abraham, (but) let any one who is a Nimrod beware of it!"

The fleshly soul is Nimrod, and the intellect and spirit are the Friend of God (Abraham): the spirit is concerned with reality itself, and the fleshly soul with the proofs.

These indications of the way are for the traveller who at every moment becomes lost in the desert.

For them that have attained (to union with God) there is nothing (necessary) except the eye (of the spirit) and the lamp (of intuitive faith): they have no concern with indications (to guide them) or with a road (to travel by).

If the man that is united (with God) has mentioned some indication, he has mentioned (it) in order that the dialecticians may understand (his meaning).

For a new-born child the father makes babbling sounds, though his intellect may make a survey of the (whole) world.

The dignity of the master's learning is not diminished if he say that (the letter) *alif* has nothing (has no diacritical mark).

For the sake of teaching that tongue-tied (child), one must go outside of one's own language (customary manner of speech).

You must come into (adopt) his language, in order that he may learn knowledge and science from you.

All the people, then, are as his (the spiritual Teacher's) children: this (fact) is necessary for the Pír (to bear in mind) when he gives (them) instruction.

Infidelity hath a fixed limit and range—know (this for sure); (but) the Shaykh and the light of the Shaykh have no bound.

Before the infinite all that is finite is naught: everything except the Face of God is passing away.

Infidelity and faith do not exist in the place where he (the Shaykh) is, because he is the kernel, while these twain are (only) colour and husk.

These fleeting things have become a veil over that Face, like a lantern concealed beneath a bowl.

So then, this bodily head is a screen to that (spiritual) head (source of mystic consciousness): before that head this bodily head is an infidel.

3325 Who is the infidel? One forgetful of the faith of the Shaykh. What is the dead? One ignorant of the (spiritual) life of the Shaykh.

(Spiritual) life is naught but knowledge in (the time of) trial: the more knowledge one has, the more (spiritual) life one has.

Our spirit is more than the spirit of animals. Wherefore? In respect that it has more knowledge.

Hence the spirit of the angels is more than our spirit, for it is exempt from (transcends) the common sense;

And the spirit of mystical adepts is more than (that of) the angels. Cease from bewilderment (on this subject)!

3330 For that reason Adam is their object of worship: his spirit (spiritual life) is greater than their being.

Else, (why were they commanded to worship him?): it would not be at all a suitable thing to command the superior to worship an inferior.

How can the justice and kindness of the Maker approve that a rose should fall down in worship before a thorn?

Since the spirit (of the perfect saint) has become superior and has passed beyond the utmost limit (reached by men and angels), the soul of all things has become obedient to it—

Birds and fishes and Jinn and men—because it exceeds (them), and they are deficient (in comparison with it).

3335 The fish make needles for his (the saint's) mantle: (they follow him as) threads follow needles.

The rest of the story of Ibráhím son of Adham—may God sanctify his spirit!—on the sea-shore.

When that Amír saw the Shaykh's command take effect in the coming of the fish, he fell into an ecstasy.

He said, "Ah, the fish know the Pírs. Fie on a person who is an outcast of the (holy) Court!

The fish have knowledge of the Pír, and we afar (from him)! We (are) damned to lack this fortune, and they blest (with enjoyment of it)!"

He bowed low, and departed weeping and desolate: he

became mad for love of the opening of the door (to union with God).

Then, O you with unwashed face, what are you about? Whom are you combating and envying?

You are playing with a lion's tail: you are making a foray against the angels.

Why are you speaking evil of pure good? Beware, deem not that lowness (vilifying the saints) to be eminence!

What is evil? The needy, despicable copper. Who is the Shaykh? The infinite elixir.

If the copper was incapable (of being transmuted) by the elixir, (yet) the elixir was never turned into copper by the copper.

What is evil? A rebel that works like fire. Who is the Shaykh? The very Sea[1] of Eternity.

Fire is always terrified by water. When was water ever afraid of being set aflame?

You are observing defects on the face of the moon: you are picking thorns in a Paradise.

Picker of thorns, if you go into Paradise, you will find there no thorn but yourself.

You are covering a sun with a sod: you are seeking flaws in a perfect full-moon.

A sun which shines throughout the world—how shall it be hidden for the sake of a bat?

Sins are made sinful by the disapproval of Pírs; mysteries are made mysterious by the jealousy of Pírs.

If you are far (aloof in spirit from the saints), at any rate be joined (with them) through (paying) respect (to them): be alert and active in (showing) penitence,

(In the hope) that a breeze may be coming to you from that way (quarter). Why do you shut off the water of mercy by (your) enviousness?

Though you are far aloof, at (that) distance wag your tail (ingratiate yourself with them): *wherever ye be, turn your faces (thither).*

When an ass falls in mire through (going at) a rapid pace, he moves incessantly for the purpose of rising.

He does not make the place smooth (and comfortable) to stay in: he knows that it is not the place where he should live.

Your sense has been less than the sense of the ass, for your heart has not recoiled from these clods of mud.

You interpret (some canonical text) as an indulgence (authorising you to stay) in the mud, since you are not willing to tear your heart from it.

(You say), "This is allowable for me: I am under compulsion. God in His kindness will not chastise a helpless one (like me)."

[1] Or "the objective manifestation of the Sea."

3360 Indeed He has (already) chastised you, (but) like the blind hyena from self-deception you do not see this chastisement.

They (the hunters) are saying, "The hyena is not in this place; look for him outside, for he is not in the cave."

This they say and (at the same time) put bonds on him, (whilst) he is saying, "They do not know of me (where I am).

If this enemy had known of me, how should he have exclaimed, 'Where is this hyena'?"

The statement of a certain individual that God most High would not punish him for sin, and Shu'ayb's answer to him.

In the time of Shu'ayb a certain man was saying, "God hath seen many a fault from me.

3365 How many sins and trespasses hath He seen me commit! And (still), God in His kindness does not punish me."

In answer to him God most High by the mysterious way spoke clearly into the ear of Shu'ayb,

Saying, "(Tell him), Thou hast said, 'How many sins have I committed! And (still) God in His kindness hath not punished me for my trespasses.'

Thou art saying the opposite and reverse (of the truth), O fool, O thou that hast abandoned the road and taken to the wilderness!

How oft, how oft do I chastise thee, and thou unaware! Thou art lying (bound) in chains from head to foot.

3370 Thy rust, coat on coat, O black pot, hath marred the visage of thy heart.

Layers of rust have collected upon thy heart, so that it hath become blind to (the spiritual) mysteries."

If that smoke should beat upon a new pot, the traces of it would show, though it were (only as much as) a barley-corn,

Because everything is made manifest by (its) contrary: upon a white object the black becomes conspicuous;

(But) when the pot has been blackened, then after this who will at once perceive the effect of the smoke upon it?

3375 The ironsmith who is an Ethiopian—the smoke is of the same colour as his face;

The Greek who does the work of an ironsmith—his face, from gathering smoke[1], becomes piebald (spotted with black).

Therefore he will quickly recognise the effect of sin, so that he will soon lament (and) say, "O God!"

(But) when he persists (in sin) and makes a practice of evil, and puts dust in the eye of meditation,

He thinks of penitence no more: that sin becomes so sweet to his heart that (in the end) he comes to be without the Faith (he turns infidel).

[1] Literally, "from smokiness." Cf. حرص‌آوری.

That repenting and (crying) "O Lord!" are gone from him: fivefold rust has settled on the mirror (of his heart).

The coats of rust have began to eat his iron (mirror): the rust has begun to lessen its sheen.

When you write upon white paper, that writing may be read at sight.

When you write script over that which has been (already) written, it is not understood: the reading of it will be erroneous;

For that (second) blackness has fallen (been made) upon blackness; (hence) both scripts have become obscure and have given no meaning.

And if you write a third time on the top of it, then you make it black as the infidel's soul.

What help is there, then, but (to take) refuge with (God) the Helper? Despair is copper, and the elixir for it is (God's) regard.

Lay your despairs before Him, that ye may escape from irremediable pain.

When Shu'ayb had told him these deep sayings, at that breath of the spirit roses blossomed in his heart.

His soul hearkened to the inspiration from Heaven; he said, (however), "If He hath punished me, where is the sign?"

He (Shu'ayb) cried, "O Lord, he rebuts me, he seeks the sign of that punishment."

He (God) said, "I am the Coverer (of sins): I will not tell his secrets, (I will give) but one indication for the sake of trying him.

One sign of My punishing him is this, that he has (to his credit) pious acts of fasting and orison

And ritual prayer and almsgiving *et cetera*, but he has not one atom of spiritual savour.

He performs high acts and deeds of devotion, but he has not one atom of (spiritual) relish.

His devotions are good (in form), but the spirit is not good: the walnuts are many, but there is no kernel therein."

Spiritual savour is required, in order that devotions may yield fruit: a kernel is required, in order that the berry may produce a tree.

How shall a berry without kernel become a sapling? The soulless form is naught but phantasy.

Remainder of the story of the stranger's reviling the Shaykh.

That malign wretch was gabbling silly nonsense about the Shaykh: the squinting (envious) man is always of distorted understanding.

(He said), "I saw him amidst a company (of revellers): he is one denuded and destitute of piety.

And if you do not believe it, arise (and go) to-night, that you may see plainly your Shaykh's depravity."

At night he took him to a window and said, "Behold a (fine) debauch and merry-making!

Behold such hypocrisy by day and profligacy by night!—in the daytime (he is) like Muṣṭafá (Mohammed), at night (like) Bú Lahab.

By day his name has become 'Abdullah (the servant of God); by night—God save us! And (see), the wine-cup in his hand!"

He (the disciple) saw a full glass in the Shaykh's hand. "O Shaykh," said he, "is there a tumour even in thee?

Nonne dicebas?—'In vini poculo mingit Diabolus festinans lente'."

He (the Shaykh) replied, "They have made my cup so full that there is not room in it for a single rue-seed.

Look, is there any room here for a single mote? A deluded man has wrongly apprehended this matter."

This is not the apparent cup (or) the apparent wine: deem this (allegation) far from (far below the dignity of) the Shaykh who sees the Unseen.

The wine-cup, O fool, is the being of the Shaykh, in qua (essentia) urina Diaboli non continetur.

He is full and brimming with the Light of God: he has shattered the bodily cup, he is the Absolute Light.

If sunlight fall upon filth, it is the same light (still): it suffers no defilement.

The Shaykh said, "Indeed this is not a cup, nor (is this) wine. Hey, unbeliever, come down and look at it!"

He came, and saw it was fine honey. That miserable enemy (of God) became blind (with shame and confusion).

Thereupon the Pír said to his disciple, "Go, seek wine for me, O noble sir;

For I have a pain; I am reduced to necessity: because of the pain, I have passed beyond starvation[1].

In sore need any carcase is clean (lawful to eat)—may curses fall like dust[2] on the head of him that denies it!"

The disciple went round the wine-cellar, tasting of every jar on the Shaykh's behalf.

In all the wine-cellars (that he visited) he found no wine: the jars of wine had become full of honey.

He said, "O topers, what state of things is this? What is the matter? I find no wine in any jar."

All the topers came to that Shaykh, weeping and beating their heads with their hands.

[1] Literally, "the condition of one whose stomach is empty."

[2] Literally, "may the dust of execration be."

(They said), "Thou camest into the tavern, O most exalted Shaykh, and in consequence of thy coming all the wines have turned to honey.

Thou hast changed the wine (and purified it) from filth: change our souls also (and purify them) from defilement!"

If the (whole) world be filled to the brim with blood, how should the servant of God drink aught but what is hallowed?

How 'Á'isha—may God be well-pleased with her!—said to Muṣṭafá (Mohammed), on whom be peace, "Thou performest the prayer anywhere, without a prayer-carpet."

One day 'Á'isha said to the Prophet, "O Messenger of Allah, openly and secretly

Thou performest a prayer in whatever place thou mayst find, (even whilst) unclean and low (people) are running about in the house;

(Quanquam) femina cui fluit sanguis post menstruorum dies vel infans vel (quivis) inquinatus et sordidus facit usu tritum (pollutum) quemcunque locum advenerit."

The Prophet said, "Know that God makes impure (things) pure for the (spiritually) great.

On that account the grace of God has made my place of worship to be pure (everywhere, even) up to the seventh tier (of Heaven)."

Beware and beware! Cease from envying the (spiritual) kings, else you will become a devil in the world.

For if he drink poison, it turns to honey; (but) if you eat honey, it is poison (to you);

For he has been changed, and his action has been changed: he has become the Grace (of God), and every fire in him has been turned into Light.

The *abábíl* (swifts) had the power of God (in them); else, how should a bird kill an elephant?

A number of little birds broke an (entire) army—so that you may know that that strength is from God.

If temptation of this kind[1] come to you, go, read the *Súra* concerning the Possessors of the Elephant.

And if you contend and engage in rivalry with him (the saint), deem me an infidel if you save your head from them[2].

[1] *I.e.* envy. Cf. v. 3429.
[2] *I.e.* the saints will punish you.

How the mouse pulled (the rope attached to) the camel's nose-ring and became self-conceited.

A little mouse caught in his forelegs a camel's leading-rope and from emulation went off (with it).

By reason of the readiness with which the camel set out along with him, the mouse was duped into thinking himself a hero.

The ray of his thought struck the camel. He (the camel) said (aside), "I will show thee (presently)! Enjoy thyself!"

(All went well) till he (the mouse) came to the bank of a great river, at which any lion or wolf would have lost heart[1].

3440 There the mouse stopped and became paralysed[2]. The camel said, "O my companion o'er hill and plain,

What is this standing still (for)? Why art thou dismayed? Step (forward) like a man! Go into the river!

Thou art my guide and leader: don't halt midway and be dumbfounded!"

He (the mouse) said, "This is a huge and deep river: I am afraid of being drowned, O comrade."

Said the camel, "Let me see the limit (depth) of the water," and he quickly set foot in it.

3445 "The water," he said, "is (only) up to the knee. O blind mouse, wherefore didst thou become dismayed and lose thy wits?"

He (the mouse) replied, "It is (as) an ant to you, but to me it is a dragon, for there are differences between one knee and another.

If it is (only) up to your knee, O excellent one, it is a hundred ells higher than the crown of my head."

He (the camel) said, "Another time, do not behave (so) boldly, lest thy body and soul be consumed by these sparks.

Contend with mice like thyself: a mouse has nothing to say to a camel."

3450 He (the mouse) said, "I repent. For God's sake, get me across this deadly water!"

The camel took pity. "Hark," said he, "jump up and sit on my hump.

This passage has been vouchsafed to me: I would take across hundreds of thousands like thee."

Since you are not a prophet, go on the road (after the prophets), that one day you may come from the pit (of fleshliness) to (spiritual) place and power.

Be a vassal since you are not a lord: do not steer (the boat) yourself, since you are not the boatman.

3455 Since you are not (spiritually) perfect, do not take a shop (by

[1] Literally, "would have become helpless."
[2] Literally, "dry."

yourself) alone. Be pliant to the hand, in order that you may become leavened (like dough).

Give ear to (the Divine command), "*Keep silence*," be mute; since you have not become the tongue (mouthpiece) of God, be an ear.

And if you speak, speak in the form of a request for explanation: speak to the (spiritual) emperors as a lowly beggar.

The beginning of pride and hatred is in (worldly) lust, and the rootedness of your lust is from habit.

When an evil disposition becomes confirmed by habit, you are enraged with any one who restrains you.

After you have become an eater of clay, any one who restrains you from (eating) clay is your enemy.

Since idolaters are accustomed to the idol, they are foes to them that stop the way to the idol.

Since Iblís had become accustomed to being leader, he looked on Adam with disbelief (and denial),

Saying, "Is there another leader superior to me, so that he should be worshipped by one like me?"

Leadership is poison, except to the spirit that from the beginning hath (in himself) abundance of the antidote[1].

If the mountain is full of snakes, have no fear, for it is a mine of antidote within.

When leadership has become a bosom-friend to your brain[2], any one who breaks (thwarts) you becomes (as) an ancient adversary.

When any one contradicts your disposition (habit of mind), many feelings of hatred against him arise in you.

"He is tearing me (you say) from my (engrained) disposition, he is making me a pupil and follower (of himself)."

Unless the evil disposition has become strongly implanted, how should the fire-temple (of passion) blaze up through being opposed?

He may show some feigned courtesy to the opponent, he may make a place for himself in his heart[3],

(But he really hates him), because the evil disposition has waxed strong: the ant of (worldly) lust has through habit become as a snake.

Kill the snake of lust at the beginning; else, look you, your snake is become a dragon.

But every one deems his own snake an ant: do you (then) seek the explanation of yourself (your real state) from him that is lord of the heart.

Until copper becomes gold, it does not know itself to be

[1] Literally, "is a place abounding in the antidote."

[2] *I.e.* haunts your brain.

[3] *I.e.* "he may seek to win his favour by flattering him."

copper: until the heart becomes a king, it does not know itself to be an insolvent.

3475 Do service to the elixir, like copper: endure oppression, O heart, from him that holds the heart in fee.

Who is it that holds the heart in fee? Know well, it is the lords of the heart who, like day and night, are recoiling from the world.

Do not find fault with the Servant of God: do not suspect the King of being a thief.

The miracles of the dervish who was suspected of theft in a ship.

A dervish was in a ship: he had made a bolster (for himself) from the goods of saintly fortitude[1].

A purse of gold was lost. He was asleep (at the time). They searched all (in the ship) and brought him also to view[2],

3480 Saying, "Let us search this sleeping mendicant as well." (So) the owner of the money, (excited) by grief, awakened him.

"A bag of valuables," said he, "has been lost in this ship. We have searched the whole company: you cannot escape (suspicion).

Put off your dervish-cloak, strip yourself of it, in order that the people's suspicions may be cleared away from you[3]."

He cried, "O Lord, these vile wretches have made an accusation against Thy slave: bring Thy command to pass!"

When the heart of the dervish was pained by that (suspicion), at once there put forth their heads on every side

3485 From the deep sea myriads of fishes, and in the mouth of each (was) a superb pearl:

Myriads of fishes out of the full sea, each with a pearl in its mouth—and what (marvellous) pearls!—

Every pearl the revenue of a kingdom. "These," they said (to him), "are from God, they have no association (with any one but God)."

He dropped a quantity of pearls on the ship and sprang (aloft): he made the air his high-seat and sate (thereon),

(Resting) at ease, cross-legged, as kings upon their thrones—he above the zenith, and the ship before him.

3490 He said, "Begone! The ship for you, God for me, so that a beggarly thief may not be with you!

Let us see who will be the loser[4] by this separation! I am

[1] Literally, "manliness" or "the quality of a (holy) man."

[2] I take *namúd* as equivalent to *namúdand*. This archaic construction occurs elsewhere in the *Mathnawí*. Cf. p. 249, note 1.

[3] Literally, "freed from concern with you."

[4] Literally, "to whom will be the loss."

pleased, (being) paired (united) with God and singled (isolated) from (His) creatures.

He does not accuse me of theft, He does not hand me over to (the mercy of) an informer[1]."

The people in the ship cried out, "O noble chief, wherefore has such a high estate been given to thee?"

He answered, "For throwing suspicion on dervishes and offending God on account of a despicable thing (as ye have done)!

God forbid! Nay, (it was) for showing reverence to (the 3495
spiritual) kings, inasmuch as I did not conceive ill thoughts against dervishes—

Those gracious dervishes of sweet breath (pure spirit), for whose magnification (the chapter of the Qur'án entitled) *'Abasa* was revealed."

That dervishhood is not for the sake of (avoiding) entanglement (with the world); no, (it is) because nothing exists but God.

How should I hold in suspicion those whom God hath entrusted with the treasury of the Seventh Heaven?

The fleshly soul is suspect, not the sublime Reason: the senses are suspect, not the subtle Light.

The fleshly soul is a sophist: beat it constantly, for beating 3500
does it good, not arguing with it.

It sees a miracle (wrought by a prophet), and at the moment it glows (with belief); (but) afterwards it says, "'Twas (only) a phantasy;

For if that wondrous sight had been real, then it would have been abiding, day and night, in the eye."

It *is* abiding in the eyes of the pure, (but) it does not haunt[2] the eyes of animals (sensual men);

For the miracle is ashamed and scornful of these (bodily) senses: how should a peacock be (confined) in a narrow pit?

Take heed not to call me garrulous: I say (only) one in a 3505
hundred, and that (one) like a hair.

How some Ṣúfís abused a certain Ṣúfí, saying that he talked too much in the presence of the Shaykh.

Some Ṣúfís abused a certain Ṣúfí, and came to the Shaykh of the convent,

And said to the Shaykh, "Demand justice for our souls from this Ṣúfí, O Guide!"

He said, "Why, what is the complaint, O Ṣúfís?" He (their spokesman) replied, "This Ṣúfí has three annoying habits:

In speech he is garrulous as a bell; in eating he eats more than twenty persons;

[1] Literally, "does not give my leading-rope to an informer."
[2] Literally, "become attached to."

3510 And if he sleep, he is like the Men of the Cave." (Thus) did the Ṣúfís march to war[1] (against him) before the Shaykh.

The Shaykh turned his face towards that dervish, saying, "In every case that exists, take the middle (course).

(It is stated) in Tradition that the best things are the mean (those between the two extremes): the (four) humours are beneficial through being in equipoise.

If by accident (any) one humour become excessive, disease appears in the human body.

Do not exceed in (any) quality him that is thy yoke-fellow, for that will assuredly bring about separation (between you) in the end.

3515 The speech of Moses was in measure, but even so it exceeded the words of his good friend.

That excess resulted in (his) opposing Khaḍir; and he (Khaḍir) said, 'Go, thou art one that talks too much: *this is a (cause of) separation (between us)*.'

O (thou who resemblest) Moses, thou art garrulous. Go far off, or else be dumb with me and blind!

And if thou goest not, but remainest sitting (here) in despite (of me), thou art gone in reality and severed (from my company)."

When suddenly you commit an act of (legal) impurity in the ritual prayer, it (the prayer) says to you, "Go speedily to purify yourself";

3520 And if you go not, you will be moving (exerting yourself) in vain; verily your prayer is gone (is void): sit down, O misguided man!

Go to them that are your mates, (them) that are enamoured of your discourse and thirsting for it.

One who keeps watch is superior to those who slumber: the (spiritual) fish have no need of one who keeps watch.

Those who wear clothes look to the launderer, (but) the soul of the naked hath (Divine) illumination as its adornment.

Either withdraw (and turn) aside from the naked, or like them become free from body-garments.

3525 And if you cannot become wholly naked, make your garments less, so that you may tread the middle path.

How the dervish excused himself to the Shaykh.

Then the dervish told the Shaykh how the case stood, and coupled excuses with the discharge of that obligation.

To the Shaykh's questions he gave answer good and right, like the answers of Khaḍir—

(Namely) those answers to the questions of Moses which Khaḍir, (inspired) by the all-knowing Lord, set forth to him,

[1] *I.e.* "made a disturbance and uproar."

(So that) his difficulties became solved, and he (Khaḍir) gave to him (Moses) the key to every question (in a way) beyond telling.

The dervish also had (a spiritual) inheritance from Khadir; 3530
(hence) he bent his will to answering the Shaykh.

He said, "Although the middle path is (the way of) wisdom, yet the middle path too is relative.

Relatively to a camel, the water in the stream is little, but to a mouse it is like the ocean.

If any one has an appetite for four loaves and eats two or three, that is the mean;

But if he eat all the four, it is far from the mean: he is in bondage to greed, like a duck.

If one has appetite for ten loaves and eats six, know that that 3535
is the mean.

When I have appetite for fifty loaves, and you for (no more than) six scones, we are not equivalent.

You may be tired by ten *rak'as* (of prayer), I may not be worn thin by five hundred.

One goes bare-foot (all the way) to the Ka'ba, and one becomes beside himself (with exhaustion in going) as far as the mosque.

One in utter self-devotion gives his life, one is agonised at giving a single loaf.

This mean belongs to (the realm of) the finite, for that (finite) 3540
has a beginning and end.

A beginning and end are necessary in order that the mean or middle (point) between them may be conceived in imagination.

Inasmuch as the infinite has not (these) two limits, how should the mean be applicable to it[1]?

No one has shown it to have beginning or end. He (God) said, '*If the sea were to become ink for it (the Word of God)...*'

If the Seven Seas should become entirely ink, (still) there is no hope of coming to an end.

If orchards and forests should become pens altogether, there 3545
would never be any decrease in this Word[2].

All that ink and (all those) pens pass away, and this numberless Word is everlasting.

At times my state resembles sleep: a misguided person may think it is sleep.

Know that my eyes are asleep, (but) my heart is awake: know that my (seemingly) inactive form is (really) in action.

The Prophet said, 'My eyes sleep, (but) my heart is not asleep to the Lord of created beings.'

[1] Literally, "how should the mean be that to which it (the infinite) is referred?"

[2] *I.e.* "no progress would be made in defining it."

3550 Your eyes are awake, and your heart is sunk in slumber; my eyes are asleep, (but) my heart is in (contemplation of) the opening of the door (of Divine grace).

My heart hath five senses other (than the physical): both the worlds (external and spiritual) are the stage (theatre) for the senses of the heart.

Do not regard me from (the standpoint of) your infirmity: to you 'tis night, to me that same night is morningtide.

To you 'tis prison, to me that prison is like a garden: to me the most absolute state of occupation (with the world) has become (a state of spiritual) freedom.

Your feet are in the mud; to me the mud has become roses. You have mourning; I have feasting and drums.

3555 (Whilst) I am dwelling with you in some place on the earth, I am coursing over the seventh sphere (of Heaven), like Saturn.

'Tis not I that am seated beside you, 'tis my shadow: my rank is higher than (the reach of) thoughts,

Because I have passed beyond (all) thoughts, and have become a swift traveller outside (the region of) thought.

I am the ruler of thought, not ruled (by it), because the builder is ruler over the building.

All creatures are subjugated to thought; for that reason they are sore in heart and practised in sorrow.

3560 I yield myself to thought purposely, (but) when I will I spring up from the midst of them (that are under its sway).

I am as a bird of the zenith, thought is a gnat: how should a gnat have power over me?

Purposely I come down from the lofty zenith, that those of base degree may attain to me.

When disgust at the qualities of the low (world) seizes me, I soar up like *the birds which spread their pinions*.

My wings have grown out of my very essence: I do not stick two wings on with glue.

3565 The wings of Ja'far-i Ṭayyár are permanent; the wings of Ja'far-i 'Ayyár are borrowed (unreal and transitory).

In the view of him that has not experienced (it), this is (mere) pretension; in the view of the inhabitants of the (spiritual) horizon, this is the reality.

This is brag and pretension in the eyes of the crow: an empty or full pot is all one to the fly.

When morsels of food become (changed to) pearls within you, do not forbear: eat as much as you can."

One day the Shaykh, in order to rebut (these) ill thoughts, vomited in a basin, and the basin became full of pearls.

3570 On account of the (abusive) man's little understanding, the clairvoyant Pír made the intelligible pearls objects of sense-perception.

When pure (lawful food) turns to impurity in your stomach, put a lock upon your gullet and hide the key;

(But) any one in whom morsels of food become the light of (spiritual) glory, let him eat whatever he will, it is lawful to him.

Explaining (that there are) some assertions the truth of which is attested by their very nature.

If you are my soul's familiar friend, my words full of (real) meaning are not (mere) assertion.

If at midnight I say, "I am near you: come now, be not afraid of the night, for I am your kinsman,"

These two assertions are to you reality, since you recognise 3575
the voice of your own relative.

Nearness and kinship were (only) two assertions, but both (of them) were reality to the good understanding.

The proximity of the voice gives him (the hearer) testimony that these words spring from a friend[1];

Moreover, (his) delight at (hearing) the voice of his kinsman has borne witness to the truthfulness of that dear relative.

Again, the uninspired fool who in his ignorance does not know a stranger's voice from a kinsman's—

To him his (the speaker's) words are (mere) assertion: his 3580
ignorance has become the source of his disbelief;

(But) to him of keen insight, within whom are the (spiritual) lights, the very nature of this voice was just the (immediate evidence of its) reality.

Or (for example) one whose mother-tongue is Arabic says in Arabic, "I know the language of the Arabs."

The very fact of his speaking in Arabic is (evidence of) the reality (of his assertion), although his saying (that he knows) Arabic is (only) an assertion.

Or a writer may write on a piece of paper, "I am a writer and a reader, and I am a most accomplished person."

Although this written (statement) itself is a (mere) assertion, 3585
still the script is evidence of the reality (of the assertion).

Or a Ṣúfí may say, "Last night, while asleep, you saw some one with a prayer-carpet on his shoulder.

That was I; and what I said to you in the dream, whilst you slumbered, in explanation of clairvoyance—

Give ear (to it), put it in your ear like an ear-ring: make those words (of mine) your mind's guide."

[1] نزدیك, with *iḍáfat*. The point is, not that the friend is near at hand (which is obvious), but that the nearness of his voice enables the listener to recognise him as a friend and verify his statement.

When you recollect the dream, these words (of his) are (as real to you as) a new miracle or old gold.

3590 Although this seems to be (mere) assertion (on his part), yet the soul of the dreamer says, "Yes, (it is true)."

Therefore, since Wisdom is the faithful believer's stray camel, he knows it with certainty, from whomsoever he has heard it;

And when he finds himself absolutely in front of it, how should there be doubt? How should he mistake himself?

When you say to a thirsty man, "Make haste! there is water in the cup: take the water at once,"

Will the thirsty man say in any event?—"This is (mere) assertion: go from my side, O pretender! Get thee far away!

3595 Or (else) produce some testimony and proof that this is of aqueous kind and consists of the *water that runs from a spring*.

Or (suppose that) a mother cries to her suckling babe, "Come, I am mother: hark, my child!"—

Will the babe say?—"O mother, bring the proof (of it), so that I may take comfort in thy milk."

When in the heart of any community there is savour (spiritual perception) from God, the face and voice of the prophet are (as) an evidentiary miracle.

When the prophet utters a cry from without, the soul of the community falls to worship within,

3600 Because never in the world will the soul's ear have heard from any one a cry of the same kind as his.

That stranger (the soul), by immediate perception of the strange (wondrous) voice, has heard from God's tongue (the words), "*Verily I am near.*"

How Yaḥyá[1], on whom be peace, in his mother's womb bowed in worship to the Messiah (Jesus), on whom be peace.

The mother of Yaḥyá, before disburdening herself (of him), said in secret to Mary,

"I see (it) with certainty, within thee is a King who is possessed of firm purpose and is an Apostle endowed with knowledge (of God).

When I happened to meet thee, my burden (the unborn child) at once bowed in worship.

3605 This embryo bowed in worship to that embryo, so that pain arose in my body from its bowing."

Mary said, "I also felt within me a bowing performed by this babe in the womb."

[1] John the Baptist.

On raising a difficulty as to this story.

The foolish say, "Cancel this tale, because it is false and erroneous.

Mary in (her) pregnancy was not joined (met) by any one: she did not return from without the town.

Until that woman of sweet address was delivered outside of the town, she indeed came not into it.

When she had given birth to him, she then took him up in 3610
her lap and carried him to her kinsfolk.

Where did the mother of Yaḥyá see her to speak these words to her about what had happened?"

The answer to the difficulty.

Let him (the objector) know that to one who receives ideas (from God) all that is absent in the world is present.

To Mary, the mother of Yaḥyá would appear present, though she was far from her (bodily) sight.

One may see a friend (even) with eyes shut, when one has made the skin (the bodily envelope) a lattice (to let in spiritual ideas).

And if she saw her neither from without nor from within, 3615
take the (essential) meaning of the story, O imbecile!

Not like him who had heard (some) fables, and like *sh* stuck to the (literal) *sh*ape of them[1],

So that he would say, "How should Kalíla, having no language, hear words from Dimna who had no power of expression?

And (even) if they knew each other's accents, how should man understand it (their talk), (since it was) without any articulation?

How did Dimna become a messenger between the lion and the ox, and cajole them both with his palaver[2]?

How did the noble ox become the vizier of the lion? How was 3620
the elephant terrified by the reflection of the moon?

This *Kalíla and Dimna* is entirely fiction, or else how has the stork a quarrel with the crow?"

O brother, the story is like a measure: the real meaning in it resembles grain (in the measure).

The man of intelligence will take the grain of meaning: he will not pay any regard to the measure, (even) if it is removed (altogether).

Listen to what passes between the rose and the nightingale, though in that case there is no overt speech.

[1] The simile in the Persian is "like *shín* stuck to the *naqsh* of them," *shín* being the final letter of the word *naqsh*.

[2] Literally, "pronounce spells over them both?"

On mute eloquence[1] *and the understanding of it.*

3625 Listen also to what passes between the moth and the candle, and pick out the meaning, O worshipful one[2].

Albeit there is no speech, there is the inmost soul of speech. Come, fly aloft, do not fly low, like the owl.

He (the player) at chess said, "This is the house of the rook." "By what way," said he (the literalist), "did the house come into its hands?

Did it buy the house, or inherit it?"—Happy is he that sped towards the (real) meaning!

A grammarian said, "Zayd has struck 'Amr." Said (the fool), "How did he chastise him without any offence (on his part)?

3630 What was 'Amr's offence, that that rude Zayd struck him, innocent (though he was), as (if he were) a slave?"

He (the grammarian) replied, "This (form of words) is (only) the measure (container) of the meaning signified: take some wheat, for the measure is (to be) rejected.

Zayd and 'Amr are a device for (showing) the declension: if that (statement that Zayd struck 'Amr) is untrue, make up with the declension[3]."

"Nay," said he, "I don't know about that. How did Zayd strike 'Amr without (his committing any) crime or fault?"

He (the grammarian) in desperation started a joke and said, "'Amr had stolen a superfluous *wáw*[4].

3635 Zayd became aware, and struck the stealer of it: since he ('Amr) carried it beyond bounds (transgressed the law), the punishment serves him right."

How worthless sayings find acceptance in the minds of worthless folk.

He (the fool) said, "Here you are, this is the truth! I accept (it) with (all) my soul." Wrong seems right to the wrong-minded.

If you say to a squinting man, "The moon is one," he will say to you, "These are two (moons); and there is a (great) doubt as to (the moon's) being one";

And if somebody laughs at him and says, "There are two," he deems it the truth. This (mockery) is what the ill-natured (ignorant and contumacious) fellow deserves.

[1] Literally, "on speaking with the tongue of the (inward) state."

[2] Literally, "O idol."

[3] *I.e.* "let the instruction conveyed by means of the statement reconcile and satisfy you."

[4] In Arabic the name 'Amr is written 'Amrw, in order to distinguish it from the name 'Umar, with which it would otherwise be identical as far as the consonants are concerned.

Lies muster round (those who are living) lies: (the text) *the wicked women for the wicked men* has thrown light (upon this point).

They whose hearts are (opened) wide (to receive spiritual truths) have wide (far-reaching) hands[1]; they whose (spiritual) eyes are blind have to stumble on stony ground.

On seeking the tree whereof none that eats the fruit shall die.

A learned man (once) said, for the sake of (telling) a story, "In India there is a certain tree:

Whoso takes and eats[2] of its fruit, he grows not old nor ever dies."

A king heard this (tale) from a veracious person: he became a lover of the tree and its fruit.

From the Divan of culture he sent an intelligent envoy to India in search (of it).

For (many) years his envoy wandered about India in quest (of the tree).

He roamed from town to town for this object: neither island nor mountain nor plain was left (unvisited).

Every one whom he asked made a mock of him, saying, "Who would search after this, unless perhaps a madman in confinement?"

Many slapped him jocosely; many said, "O fortunate man,

How should the enquiry of a clever and clear-minded person like you be devoid (of result)? How should it be vain?"

And this (ironical) respect was to him another slap, and it was harder (to bear) than the visible slap.

They extolled him sarcastically, saying, "O great sir, in such and such a place there is a very huge tree.

In such and such a forest there is a green tree, very tall and broad, and every branch of it is big."

The king's envoy, who had braced his belt for the quest, was hearing a different kind of report from every one;

So he travelled there for years, (whilst) the king kept sending money to him.

After he had suffered much fatigue in that foreign land, at last he became too exhausted to seek (any longer).

No trace of the object of pursuit was discovered: of what he wanted nothing appeared but the report.

The thread of his hope snapped, the thing he had sought became unsought in the end.

He resolved to return to the king, (and set out) shedding tears and traversing the way.

[1] *I.e.* they enjoy spiritual power and freedom.
[2] Literally, "eats and takes."

How the Shaykh explained the hidden meaning of the tree to the seeker who was in the bondage of formalism.

There was a wise Shaykh, a noble Quṭb, at the halting-place where the king's intimate fell into despair.

3660 He (the envoy) said, "Being without hope, I will go to him, and set out on the road (again) from his threshold,

In order that his prayer (blessing) may accompany me, since I have no hope of (winning) my heart's desire."

With tearful eyes he went to the Shaykh: he was raining tears, like a cloud.

"O Shaykh," he cried, "it is the time for mercy and pity; I am in despair: now is the time for kindness."

He (the Shaykh) said, "Say plainly what is the cause of thy despair: what is thy object? what hast thou in view[1]?"

3665 He answered, "The Emperor chose me out to seek a certain branching tree,

For there is a tree, unique in (all) the quarters (of the world): its fruit is (of) the substance of the Water of Life.

I have sought (it) for years and seen no sign (of it) except the gibes and ridicule of these merry men."

The Shaykh laughed and said to him, "O simpleton, this is the tree of knowledge in the sage—

Very high and very grand and very far-spreading: (it is) a Water of Life from the all-encompassing Sea (of God).

3670 Thou hast gone after the form, thou hast gone astray: thou canst not find (it) because thou hast abandoned the reality.

Sometimes it is named 'tree,' sometimes 'sun'; sometimes it is named 'sea,' sometimes 'cloud.'

(It is) that one (thing) from which a hundred thousand effects arise: its least effects are everlasting life.

Although (in essence) it is single, it hath a thousand effects: innumerable names befit (may be properly applied to) that one (thing).

One person may be father in relation to thee; in regard to another individual he may be son.

3675 In regard to another he may be wrath and a foe; in regard to another he may be graciousness and a friend.

(He hath) hundreds of thousands of names, (but) he is one man: the owner of every quality belonging to him is blind to (incapable of) giving any (true) description (of him).

Whoever seeks the (mere) name, if he is entrusted (with a confidential mission) he is hopeless and in distraction, even as thou art.

Why dost thou stick to the name 'tree,' so that thou art left bitterly disappointed and ill-fortuned?

[1] Literally, "towards what is thy face (turned)?"

Pass on from the name and look at the attributes, in order that the attributes may show thee the way to the essence."

The disagreement of mankind is caused by names: peace 3680
ensues when they advance to the reality (denoted by the name).

How four persons quarrelled about grapes, which were known to each of them by a different name.

A certain man gave a dirhem to four persons: one of them (a Persian) said, "I will spend this on *angúr*."

The second one was an Arab: he said, "No, I want *'inab*, not *angúr*, O rascal!"

The third was a Turk; and he said, "This (money) is mine: I don't want *'inab*, I want *uzum*."

The fourth, a Greek, said, "Stop this talk: I want *istáfíl*."

These people began fighting in contention with one another, 3685
because they were unaware of the hidden meaning of the names.

In their folly they smote each other with their fists: they were full of ignorance and empty of knowledge.

If a master of the esoteric had been there, a revered and many-languaged man, he would have pacified them;

And then he would have said, "With this one dirhem I will give all of you what ye wish.

When without deceit ye surrender your hearts (to me), this dirhem will do all this for you.

Your one dirhem will become four[1]—the result desired: 3690
four enemies will become one through unanimity[2].

What each one of you says produces strife and separation; what I say brings you agreement.

Therefore be ye mute, *keep silence*, that I may be your tongue in speech and talk."

(Even) if in their agreement with each other your words are (as) a strong rope, in effect they are a source of contention and distraction.

Borrowed (accidental) heat produces no (essential) effect; natural heat hath (its own) virtue.

If you have made vinegar hot by means of fire, (still) when 3695
you drink it, it will undoubtedly increase the coldness (of your constitution),

Because that (artificially produced) heat of it is exotic[3]: its fundamental nature is coldness and tartness.

And (on the other hand), though grape-syrup be frozen, my son, it will add heat to the liver when you drink it.

Hence the Shaykh's hypocrisy is better than our sincerity,

[1] *I.e.* "will serve to gratify the wishes of all the four."
[2] Literally, "Einswerden."
[3] Literally, "belonging to the outer hall."

for the former arises from (spiritual) insight, while the latter arises from (spiritual) blindness.

From the Shaykh's discourse comes union (concord); the words of the envious bring separation (discord).

3700 As (for example) Solomon, who sped (on his prophetic mission) from God, and who knew the language of all birds—

In the time of his just sway the deer made friends with the leopard and ceased from war.

The dove became secure from the talons of the hawk, the sheep took no precaution against the wolf.

He (Solomon) became an arbitrator between enemies: he became a (means of establishing) oneness between the creatures that fly with wings.

Thou art running after grain, like an ant. Hark! seek for Solomon! Why art thou still astray?

3705 To the seeker of grain his grain becomes a snare, but the seeker of Solomon may have both (Solomon and the grain).

In these latter days the soul-birds have no security from each other for a moment;

(Yet) even in our epoch there is a Solomon who would give (us) peace and not suffer our injustice to continue.

Call to mind (the text), *There is no people* down to (the words) *but in the past a warner dwelt among them*.

God said that verily there has never been a people devoid of a vicar of God and a man of spiritual power;

3710 And he makes the soul-birds so unanimous that, in respect of sincerity, he purges them of (all) guile and rancour.

They become (as) kind as a mother: he (Mohammed) said of the Moslems, "(They are as) one soul."

('Twas) through the Messenger of Allah they became one soul; else, they were absolute enemies, every one (to the other).

How dissension and enmity amongst the Anṣár were removed by the blessings of the Prophet—may God bless and save him!

The two tribes which were named Aws and Khazraj had a blood-thirsty spirit towards each other.

Through (the preaching of) Muṣṭafá (Mohammed) their ancient feuds vanished in the light of Islam and of pureness (of heart).

3715 First, those enemies became brethren like the units of (a bunch of) grapes in the garden;

And (then) at the admonition given in the words[1], *The true believers are brethren*, they dissolved (and mingled) and became one body.

[1] Or, if the reading ببند be adopted, "in consequence of the binding obligation involved in the words."

The appearance of the (clustered) grapes is (that of) brethren: when you squeeze them they become one juice.

The immature and the full-grown grape are opponents, but when the immature grape has ripened, it becomes a good friend.

The immature grape that has remained stone-hard and crude —God in eternity has called it an original unbeliever.

He (such a one) is neither a brother nor one (in) soul (with 3720
the faithful Moslems): he is an ill-starred heretic in (the state of) damnation.

If I should tell that which he keeps hidden (in his heart), there would arise in the world a sore temptation of (men's) minds.

'Tis better that the secret of the blind infidel should be untold: 'tis better that the smoke of Hell should be banished from Iram.

The good immature grapes, which are capable (of ripening), are at last (made) one in heart by the breath of the masters of heart (the saints).

They push on rapidly to grapehood (maturity), so that duality and hatred and strife depart (from them).

Then in grapehood they rend their skins till they become one: 3725
unity is the (proper) attribute of him (who is one with others).

A friend becomes a foe because he is still two: is any one (engaged) in a quarrel with himself?

Blessings on the universal love of the Master, (which) gave oneness to hundreds of thousands of motes!

(They were) as dust scattered on the thoroughfare: the hand of the Potter made them one jug.

(But the simile fails as applied to souls), for the oneness of bodies (formed) of water and clay is imperfect: the (oneness of) soul is not like this.

If I should here utter similitudes in comparison (illustration), 3730
I fear it might disorder (perplex) the understanding.

Even now there exists (a) Solomon, but we are blinded by exulting in (our) far-sightedness.

Far-sightedness keeps a man blind, just as one sleeping in a house is blind to the house.

We are much addicted to subtle discussions, we are exceedingly fond of solving problems;

And to the end that we may tie knots and (then) undo them, (we are) making many rules for (posing and stating) the difficulty and for answering (the questions raised by it),

Like a bird which should undo the fastenings of a snare, and 3735
tie (them together) at times, in order that it might become perfect in skill:

It is deprived of the open country and meadowland, its life is spent in dealing with knots;

And even (then) the snare is nowise subdued by it, but its wings are always getting broken.

Do not struggle with knots, lest thy wings and feathers be snapped asunder one by one through this vain display (of effort) on thy part.

Myriads of birds have had their wings broken, and have not stopped that calamitous ambuscade[1] (from doing its work).

3740 Read in the Qur'án (concerning) their state, O covetous one: —*They explored* (*and wandered*) *in them* (*the lands of the earth*); mark (the words), *Was there any refuge?*

The difficulty over *angúr* and *'inab* was not solved by the contest between the Turk, the Greek, and the Arab.

Until the spiritual Solomon, skilled in tongues, shall intervene, this duality will not disappear.

O all ye wrangling birds, hearken, like the falcon, to this falcon-drum of the King.

Hark, from every quarter set out with joy, (flying away) from your diversity towards oneness.

3745 *Wheresoever ye be, turn your faces towards it*[2]: this is the thing which He hath not forbidden unto you (at any time).

Blind birds are we and very inept, in that we have not once recognised that Solomon.

Like the owls, we have become hostile to the falcons: consequently we are left behind (to dwell) in the place of ruin.

Because of (our) extreme ignorance and blindness we are seeking to hurt those honoured of God.

How should the flock of birds which are enlightened by Solomon tear out the wings and plumes of the innocent?

3750 Nay, they would bring grain to the helpless ones: gentle are those birds and without pugnacity or hatred.

Their hoopoe, for the sake of glorifying (Solomon), unfolds the way (towards Him) to a hundred like Bilqís.

Their crow, (even) if it was a crow in outward aspect, was (really) a falcon in aspiration and (one whose gaze) *turned not aside*.

Their stork, which cries *lak lak*[3], casts upon doubt (and disbelief) the fire of the profession of Unity;

And their dove is not scared by hawks: the hawk lays his head (in homage) before their dove.

3755 Their nightingale, which throws thee into ecstasy, hath the rose-garden in its heart.

Their parrot was (always) independent of sugar, for the sugar of everlastingness showed its face (was revealed) to it from within.

[1] Literally, "that place where the (predestined) events lie in ambush."
[2] Qur'án, II, 139 and 145, slightly altered.
[3] Cf. Book II, verse 1062.

The feet of their peacocks are fairer to see than (all) others in peacock's plumage.

The speeches of princely birds[1] are (meaningless as) an echo: where is the speech of the birds of Solomon?

How wilt thou know the cries of the birds, when thou hast never seen Solomon for a single moment?

The wings of that bird whose note thrills (them that can hear it) are beyond East and West.

Its every course is from the Footstool of God to the earth, and from the earth to the Throne of God it moves in glory and majesty.

The bird that goes without this Solomon is in love with darkness, like a bat.

Make thyself familiar with Solomon, O reprobate bat, in order that thou mayst not remain in darkness for ever.

When thou goest one ell's length in that direction, like the ell thou wilt become the standard of measurement;

And (even by) thy hopping lamely and limply in that direction, thou wilt be freed from all lameness and limpness.

The story of the ducklings which were fostered by a domestic fowl.

Thou art the offspring of a duck, though a domestic fowl has nursed thee beneath her wing.

Thy mother was the duck of that Sea; thy nurse was of the earth and devoted to the dry land.

The desire which is in thy heart for the Sea—thy soul hath that nature (instinct) from thy mother.

The desire thou hast for the dry land is from this nurse. Leave the nurse, for she is an evil counsellor.

Leave the nurse on the dry land, and press on: come into the Sea of spiritual reality, like the ducks.

(Even) if thy mother should bid thee be afraid of the water, fear not thou, but push speedily into the Sea.

Thou art a duck: thou art one that lives (both) on dry and wet; thou art not one like the domestic fowl, whose house is dug (in the ground).

Thou art a king in virtue of (the text), *We have ennobled the sons of Adam*: thou settest foot both on the dry land and on the Sea.

For in spirit thou art (what is signified by the text), *We have conveyed them on the Sea*: push forward (then) from (the state implied in the words), *We have conveyed them on the land*.

The angels have no access to the land; the animal kind, again, are ignorant of the Sea.

[1] *I.e.* the great ones of this world.

Thou in (thy) body art an animal, and in (thy) spirit thou art of the angels, so that thou mayst walk on the earth and also in the sky;

So that the seer with heart divinely inspired may be, in appearance, *a man like yourselves*.

His body of dust (is here), fallen upon the earth; (but) his spirit (is) circling in yonder highest sphere (of Heaven).

We all are water-birds, O lad: the Sea fully knows our language.

Therefore the Sea is (our) Solomon, and we are as the birds (familiar with Solomon): in Solomon we move unto everlasting.

With Solomon set thy foot in the Sea, that the water, David-like, may make a hundred rings of mail (ripples).

That Solomon is present to all, but (His) jealousy binds (our) eyes (with spells) and enchants (us),

So that from folly and drowsiness (forgetfulness) and vanity—He is beside us, and (yet) we are sick of Him.

The noise of thunder gives the thirsty man headache, when he does not know that it (the thunder) brings on the rain-clouds of felicity.

His eye remains (fixed) upon the running stream, unaware of the delicious taste of the Water of Heaven.

He has urged the steed of (his) attention towards (secondary) causes: consequently he remains debarred from the Causer.

(But) one that sees the Causer plainly—how should he set his mind upon the (secondary) causes in the world?

How the pilgrims were amazed at the miracles of the ascetic whom they found (living) alone in the desert.

Amidst the desert lived an ascetic, absorbed in devotion like the people of 'Abbádán[1].

The pilgrims from (different) countries arrived there: their eyes fell upon the parched ascetic.

The dwelling-place of the ascetic was dry, (but) he was moist in temperament: in the simoom of the desert he had a remedy (for his moistness).

The pilgrims were amazed at his solitude and his welfare in the midst of bane.

He stood on the sand, (engaged) in the ritual prayer—sand from the heat whereof the water in a pot would boil.

You would have said he was (standing) enraptured amongst herbs and flowers, or mounted on Buráq or Duldul[2];

[1] The use of 'Abbádiya for 'Abbádániyya is justified by the fact that 'Abbádán was originally named 'Abbád. Cf. Yáqút, *Mu'jam al-Buldán*, ed. Wüstenfeld, III, 598, 2 foll., and Dozy, *Supplément*, II, 91 (under عبّادانی). The town had a great reputation for asceticism (Yáqút, III, 598, 6 and 17).

[2] See p. 187, notes 1 and 2.

Or that his feet were on silk and broidered cloths; or that to him the simoom was more pleasant than the zephyr.

They (the pilgrims) stood waiting, (whilst) he remained standing in prayer, (sunk) in long meditation.

When the dervish came back (to himself) from (his state of) absorption (in God), one of that company, a man (spiritually) alive and of enlightened mind,

Observed that water was trickling from his hands and face, (and that) his garment was wet with the traces of ablution;

So he asked him, "Whence hast thou water?" He lifted his hand, (indicating) that it came from heaven.

He (the pilgrim) said, "Does it come whenever thou wilt, without (any) well and without (any) *rope of palm-fibre*?

Solve our difficulty, O Sultan of the Religion, in order that thy (spiritual) experience may give us certain faith.

Reveal to us one of thy mysteries, that we may cut from our waists the cords (of infidelity)."

He (the ascetic) turned his eyes to heaven, saying, "(O God), answer the prayer of the pilgrims!

I am accustomed to seeking daily bread from above: Thou hast opened to me the door from above,

O Thou who from non-spatiality hast brought space into view, and hast made manifest (the fact that) *in heaven is your daily bread*."

In the midst of this orison a fair cloud suddenly appeared, like a water-bearing elephant,

And began to pour down rain, like water from a water-skin: the rain-water settled in the ditch and in the hollows.

The cloud kept raining tears, like a water-skin, and the pilgrims all opened their water-skins.

One party (among them), in consequence of those marvellous happenings, were cutting the cords (of unbelief) from their waists.

The certainty (faith) of another group was on the increase because of this miracle—and God knows best how to guide aright.

Another group (were) unreceptive, sour and unripe, eternally imperfect ones. (Here) ends the discourse.

... that his feet were on silk and brocaded cloths; or that to him the simoom was more pleasant than the zephyr.

They (the pilgrims) stood waiting (while) he remained immersed in prayer, (sunk) in long meditation.

When the dervish came back to himself from (his state of) absorption (in God), one of that company, a man (of) [illegible] heart and enlightened mind,

Observed that water was trickling from his hands and face, and that his garment was wet with the traces of ablution.

So he asked him, "Whence hast thou water?" He raised his hand, (indicating) that it came from heaven.

He (the pilgrim) said, "Does it come whenever thou wilt, [illegible] and without (any) [illegible]?

Solve our difficulty, O Sultan of the Religion, in order that thy (spiritual) experience may give us certain faith.

Reveal to us one of thy mysteries, that we may cut from our waists the cords (of unbelief)."

He (the ascetic) turned his eyes to heaven, saying, "(O God), answer the prayer of the pilgrims!

I am accustomed to seeking daily bread from above: Thou hast opened to me the door from above,

O Thou who from non-spatiality hast brought spatiality into view, and hast made manifest (the fact) that in heaven is your daily bread."

In the midst of this (prayer) a fair cloud suddenly appeared, (like) a water-bearing elephant.

It began to rain, like water from a water-skin: the rain-water settled in the ditch and in the hollows.

The cloud kept raining tears, like a water-skin, and the pilgrims opened their water-skins.

One party (among them), in consequence of [illegible], were cutting the cords (of unbelief) from their waists.

The certainty (faith) of another group was increased by this miracle: God knows best how to guide.

Another group (were) unaccepting, sour and unripe, eternally imperfect ones. (Here) ends the discourse.

THE MATHNAWÍ

OF

JALÁLU'DDÍN RÚMÍ

BOOK – II

Commentary

PREFACE

P. ۲۴۶ On the authority of Aflákí (see note on I 3990) it is generally supposed that owing to the death of Ḥusámu'ddín's wife an interval of two years elapsed between the completion of Book I and the resumption of the work in A.H. 662/A.D. 1263–1264. The date is certain (see *v.* ۷ *infra*), but Rúmí does not mention explicitly either the cause of the interruption or the length of its duration. What he says here and in the opening verses neither confirms nor contradicts Aflákí's account of the matter. We only gather that Ḥusámu'ddín, like the Vizier in the Story of the Jewish king and the Christians, had withdrawn his inspiring influence and was "occupied with inward experiences" (I 594).

ll. ۱-۱۲ In this passage the "postponement" is explained as an act of Divine Wisdom. God provides all the advantages for the sake of which men are impelled to act, and He bestows upon them just so much knowledge of these advantages as will produce the actions which He has decreed; otherwise they would be unable to act at all, for His knowledge is infinite, and none but Perfect Men possess the capacity for receiving it in full measure. Apparently the poet means to imply that his powers as a medium were intermittent and subject to conditions over which he had no control. At times God veils His glory even from prophets and saints.

l. ۸ وإنْ من شیء الخ, *Qur.* XV 21.

عندنا خزاینه, *i.e.* everything that God has decreed He keeps, as it were, in store, ready to be brought forth and actualised whenever He pleases. Cf. note on I 2591.

l. ۱۰ والسماءَ الخ, *Qur.* LV 6.

l. ۱۱ ویرزق الخ, *Qur.* II 208.

l. ۱۳ پرسید الخ. Cf. notes on I 115 *seq.*, 2696 *seq.* Real knowledge can only be gained through the passing away (*faná*) of the knower in the Known.

ll. ۱۴-۱۵ عشق محبّت بی حسابست الخ. See *Kashf*, 400, 17 *sqq.* = *Kashf*, *Eng.* 310; Qush. 171, 18 *sqq.* Many of the older Ṣúfís held that the ascription of *'ishq* to God was not permissible.

یحبّهم الخ. See *Qur.* V 59: "O ye who believe, whoso of you becomes a renegade from his Faith, God will surely bring (in your stead) a people whom He loveth and who love Him (*yuḥibbuhum wa-yuḥibbúnahu*)." Man's love of God is no more than the reflexion of God's love, which

is an essential attribute of the Divine nature. Cf. v 2187 *sqq.* and notes on I 23, 30–31.

تا خون شیر شد, *i.e.* "in order that inspiration might flow pure and undefiled". Cf. I 4001 *sqq.* The metaphor, as the following verse makes plain, alludes to the process of purification whereby the blood which nourishes the embryo in the womb (*Firdawsu 'l-Ḥikmat*, 32, 6 *sqq.*) is converted, after birth, into milk for the nourishment of the child. Cf. *Qur.* XVI 68, where the inner meaning of *nusqíkum mimmá fí buṭúnihi min bayni farthin wa-damin labanan khálisan* is explained by Najmu'ddín Kubrá: "God gives you to drink the pure milk of Divine inspiration (extracted) from the chyme and blood of sensual thoughts within your carnal souls."

۲ *I.e.* "before your heart can absorb the mysteries of gnosis, it must experience a spiritual regeneration".

۳ ضیاء الحق. See note on I 428. It is implied that Ḥusámu'ddín is the very Light of God with which, as the Quṭb (supreme saint) of the age, he irradiates all beneath him.

۴ Fa and Mq read *na-<u>sh</u>guftah* for *ná-kaftah*.

۵ زدریا سوی ساحل, *i.e.* from the infinite Unity and Reality to the plane of phenomenal limitation.

۶ استفتاح. Cf. the expression *istiftáḥu 'l-<u>dh</u>ikr*, *i.e.* the introductory prayer chanted by dervishes about to perform the *<u>dh</u>ikr* (Lane, *The Modern Egyptians*, II 170).

۹ ساعد شه الخ, *i.e.* "may Ḥusámu'ddín ever enjoy intimate communion (*uns*) with God!" The words *în dar* may refer to the *Ma<u>th</u>nawí*, or (as Wilson thinks) to Ḥusámu'ddín himself. Cf. the notes on I 1269, 3763.

۱۱ In all MSS. except DN the hemistichs of this verse are transposed.

۱۲ Fa and the later MSS. read *zabána-i dúza<u>kh</u>í*. For the comparison of the appetitive soul (*nafs*) to Hell, see I 1375 *sqq.* and note on I 779.

وی جهان الخ. The Oriental commentators take *jahán* in the sense one would expect it to have in such a context, viz. the material world, though Fa suggests the idea (adopted by Wilson) that it may denote Man regarded as the microcosm. The latter view seems to me untenable. In my opinion the sense of the passage requires that *jahán* should stand to *dahán* in the same relation as *dunyá* to *nafs*. The resemblance between *jahán* and *barza<u>kh</u>* consists in the fact, which is stated figuratively in the following verse, that during the present life those destined for Paradise and those doomed to Hell-fire dwell together externally, but are separated inwardly by an insuperable barrier: *baynahumá barza<u>kh</u>un lá yabghiyáni* (*Qur.* LV 20). See I 297 *sqq.*, 2570 *sqq.* Although the world is not itself this barrier, it is the theatre in which the conflict of good and evil and the separation of the "sheep" from the "goats" are exhibited, so that

the name *barzakh* (sometimes used of the wall between Hell and Paradise) may easily be transferred to it. The world also is the realm of contingency (*imkán*) and, as such, a *barzakh* between Necessary Being and absolute not-being; but this and other explanations (including one given in the Translation, p. 222, note 3) appear less probable. I may add that my interpretation is confirmed by parallelism of language: cf. the use of *ikhtiláṭ* in *v.* ۱۴ *infra* and in I 2572.

۱۳–۱۴ The spirit, while confined in the world and the body, is side by side with sensuality and liable to contamination. Cf. the Story of the gazelle among the donkeys (v 833 *sqq.*).

۱۶ ثانی, *i.e. gandum*, the forbidden fruit.

۱۷–۱۸ See notes on I 1004, 1406. Adam, typifying the Perfect Man, is the eye with which God beholds the world. What would be a venial sin in ordinary men is in him a grave offence, just as a hair in the eye is especially pernicious. Cf. the saying, *ḥasanátu 'l-abrár sayyi'átu 'l-muqarrabín*, "the good actions of the devout are the evil actions of the elect", and note on I 1579.

۱۹ بکردی مشورت, *i.e.* if he had consulted Universal Reason, of which the Angels are an embodiment (cf. III 3193 *sqq.*, 4054).

۲۰–۲۱ Cf. III 2689 *sqq.*, IV 1263 *seq.*, V 167, 738 *sqq.*, VI 2611 *sqq.*

۲۲ تنهایی, *i.e.* religious seclusion (*khalwat*). *Yár*, *i.e.* the saint and spiritual guide.

۲۵ The object of *khalwat* is to be alone with God; but the saint is not other than God. To think of him is to think of God. The *murid* who would guard himself against thinking of his Shaykh resembles a man who in warm spring weather puts on the fur-coat that he wore as a protection against the winter cold. For similar proverbs, see *Amthál ú Ḥikam* (IV 1926) under *har chízí ba-jáy-i khwish nikúst*.

۲۸–۲۹ Since the saint endowed with knowledge of God is the means whereby the seeker attains to spiritual perception, care must be taken to avoid anything that might hurt his feelings and disturb his inward vision.

۳۰ مؤمن آینهٔ مؤمن بود. On this Ḥadíth see I 1327–1328 *supra* and notes *ad loc.* For أیمن read ایمن.

۳۱–۳۲ See note on I 97 and cf. *Kashf*, *Eng.* 357: "The seeker of God, who is absorbed in servantship, must be silent in order that the adept, who proclaims Lordship, may speak and by his utterances may captivate the hearts of his disciples. The rule in speaking is not to speak unless bidden, and then only of the thing that is bidden; and the rule in silence is not to be ignorant or satisfied with ignorance and forgetful. The disciple must not interrupt the speech of spiritual directors, or let his personal judgement intrude therein, or use far-fetched expressions in answering them."

٣٣ Cf. I 2042 *seq.* *Bahári* probably stands for *bárán-i bahárí*, as in I 2039.

٣٥ بار خلاف, *i.e.* the autumn rain, *bárán-i páyízí*, which "is like a consuming fever to the garden" (I 2038).

در كشيد الخ. So the teacher who fancied he was seriously ill and took to his bed is described (III 1599) as perspiring under many blankets and having his face enveloped in the quilt (*rú kashídah dar sijáf*). The words *ṭaríq-am khuftan-ast* in the next verse continue the metaphor of the fever-stricken patient who seeks relief in sleep.

As applied literally to the tree, the second hemistich means that in autumn the tree makes no display of leaves and fruit, while its allegorical sense is that "no spiritual development can be derived from a bad friend, and what one has in one's soul is best concealed from him" (Wilson, Comm., p. 10, note 44).

٣٧ For the Aṣḥáb-i Kahf, see note on I 392. دقيانوس (Decius, A.D. 249–251) is the name of the pagan emperor who persecuted them.

آن محبوس لبف, *i.e.* those who suffered persecution. So all my MSS. except L. Fa has this reading in its text, but translates the variant *báshad khwáb-i kahf*, which is found in Mq, WM, and other edd. At III 2939 the Seven Sleepers are said to have enjoyed a timeless experience *bí andúh u lahf*.

٣٩ Cf. VI 4463: "Put thyself to sleep (and escape) from this (vain) thinking: (then) lift up thy head from sleep into (spiritual) wakefulness." The "sleep" of the mystic is really a higher state of consciousness, and has nothing in common with the "sleep of ignorance" (*khwáb-i ghaflat*), in which most people pass their conscious lives. See also I 388–393.

٤٠-٤١ زاغان. See I 3954 and note *ad loc.* The saints hold aloof from any association with worldliness and conceal themselves from the worldly. "The absence of the sun" refers to the dark days of winter, not to the darkness of night.

٤٤ كآن سريست, *i.e. manṣúbun li-dháka 'l-jánib*, correctly explained by the commentators. Cf. I 111: *'áshiqí gar z-ín sar u gar z-án sar-ast.* Wilson takes *sarí* to be the Arabic adjective and renders the words by "which is the best".

٤٥ Alluding to *Qur.* XVIII 82–89, where it is related that Dhú 'l-Qarnayn (Alexander the Great) journeyed to "the place of sunset" and "the place of sunrise". The verses (XVIII 88–89), "then he followed a road until, when he reached the rising-place of the sun, he found it rising on a people for whom We had made no shelter from its beams", are explained mystically: "after having marched to the setting-place of the sun (*i.e.* the darkness of the carnal soul), he pursued his way to its rising-place (*i.e.* the illumined heart and spirit) and found there a people who were not veiled from the sun (of Reality) by anything but the excess of its light and the perfection of its manifestation."

Here *maṭla'-i shams* may signify the Perfect Man who, as a *murshid*, sheds spiritual radiance on his disciples.

۴۶ "When you reach the goal, you will see that God reveals Himself everywhere and that everything displays some attribute of Him."

شرقها الخ, *i.e.* your *maghrib* (state of occultation, spiritual darkness) will become a focus for the sunbeams of the Divine *tajallí*.

۴۷ This verse contrasts the purblind external senses and their gross objects with the spiritual senses which gather pearls of mystic knowledge.

۴۸ ای سوار, according to the commentators, "O thou who art mounted on the steed of passion (*hawá*)." This may be the meaning intended, but the verse seems to me to have more point if *suwár* denotes Man, who in his real nature "rides on the spirit" (cf. I 1115 *sqq.*, V 1077), yet is so fallen from his high estate that he wallows in sensuality, like the ass (a type of the animal and appetitive soul).

۴۹ Concerning the five "senses of the heart" see *infra*, *v.* ۳۲۳۶ *sqq.* and *Mirṣád*, 99, 15 *sqq.* = 108, 8 *sqq.* Fa wrongly identifies them with the intellectual faculties which are "controlled by the heart" (I 3576).

۵۰ کایشان ماهرند. G has *k-ahl-i maḥshar-and*, a reading which occurs in Fa, Mq, and Bul.

۵۲–۵۵ These verses are addressed to the Perfect Man, probably with special reference to Ḥusámu'ddín.

۵۲ دست چون موسی الخ, *i.e.* "make manifest thy Divine attributes". See note on I 3486.

۵۳ یك صفت, *i.e.* the production of sensible light.

۵۴ The Perfect Man illumines the world by the light of gnosis; his oceanic nature comprehends all realities; like Mt Qáf, he encircles and upholds the universe; and like the 'Anqá (I 1441, note), he is essentially unknowable. On the mystical analogy between the 'Anqá, which exists only in name, and the Perfect Man who is the mirror of the Name Allah, see *SIM*, 93.

۵۶ روح, *i.e.* the spirit of the Perfect Man, whose knowledge is infinite and unconditioned by any forms of human speech.

۵۷ It is often difficult, if not impossible, to distinguish the "deified" saint from God, but in this verse and in *v.* ۵۹ *infra* I think the pronouns of the second person refer, as Fa says, to the Real Beloved (*Maḥbúb-i ḥaqíqí*).

Here *muwaḥḥid* is contrasted with *mushabbih* (assimilator) and is equivalent to *munazzih*, a term which in its theological sense denotes "one who excludes all human likeness from pronouncements regarding the Godhead" (*Muslim Creed*, 207). The orthodox hold that Allah is beyond comparison (*tashbíh*), that in His absolute Unity He is remote (*munazzah*) and different (*mukhálif*) from all created things, and that the qualities ascribed to Him in the *Qur'án* are not to be understood in the

sense in which they are applicable to any of His creatures. Pantheistic Ṣúfís, while accepting the doctrine of Divine transcendence (*tanzíh*), regard it as only one half of the truth: the whole truth, they say, consists in combining *tanzíh* with *tashbíh*, the doctrine of Divine immanence. The former doctrine, *by itself*, leads to the duality of God and the world; the latter, *by itself*, is polytheism; the true worshippers of Allah are those who see Him as the One Real Being in *all* forms of existence—at once transcending all and immanent in all. Cf. Jílí, *IK*, 1 46 *seq.* = *SIM*, 99 *seq.* and Ibnu 'l-'Arabí, *Fúṣúṣ* (*Faṣṣ Ilyás*), 227 *sqq.*

The varying states of consciousness that make up the inner life of the mystic swing him to and fro between these two ways of contemplating Reality, so that he falls into bewilderment (*ḥayrat*). Sometimes the multiplicity of phenomena throws a veil over the One whom they manifest, while at other times an overwhelming experience of the One blots out all the created forms of which He is the Essence. See *Tá'iyyah*, 230–235 = *SIM*, 220 *seq.* and notes *ad loc.*

٥٨ In the first hemistich read *muwaḥḥid mí-kunad* and translate: "Sometimes He causes the *mushabbih* (who regards the forms in which God is immanent) to become a *muwaḥḥid* (who regards God under the aspect of pure transcendence)." Although the text-reading (*muwaḥḥad mí-kanad*) is exactly parallel to *ṣuwar rah mí-zanad* in the second hemistich, it is better to keep *muwaḥḥid* as the correlate of *mushabbih*.

٥٩ This verse illustrates the meaning of *tashbíh*. The second hemistich is quoted from an Arabic *ghazal* by Rúmí (*Díwán*, *Tab.* 273, 13, marg.), which runs as follows:

1. *yá ṣaghíra 'l-sinni yá raṭba 'l-badan,*
   yá qaríba 'l-'ahdi min shurbi 'l-laban,
2. *Háshimiyya 'l-wajhi Turkiyya 'l-qafá,*
   Daylamiyya 'l-sha'ri Rúmiyya 'l-dhaqan.
3. *rúḥubu rúḥí wa-rúḥí rúḥubu:*
   man ra'á rúḥayni 'ásha fí 'l-badan?
4. *ṣaḥḥa 'inda 'l-nási anní 'áshiqun*
   ghayra an lam ya'rifú 'ishqí li-man.
5. *iqṭa'ú shamlí wa-in shi'tum ṣilú:*
   kullu shay'in minkumú 'indí ḥasan.

[Fa gives these verses in a different order (1, 4, 3, 5, 2) and begins the ode with an additional verse:

yá ghazálan bayna ghizláni 'l-Yaman,
anta 'ayní anta rúḥí fí 'l-badan.

Variants: *V.* 2. Fa has *Yúsufiyya 'l-wajhi* and *Daylamiyya 'l-khaddi.* *V.* 3. The Amritsar lithograph of the *Díwán* (A.H. 1309) has *ḥáshá* for *'áshá.* *V.* 4. *Díwán* has *ghayruná lan ya'rifú 'ishqí bi-man.* *V.* 5. Fa *waṣlí* for *shamlí.* *Díwán* adds a sixth verse, the text of which is corrupt.]

1. O thou whose teeth are small, O thou whose body is tender! O thou who still art near to thy days of drinking milk!
2. Thou hast the face of a Háshimite, the occiput of a Turk, the locks of a man of Daylam, the chin of a man of Rúm.
3. His spirit is my spirit, and my spirit is his spirit: who ever saw two spirits that lived in a body?[1]
4. All deem it certain that I am in love, but they know not on whom my love is bestowed.
5. Sever the bond between us or, if you will, tie it fast: methinks, everything that comes from you is beauteous.

بو الحسن, a "name of honour" given here to no person in particular but to any God-intoxicated man "*quales ego vel Cluvienus*" (cf. IV 504). At V 3080 it is ironically applied to a thief. Fa and other commentators suppose that "Bú 'l-Ḥasan" refers directly to Rúmí himself and invent far-fetched explanations of the *kunyah*. Wilson (Comm., p. 18, note 73) thinks it may be a vocative, but all difficulties are removed if we take it to be a general designation. Otherwise, the person most likely to have suggested the use of "Bú 'l-Ḥasan" as a typical name for the *'árif* would be Abú 'l-Ḥasan 'Alí ibn Aḥmad al-Kharraqání (*TA*, II 201–255), a great saint of Khurásán. See IV 1802, 1837, 1849.

۶۰. When the *'árif* dies to self, his phenomenal "form" passes away and only God remains. This verse, which describes the inward aspect (*báṭin*) of Reality, is complementary to the preceding one, which depicts the outward aspect (*ẓáhir*). It is the harmonious unification of these aspects that constitutes perfect gnosis. Cf. Ibnu 'l-'Arabí:

fa-in qulta bi 'l-tanzíhi kunta muqayyidá,
wa-in qulta bi 'l-tashbíhi kunta muḥaddidá;
wa-in qulta bi 'l-amrayni kunta musaddidá,
wa-kunta imám^an fí 'l-ma'árifi sayyidá.

۶۱ Here the poet resumes the topic discussed in *vv.* ۴۷–۵۱. Having already contrasted the "bat-like" eye of sense with the "eye of the heart" (*oculus cordis*), he now declares that those who are blind to spiritual things virtually occupy the position of the Mu'tazilites, who denied that it is possible for the Faithful to see God either in this world or the next (cf., however, *Muslim Creed*, 63 *sqq.*). On the other hand, those who possess spiritual vision are like Sunnís who believe that the Faithful see God both in Paradise and in this world. Fa cites a saying attributed to 'Umar, "I saw my Lord with my heart", and another of 'Alí, "I do not worship a Lord whom I have not seen."

دیدهٔ عقل. *'Aql* here is *'aql-i ma'ád*, the spiritual intelligence.

[1] A monistic parody of the celebrated verse of Ḥalláj (*Díwán*, ed. Massignon, 93): "I am He whom I love, and He whom I love is I: we are two spirits dwelling in one body."

۶۲-۶۳ From the Ṣúfí standpoint, the real test of orthodoxy is *capacity* for spiritual vision; the so-called "orthodox" who merely believe in it as an article of faith are little better than heretics.

۶۷ مکرّم. Cf. *Qur.* XVII 72.

۶۸-۶۹ See ii. ۵۷-۶۰ and notes *ad loc*. The edd. and all good MSS. read *yá muṣawwar* in both verses, and Wilson's substitution of *bá* for *yá* is unnecessary. So long as you are under the dominion of your senses and discursive reason, it makes no difference whether you regard God as transcendent or immanent, since you cannot possibly attain to true knowledge of either aspect of His nature.

۶۹ کو همه مغزست الخ. Cf. I 706 *sqq.*, III 1386 *sqq.*

۷۰ نیست بر اعمی حرج, *Qur.* XLVIII 17: "it is no crime in (the case of) the blind or the lame or the sick (if they do not take part in the *jihádu 'l-aṣghar*, *i.e.* war against the infidels)".

According to Wilson (Comm., p. 21, note 83), the poet means that the spiritually blind "may be excused from engaging in the *jihád-i akbar*, 'the greater holy war', *i.e.* the war against the lusts of the flesh". This is surely a strange doctrine to be fathered on the author of the *Mathnawí*. Let us consider some passages in which he cites and interprets the same Qur'ánic text:

II 1535–1541: God has mercy on bodily defects, but the man deficient in knowledge is accursed.

V 1333, Heading: "every deficient insight and understanding is accursed; for those deficient in respect of the outward eye are objects of Divine mercy and are not accursed."

V 2967 *sqq.* God lays His commandments only on those who are capable of fulfilling them. He does not command any one to do what is beyond his power. That we are conscious of having some measure of free-will is shown by the fact that we never ask a stick why it struck us or bid a blind man come and look at us. If we choose to obey God, we can.

These passages bring out quite clearly the poet's purpose in quoting the text, "it is no crime in the blind". Physical blindness is a misfortune involving disabilities which excuse the sufferer from performing certain religious duties, but *spiritual* blindness is "a bad disease" and an accursed thing, and neglect to seek a remedy for it is a heinous crime. The second hemistich of the present verse indicates what that remedy is: the *via purgativa* of the Ṣúfís. n the first hemistich the poet says ironically to the sensualist: "If you are blind, *i.e.* unable to become a 'traveller' (*sálik*) in the Ṣúfí Path of self-purification, then no doubt you are excusable." From what follows it seems evident that this means, "Such an hypothesis is absurd: you are not really incapacitated and

therefore will not be excused for holding back from the fight for spiritual perfection."

۷۱ پردهای دیدهارا. Cf. vi 2870 *sqq.*

شرح صدر. Cf. *Qur.* xciv 1 and *Math.* v 1066 *sqq.*, vi 2863.

۷۳ فرش دولترا الخ. The *farrásh* is God: cf. *Qur.* li 48. Fa says that *farsh-i dawlat* signifies "the earth of Paradise" or "the earth of Reality", *i.e.* the World of Ideas (*'álamu 'l-mithál*).

۷۴ With the exception of *vv.* ۷۹–۸۹ (addressed to the reader), the whole of this passage down to *v.* ۱۰۸ describes the mystical relation between Rúmí and his bosom-friend Ḥusámu'ddín as a type of the soul's union with the Divine Beloved who is mirrored in the Perfect Man (cf. *supra*, *v.* ۳۱ *sqq.*). The poet, says WM, is explaining the experience of *faná fí 'l-Shaykh*, in which the *muríd* feels himself identified with the Pír (*'ayn-i Pír*) and the Pír with himself to such a degree that no distinction between the Pír and himself is possible.

چون خلیل, alluding to *Qur.* xxi 52 *sqq.* Rúmí means that although the image of his friend appears to be other than God and therefore an "idol", in reality it is (like Abraham) a breaker of idols, *i.e.* it destroys the illusion of "otherness" by self-effacement and absorption in the Divine Unity which it reflects.

۷۵ Cf. iv 2140 *sqq.* The perfect saint is a mirror in which every one sees himself as he really is; hence the poet thanks God that in Ḥusámu'ddín he beholds nothing but the image of spiritual beauty and purity.

۷۶ خاك درگاهت, *i.e.* "the holy influence emanating from thee which inspires all who come into thy presence."

۷۷ For the construction *man zisht-rú* with *fakk-i iḍáfat*, see Ranking, 49. Most commentators, and also Naḥífí in his Turkish translation, regard *zisht-rú* as the subject of *khandíd*, *i.e.* "I am the laughing-stock of the ugly (who deride me for presuming to seek the favour of one who is beautiful) or of the Devil." But the next verse does not agree with this interpretation.

۷۸ او جندد الخ. I think it would be better to translate: "he will laugh at me (and say), 'How should I buy (desire thee)?'" *Khandídan* followed by an accusative occurs at i 3428.

۷۹ Cf. the Ḥadíth: *inna 'lláha jamíl^un yuḥibbu 'l-jamál.*

۸۰ طیّبات للطیّبین. See *Qur.* xxiv 26. Here MS. authority supports the reading الطیّبین. Cf. note on i 3604.

۸۴ G has the variant (see *app. crit.*) which occurs in L, but in no other MS. that I have collated. Fa gives the verse in both forms.

۸۸ آن دو نور بی‌ثبات, the light of the physical eye and the daylight. In the Translation read: "the separation of those two impermanent lights (from each other)."

٨٩ آن دو نور پایدار, the light of the *oculus cordis* and the Light of God. In the Translation read: "The separation, then, of those two everlasting lights."

٩٠-٩١ While the Perfect Man, as God's Khalífah, "calls (all mankind) to the Abode of Peace" (*Qur.* x 26), his call finds a response only in the hearts of the righteous who are spiritually akin to him; it repels the wicked (cf. I 2479 *sqq.* and notes *ad loc.*) and in their case is nothing but a mockery. Cf. *Luma'*, 74, 12 *sqq.*

٩٣ Cf. I 5 *seq.*

٩٧ The Perfect Man, reflecting all aspects of the Divine nature, is an "ocean" to which other men are but tributaries.

٩٨ The second hemistich refers to *Qur.* XIX 23.

٩٩ نادیده, correctly rendered in Fa by *bí-baṣírah*. Wilson translates the word by "unseen", but here it is the antithesis of *gharq-i dídah*, *i.e.* endowed with perfect insight. Of course "eye" in this passage is the *oculus cordis*.

١٠٠ نقش خود, *i.e.* "my real character and self".

١٠٣ *I.e.* "my spirit, imaged in thine, declared its essential unity with thee". See note on *v.* ٧٤ *supra.*

١٠٤ از حقایق should be connected with *chashm*. Translate: "into this illumined and changeless eye belonging to the Realities", *i.e.* the spirit of the Perfect Man.

١٠٥-١٠٨ All except the Perfect Man are concerned with phenomena; hence their spirits do not reflect the Truth, and any one who sees himself in their eyes is a prey to illusion.

١١٠ عَبَر for *'abr*. Cf. *sabaq* for *sabq* (I 3118, note).

P. ٢٥٣, Heading. This Story provides a literal illustration of *v.* ١٠٩ *supra.* "The night on which Ramadān (the month of abstinence, the ninth month of the year) is expected to commence is called 'Leylet-er-Rooyeh' or the Night of the Observation [of the new moon]. In the afternoon, or earlier, during the preceding day, several persons are sent a few miles into the desert, where the air is particularly clear, in order to obtain a sight of the new moon: for the fast commences on the next day after the new moon has been seen.... The evidence of one Muslim, that he has seen the new moon, is sufficient for the proclaiming of the fast" (Lane, *The Modern Egyptians*, ch. xxv).

١١٥ من بیناترم افلاك را. Behind their external sense, these words convey the idea that 'Umar (the Perfect Man) sees deeply into the mysteries of the heavenly world of spirit (*malakút*).

١١٨ *I.e.* "Perception of truth is distorted by false opinion (*gumán*), just as when a hair of the eyebrow falls across the eye it distorts the sight" (cf. I 1394 *sqq.*). The eyebrow is compared to a bow, the deflected hair to an arrow.

۱۲۰ چون همه اجزات الخ, *i.e.* "when your whole nature is perverted".

۱۲۲ See note 1 in the Translation, p. 228.

۱۲۴ اشدّآء الخ, *Qur.* XLVIII 29: "Mohammed (is) the Messenger of Allah and those with him are hard upon the unbelievers and merciful among themselves." Some exegetes say that "those with him" alludes to Abú Bakr, "hard upon the unbelievers" to 'Umar, and "merciful among themselves" to 'Uthmán. The poet uses *kuffár* in the sense of *aghyár*, "aliens", *i.e.* non-mystics, sensualists, worldlings, and hypocrites.

۱۲۵ مکن روباه‌بازی, *i.e.* "make no compromise with unrighteousness".

۱۲۶ نسکلند. So Mm. Cf. note on I ۸۵۵.

۱۲۷ Seeds of wild rue were burnt as a charm against "the evil eye" of the envious, to which Joseph, on account of his surpassing beauty, was peculiarly exposed (cf. *infra, v.* ۱۴۰۵ *sqq.*). Hence the poet says, "Have nothing to do with those wicked enemies of the saints: burn them, like rue, in the fire of your repugnance." For Joseph and the wolf, see *Qur.* XII 17.

۱۲۸ Cf. I 316 *sqq.*

۱۲۹–۱۳۱ For the application of this metaphor to Iblís, cf. *infra, v.* ۲۶۶۷ *seq.* *Farzín-band* is a term of chess, apparently denoting a move by the Queen which at once gives check to the adversary's King and threatens to capture the Rook. See Wilson's note 16, p. 29.

۱۳۴ رهزنی را refers to *mál* in the preceding verse. Wealth and worldliness rob you of spiritual life. This is illustrated by the anecdote which follows.

۱۳۸ Wilson's rendering of *az-ú* in the first hemistich by "as to him (the thief)" is not, I think, admissible.

۱۳۹ Cf. *Qur.* II 213: "it may happen that ye loathe a thing that is better for you and love a thing that is worse for you."

P. ۲۵۴, Heading (2). This Story, as I learn from Dr H. Ritter, occurs in 'Aṭṭár's *Iláhi-námah.* For its conclusion, see *infra, v.* ۴۵۶ *sqq.*

۱۴۱ Another Story told at III 2570 *sqq.*, shows that Jesus did not suffer fools gladly.

۱۴۲ آن نام سنی, *i.e.* the Greatest Name of God (*ismu 'lláhi 'l-a'ẓamu*), generally said to be Allah, wherein *Huwa* is contained (cf. *Luma'*, 89, 3 *sqq.*). Knowledge of the Name confers miraculous powers on those who possess it, viz. prophets and heads of the hierarchy of saints, and can be communicated (cf. the anecdote of Dhú 'l-Nún and Yúsuf ibnu 'l-Ḥusayn: *Ḥilyah*, II 205 *a* in *Second Reading-Book*, 60 *sqq.*; *T.A*, I 317, 3 *sqq.*). See also *Passion*, 419 *seq.*, 448.

۱۴۴ خامش کن. See note on I 2837.

۱۴۵-۱۴۶ Only the pure spirit of the Perfect Man, whose knowledge is superior to that of the angels, can comprehend the Sublime Name and utter it effectually; for his breath is holy. Cf. VI 1550 *sqq.*

۱۴۷ See *v.* ۳۰۶ *infra.* Fa renders *dastán* by "story" (*qiṣṣah*), and Mq by "hands". The phrase *dastán-i Músá* might signify "all the wondrous powers of Moses which are related in the story of his contest with Pharaoh's magicians (*Qur.* VII 110 *sqq.*)". But *dastán* (deceit) may, like *makr*, bear a good sense: it is used of God at I 1775.

۱۴۹ دربن بیگار. Cf. *infra, v.* ۴۵۱. Fa reads *paykár* (purpose or contention), which may be the correct reading. *Bígár* (forced or unprofitable labour) occurs *infra, vv.* ۳۰۰۸-۳۰۰۹; at III 1463 and V 1093 either reading is possible. Here G has بیگار and H پیکار, but since the ancient MSS. seldom distinguish ب and پ, it would be unsafe to rely upon their evidence in such cases.

۱۵۰ این مردارا, *i.e.* "this man who is spiritually dead".

۱۵۱ مردهٔ بیگانه‌را, *i.e.* his bodily and carnal appetites. Cf. *infra, v.* ۴۵۰ *sqq.*

۱۵۲ ادبارگر = *mudbir* (damned), opposed to *muqbil* (blest). Everyone follows his destiny (see note on I 480–481): the wicked seek and find the works that bring them to the Fire: they reap in the next world the harvest they have sown in this.

۱۵۴-۱۵۵ *I.e.* unlike the *muqbil*, who turns evil into good—for to the pure all things are made pure—the *mudbir* is incapable of assimilating goodness: whatever good he receives becomes infected with the corruption of his original nature.

P. ۲۵۵, Heading. The behaviour of the servant (*kh̲ádim*) in this Story is typical of the *mudbir*. Cf. Sa'dí, *Gulistán*, Book I, Story 4, a *locus classicus* for the Moslem view that an evil nature is incorrigible.

لا حول, *i.e.* "there is no power (to help) except in God". The complete formula (*kalámu 'l-ḥawqalah*) is *lá ḥawla wa-lá quwwata illá bi-'lláhi 'l-'aliyyi 'l-'aẓím.*

۱۵۶ The Ṣúfí was a wandering dervish (*musáfir*). See *Kash̲f, Eng.* 340, 345 *sqq.*

قُنُق, a Turkish word. Cf. IV 459; V 65, 2959, 3034, 3647. Redhouse in his *Turkish and English Lexicon* gives only the spelling قونق, which does not occur in the *Math̲nawí*.

۱۵۸ For the mystical term *muráqabah*, which is closely connected with *d̲h̲ikr*, see *MI* 48 *seq.*, *Religious attitude*, 259 *seq.*, *Luma'*, 54, 17 *sqq.*, Qus̲h̲. 103, 16 *sqq.* In the second hemistich two of the oldest MSS. have *pís̲h̲* for *bís̲h̲*. Fa adopts this reading and takes *ḥuḍúr-i yár pís̲h̲* to be equivalent to *ḥuḍúr pís̲h̲-i yár*, a construction which it would be very difficult to justify. If *pís̲h̲* be read, I think we must translate: "the presence of the Friend (the *murs̲h̲id*) is (like) a book in front (of the *muríd*)", because, as explained in the following verse, the pure heart

of the saint is a "book" (for this metaphor, cf. *'Uqlah*, 45, 7 *sqq.*; *SIM*, 106) containing all the mystic knowledge that his disciples need. With *bish*, the line means that while his presence may be compared to a book, it is really more than any volumes written with pen and ink, since the knowledge given by it is intuitive and immediate (cf. VI 2641 *seq.*). The contrast drawn in *v.* ١٦٠ seems to me slightly in favour of this interpretation, but some may prefer that suggested above. It is implied, I think, that the Shaykh of the convent took part in *muráqabah* with the Ṣúfís; and probably *yár* alludes to him. Though *yár* is often used of God, the context (*yárán* in the first hemistich) renders such an application of the word less suitable here. Moreover, in the earlier stages of the mystical life the object of *muráqabah* is not "the pure Unseen" (*ghayb-i ṣirf*), but the heart of the Shaykh (*Mirṣád*, 142, 5 *sqq.* = 158, 2 *sqq.*).

١٦٠ آثار قلم. Cf. I 3446 *sqq.*, IV 3311 *sqq.*, VI 261 *sqq.*

آثار قدم, *i.e.* the footprints of the saint, by following which the Ṣúfí attains to union with God. Cf. III 491 *seq.*:

> "He (the saint) fares on the right way without vacillation: (if) you do not know the way, seek (to find) where his footprints are.
> Cleave to the footprints of the deer and advance safely, that from the deer's footprints you may attain to the musk-gland."

This quotation settles the meaning of *áthár-i qadam* in the present verse and shows that the phrase does not refer to "the traces of the feet of either God or Muḥammad", which Wilson (Comm., note 40, p. 36) regards as a metaphorical description of the *Qur'án* and the Ḥadíth, but to spiritual instruction in the Ṣúfí Path (*Ṭaríqah*) traversed by the *murid* under the guidance of a *murshid*.

١٦٢ ناف آهو, *i.e.* the essential knowledge of the saint by which the Ṣúfí is led on, as it were, through inspiration and rapture to the ultimate experience of absorption in the Unity.

١٦٣ چونك شكر كام كرد. Cf. *Qur.* XIV 7: "verily, if ye give thanks, I will give you increase."

١٦٤ "To give yourself up to selflessness (*bi-khwadí*) and pursue it is better than to concentrate your attention on the Pír; hence Khwájah Naqshband said in verse: 'Leave me alone and abandon yourself to selflessness'" (WM). When the Ṣúfí has reached his goal, he is no longer concerned with "the base degrees by which he did ascend". Cf. III 1400 *sqq.* *Ṣad manzil-i gám ú ṭawáf* refers to the *maqámát* of the *Ṭaríqah*, not to the Pilgrimage and the circumambulation of the Ka'bah. Allusions to the religious law are out of keeping with a mystical passage like this.

١٦٥ In the second hemistich read *futtiḥat* for *fatḥat-i* and cf. *Qur.* XXXIX 73: "and those who feared their Lord are driven to Paradise in troops till, when they come thither and its gates are opened (*futtiḥat abwábuhá*) and its keepers say unto them, 'Peace to you'...." The Divine attri-

butes manifested in the heart of the gnostic are as gates that open a way for him into the Paradise of Reality.

۱٦٦ The hearts of the vulgar, being darkened by impenetrable ignorance and selfishness, are shut off from vision of God.

۱٦٧ Cf. III 3371, V 3275, VI 2026. *Khisht* is the iron brick or plate which the polisher (*ṣayqal, ṣaqqál*) converts into a mirror. The Pír sees things as they exist potentially in God's eternal knowledge before they are actualised. As the organ of Divine consciousness, "he knows the entire content of past, present, and future existence, how everything came to be or is coming or will come to be, and why the non-existent does not exist: all this he knows both synthetically and analytically" (Jílí in *SIM*, 85). Where ordinary men perceive only the phenomenal form, he discerns the essential nature and character.

۱٦٨ Before the creation of the world every human soul existed as an idea (*'ayn-i thábitah*) in the Divine mind; but the souls of the Pírs (Perfect Men) constitute an elect class (see note on I 1717), since they are the universal individualisations (*ta'ayyunát*), to which all other souls are subordinate (cf. Kásháni on *Fuṣúṣ*, 249). For Moslem and Ṣúfí doctrines of pre-existence, see Andrae, *Die Person Muhammeds*, 313 *sqq.*; *Passion*, 607 *seq.*; Goldziher, *Neuplatonische und gnostische Elemente im Ḥadīṯ* [*ZA*, XXII, 317 *sqq.*]; *SIM*, 56, 108 *sqq.*; *Mirṣád*, 182, 3 fr. foot and *sqq.* = 206, 9 *sqq.*; *Díwán*, *SP*, XVII and notes *ad loc.*

۱٦٩ Read *bar* (fruit, produce) for *bur* (wheat) with G and Fa. All things are seen by the Perfect Man *sub specie aeternitatis*; hence he contemplates their essences and final causes as logically prior to the objective existence of the things themselves—the fruit before the seed, the pearl before the sea. Cf. I 1239 *sqq.* and *infra*, *v.* ۱٧٧ *sqq.* Fa explains that in virtue of pre-election by Divine grace the Pírs are blessed and saved before they have performed the works that lead to salvation, a view which appears to me to be against the sense of the whole passage.

۱٧۱–۱٧٢ See note on I 2659. Before the creation of Adam the spirits of the Pírs knew his Divine nature and scorned the terrestrial angels who were ignorant of it.

۱٧٣ نقش, *i.e.* the embodied human soul which, as the individualised form of Universal Soul (*Nafs-i kull*), the second emanation from the One in the Neoplatonic system (*Díwán*, *SP*, Introd. XXXII), bears the imprint of the Divine *ṣibghah* (I 766, note). Universal Soul became "fettered" when, through individualisation, it was brought into contact with the sensible world.

۱٧٤ Saturn rules over the outermost of the seven planetary spheres.

۱٧٥–۱٧٦ *I.e.* their thought, being intuitive, needs no support: it is independent of the senses and intellectual faculties, and those who are not mystics would call it vision or intuition.

۱۷۸ The universal spirit of the Perfect Man comprehends every hidden capacity and potentiality as actually existent.

۱۸۰ Cf. the opening verse of Ibnu 'l-Fáriḍ's *Khamriyyah* (*SIM*, 184 and note *ad loc.*).

۱۸۱–۱۸۲ *I.e.* they perceive the inward aspect (*báṭin*) involved in every outward aspect (*ẓáhir*), and *vice versâ*. See *SIM*, 89, note 3, and 95 *seq.*

۱۸۳ For the conception of the Perfect Man as the mediator of Divine grace to the world, the sustainer and preserver of its existence, the spirit and life of all things, see Andrae, *Die Person Muhammeds*, 352 *sqq.*; *Kashf*, *Eng.* 228; *SIM*, 108, 130; *IP*, 61.

۱۸۴ See I 674 *sqq.* and notes *ad loc.* This passage should be compared with IV 408 *sqq.*

۱۸۵ پادشان, *i.e.* the Divine Will and Power. Cf. I 603.

۱۸۶ For this metaphor, see I 3262–3264 and note *ad loc.* Two of the oldest MSS. read *abdán-i má.*

۱۸۸ The appearance of plurality arises from the animal soul, the vehicle of sense-perception (IV 411, 425 *sqq.*, 447 *sqq.*). The "human spirit" is the spirit which God breathed into Adam (*Qur.* XV 29), *i.e.* the spirit of the Perfect Man. Essentially it is single and indivisible; hence the prophets and saints, having been entirely purged of sensual affections, are one in spirit, though they may be distinguished from each other by particular characteristics (I 325, note).

۱۸۹ رشّ علیهم نوره, referring to the Ḥadíth of which the text and translation are given in I 760, note. The "Light" which God "sprinkled over all His creatures", but which was fully received by few, signifies capacity for attaining to spiritual perfection.

۱۹۰–۱۹۳ The interpretation of these verses is doubtful. I think they are intended to conclude the poet's discourse on the unity of the *rúḥ-i insání.* The spirit of the Perfect Man is now depicted as a mole on the cheek of the Divine Beauty because its essential nature (*huwiyyah*) comprises the whole universe (*SIM*, 106 *sqq.*). Cf. the verse:

al-kawnu khadd^un qad badá min khálihi,
wa-la-qad tajallá kháluhu min khaddihi.

"Phenomenal existence is a cheek that appeared from His mole,
And His mole was revealed from His cheek."

For "mole", the point of Unity, the hidden Ipseity, single in itself but embracing all phenomena, and "cheek", the Divine Essence in respect of the manifestation of all its names and qualities, see *GR*, 780 *sqq.* and 791 *sqq.* with Whinfield's notes. According to the monistic view, these terms are virtually interchangeable, so that Maghribí has written as a counterpart to the verse quoted above:

al-kawnu khál^un qad badá min khaddihi,
wa-la-qad tajallá khadduhu min khálihi.

In *v.* ١٩٠ *khálí z-án jamál* seems to mean "a single point or feature of the Divine Beauty manifested by the Perfect Man". In *v.* ١٩١ the word *ḥál* is not applicable to God and indicates that *jamál-i ḥál-i ú* refers to the Perfect Man (possibly Ḥusámu'ddín). Fa reads *jamál-i khál-i ú*, which has no MS. authority worth considering and leaves the verse without a proper rhyme.

عکس خال او. The worlds of sense and spirit are nothing but the Divine *huwiyyah* reflected through the medium of the Perfect Man.

١٩٣ The poet, speaking as a saint absorbed in contemplation and overwhelmed by his vision of the universal Reality, compares himself to an ant in a granary, staggering under a load too heavy for it to bear. There may be, as Fa conjectures, an allusion to the *amánah* (*Qur.* XXXIII 72). See note on I 1958–1959.

P. ٢٥٧, Heading. It is not obvious why the interrupted exposition of the nature of the *rúḥ-i insání* should be described as the real meaning (*ma'ní*) of this Story, with which it appears to have little connexion except in so far as the Ṣúfí may be understood to represent the spirit (*rúḥ*) of the traveller (*sálik*) on the mystic Way, while the ass is his body, and the deceitful servant a type of the Devil or the hypocrite. No doubt, however, the numerous digressions in which the poet expounds the *ma'ání* and *asrár* of Ṣúfism were regarded by him not only as formally belonging to the *ḥikáyat* but as the very heart and essence of it. Some modern readers may sympathise with the dervishes who wished he would get on with the story and were reproved for showing impatience and inattention (cf. I 3087–3091, note).

١٩٤ آنك رشك روشنيست. Probably Ḥusámu'ddín (Ḍiyá'u 'l-Ḥaqq). Cf. IV 16 *sqq.*, where it is demonstrated that *ḍiyá* is superior to *núr*. Rúmí claims to be inspired from a unique source of spiritual illumination. The second hemistich implies that his hearers are unfit to receive mysteries which otherwise it would have been his duty to impart to them. According to the commentators *án-kih rashk-i rúshanist* signifies God, who is "envied by all lights" (Fa) or "by the light of the sun" (WM).

١٩٥ The inner meaning of the Story in relation to its outward form is likened to the sea which, as it flows and ebbs, is alternately concealed by its foam and revealed by its drawing the foam back into its depths. *Baḥr* denotes Universal Reason, the hidden ground of phenomenal existence (I 1109 *sqq.*, 1136 *sqq.*).

٢٠١ نگذری is the reading of all my MSS. except B. Knowledge of reality depends on Divine grace, not on human endeavour.

P. ٢٥٨, Heading. This Heading refers to *v.* ٢٤٤ *sqq.* and is out of place here. In G a corrector has stroked it through and inserted the Heading which occurs in KL Bul (see *app. crit.*) and also in Fa.

۲۰۳ حلقه. Ṣúfís, when engaged in *dhikr* or *muráqabah*, form a circle, or half-circle, round the Shaykh. Mm read *dar wajd*.

۲۰۶ گفت لا حول. See note on p. ۲۵۵, Heading, and cf. the verse of Saná'í (*Ḥadíqah*, II 117 *b*):

dar jahání kih ṭab' bar kdr-ast
dív-i lá-ḥawl-gúy-i bisyár-ast.

۲۰۹ داروی منبل, said to be a herbal remedy for fresh wounds (*Burhán-i qáṭi'*). Elsewhere in the *Mathnawí* the word *manbal* is always an adjective meaning "idle", "lazy" (*káhil*).

۲۱۰ The reading *ín ḥikmat gudhár*, *i.e.* "leave off talking like a wiseacre", lacks MS. support.

۲۱۵ لا حول كن, *i.e.* "implore God to preserve you from such useless garrulity". With the second hemistich cf. the maxim *arsil ḥakíman wa-lá túṣihi*, "send a wise man as your messenger and give him no instructions".

۲۱۸ خواب خرگوشی. See note on I 1156.

۲۲۳ راهرو, an abstract noun = *ráh raftan*. The lexx. omit this meaning. Cf. *turk-táz* (I 857), *khún-ríz* (III 120), *dil-súz* (III 2350), etc.

۲۲۴ واقعه. Cf. *infra*, *v.* ۲۹۰۶ *seq.*, where the word does not mean "occurrence" (Wilson) but is used in its technical sense, namely, a vision seen by the mystic between sleep and waking or when he is fully awake. *Mirṣád* (144, 7 *sqq.* = 160, 12 *sqq.*) distinguishes *wáqi'ah* from *khwáb*, and *wáqi'a-i rúḥání* (when the spirit, stripped of fleshly attributes, rises beyond the veil of phantasy) from *wáqi'a-i rabbání* (when its sight is strengthened by the light of the Godhead). Fa and Mq suppose *wáqi'ah* to be synonymous with *qiyámah* and to signify "terrible experiences", such as Moslems associate with the Resurrection. This interpretation would bring *wáqi'ah*, as the title of the 56th Súrah of the *Qur'án* (*Súratu 'l-Wáqi'ah*), into line with the Súrahs (I and CI) mentioned in the second hemistich; but the word-play, if there be any, is of the kind known as *íhám* (*LHP*, II 54 *seq.*), in which the juxtaposition of ambiguous terms suggests a meaning that is not really intended. In this verse, therefore, *wáqi'ah* should be translated by "vision", though on the surface it might appear to convey the idea of *aḥwál-i qiyámah*.

والقارعه. The commentators quote a Ḥadíth to the effect that any one who recites Súrah CI is saved from anguish on the Day of Judgement.

۲۲۸ جنسيت. Cf. note on I 745. Instead of "common humanity" (Translation, *ad loc.*) read "spiritual affinity". All Ṣúfís are of the same *genus* and ought to show themselves true friends and brethren to one another.

۲۳۳ Cf. III 267 *seq.* The saying *al-ḥazmu sú'u 'l-ẓann* is attributed to the Prophet.

۲۳۶ كشته از ره. So GH. This, not *gashtah* (Fa and Mq), is undoubtedly the correct reading. Cf. VI 2356.

۲۳۷ Cf. v 2363.

۲۴۰ جوع البقر, βουλιμία.

۲۴۱ G writes *chust bar pusht-ash*, *i.e.* although the back of the ass was raw, he laid the saddle tightly on it.

۲۴۴ رو در افتادن. Cf. note on I 2573.

۲۴۶ لخت. Fa explains that they inspected the lower part of the animal's palate to see whether it was scarred (by the bit). This seems more likely than that they should look there for "a gad-fly" (Wilson). I now believe, however, that we should read *zír-i gám-ash* and regard *gám* as a contracted form of *ligám* (see Vullers, *Lex. Pers.* II 943, col. 2). Translate: "while another sought for the (lacerated) part under his bit."

۲۴۹ لا حول خورد. This phrase has a double sense: (1) implored God for help; (2) got nothing to eat except *lá ḥawl*, *i.e.* empty words. *Musabbiḥ* in the next verse refers to (1).

۲۵۰ The tumbling down of the ass is compared to the *sujúd* which follows the *tasbíḥ* in the ritual prayer.

۲۵۵ در پول صراط. Here the "Way of Islam" is identified with the Bridge Ṣirát, *i.e.* the true mean (*al-wasaṭu 'l-ḥaqíqí*) of righteousness, "finer than a hair", between excess on one side and deficiency on the other. Cf. *Qur.* II 137, etc.; *GR*, 604; *MSt*, II 397 *sqq.*; Goldziher, *Richtungen*, 201 *sqq.*

۲۵۷ در مار بين. For the legend of the serpent into which Iblís entered for the purpose of tempting Eve, see *EI*, art. Iblís.

۲۶۷–۲۷۱ *I.e.* "let your heart be perfumed with praise of God (*dhikr*)". The hypocrite's praise is merely lip-service, and has no more in common with real spirituality than a dunghill with the sweet-scented flowers that may be found growing there. As the proper place for these is the banquet-hall, so the home of *dhikr* is in the pure heart.

۲۷۲ *Qur.* XXIV 26. *I.e.* good qualities and actions accompany good men, bad qualities and actions go with bad men: "birds of a feather flock together."

۲۷۳ آنها for آنان.

۲۷۴ Malice belongs to the nature of the *nafs*, which is the mystic's Hell. See note on I 779.

۲۷۷ Man is "a speaking animal" (*ḥayawán-i náṭiq*), and speech is but the outward form of thought and reason.

۲۷۸–۲۷۹ The worth of a man depends on what he thinks (*fikratu 'l-insáni qímatuhu*): his ideals make him what he is now and what he will be hereafter. Cf. note on II 965–967; also II 594 *sqq.*, III 3043, V 317 *sqq.*, VI 3720 *sqq.*; *Díwán*, *SP*, XVIII. 6 with note *ad loc.*

۲۸۰–۲۸۳ This metaphor illustrates the differentiation of souls as objects of God's eternal knowledge in the state of pre-existence, and their descent into the material world where the good are mixed with the

evil. According to WM the "trays" represent the *ṣuwar-i mithálíyyah* (Platonic ideas, as it were) of the souls.

۲۸۴ Possibly the subject of *guzíd* is *har nabí*, understood from *anbiyá* in the first hemistich. For the orthodox view that knowledge of good and evil is derived solely from Revelation, see *Development*, 136; *Muslim Creed*, 260 *sqq*.

۲۸۵ امّت واحد. Cf. *Qur*. II 209: "Mankind were one community, and Allah sent the prophets as bearers of good tidings and as warners." G has the variant which occurs in BD (see *app. crit.*).

۲۸۸ چشم, *i.e.* the eye (*oculus cordis*) of the Perfect Man. Cf. I 1004, note.

۲۸۹ The second hemistich means that wicked men oppose the prophets and saints by whom they are shown in their true colours.

۲۹۰ قلّابکان. The diminutive suffix expresses contempt. Wilson reads *qallábagán*, without giving any authority for *qallábah* = *qalláb*.

۲۹۱ اشرفی, also *sharífí*, sequin. See Dozy, *Supplément*.

۲۹۲ The Day of Resurrection will search out all secrets (*Qur*. LXXXVI, 9).

۲۹۳–۲۹۴ See note on p. ۲۱۵, Heading. The illumined heart of the saint is a mirror in which Reality is reflected: it is the substance of which the world is the accident (III 2266). WM explains *sattárí-sh* as "his (the saint's) concealing the vicious dispositions of the creatures (*'uyúb-i khalq*)"; but from *v*. ۲۹۹ *infra* it seems clear that *sattárí* here is virtually synonymous with *istitár*, *i.e.* the "occultation" of the saint by his bodily nature.

۲۹۵–۳۰۱ A mystical interpretation of *Qur*. XCIII 1–3.

والضحى. *I.e.* God swore by the Light of Mohammed (the Logos), "which is seen in all lights, in the sun and the moon and the stars, etc., since all these are manifestations of his Light" (Andrae, *Die Person Muhammeds*, 354). Others hold the view that He swore by "the morning brightness", regarded as the reflexion of the Light of Mohammed; for it is impossible that He should swear by a transitory phenomenon.

۲۹۸ لا احبّ الخ, *Qur*. VI 76. See I 426, note. In the first hemistich translate: "From a Khalíl (came the words) '*I love not them that set*'"; and in the second: "how, then, did the Lord of all creation mean anything transitory (by this oath)?" BDG have the variant (see *app. crit.*) which is translated in the English version. Fa gives the verse in both forms.

۲۹۹ واللّيل. "The night" is said to refer to the Prophet's being occupied with his mission (Ibn 'Aṭá) or to the "veiling" (*ghayn*) of his heart (Junayd). For *ghayn* and the Ḥadíth *innahu la-yughánu 'alá qalbí*, see *Luma'*, 373, 16 *sqq*.; *Kashf*, *Eng*. 391. According to Najmu'ddín Dáyah,[1] cited in Mq, II 85, last line, "the night" is the Divine *Jalál* latent in the

[1] Dáyah may perhaps be a mistake for Kubrá.

Prophet's *nafs*, while "the morning" is the Divine *Jamál* deposited in his *rúḥ*.

٣٠٠ آفتابش, *i.e.* his illumination and prophetic inspiration.

ما ودّعك. The commentators on the *Qur'án* relate that by these words God reassured the Prophet when, after several days, no answer was revealed to some questions which the Quraysh had put to him.

٣٠٢ Although the *Qur'án* is the Word of God, yet it was uttered on the lips of the Prophet and is the expression of his nature (*khuluquhu 'l-Qur'an*); nay, every phrase in the *Qur'án* serves to express a particular "state" in him. The inward "state" of the prophet or saint finds suitable expressions which it uses as a skilful artisan uses his tools; if these expressions are misapplied and made to convey meanings that do not really belong to them, they become as useless and mischievous as a good tool in the hands of an incompetent craftsman.

٣٠٥ انا الحقّ. See note on I 1809. In the collection of Rúmí's sayings and discourses entitled *Fíhi má fíhi* the following passage occurs (49, 2 *sqq.*; cf. 80, 6 *sqq.*):

"When a fly is plunged in honey, all the members of its body are reduced to the same condition, and it does not move. Similarly, the term *istighráq* (absorption in God) is applied to one who has no conscious existence or initiative or movement. Any action that proceeds from him is not his own. If he is still struggling in the water, or if he cries out, 'Oh, I am drowning', he is not said to be in the state of 'absorption'. This is what is signified by the words *Ana 'l-Ḥaqq*, 'I am God'. People imagine that it is a presumptuous claim, whereas it is really a presumptuous claim to say *Ana 'l-'abd*, 'I am the servant of God'; and *Ana 'l-Ḥaqq*, 'I am God', is an expression of great humility. The man who says *Ana 'l-'abd*, 'I am the servant of God', affirms two existences, his own and God's, but he that says *Ana 'l-Ḥaqq*, 'I am God', has made himself non-existent and has given himself up and says 'I am God', *i.e.* 'I am naught, He is all: there is no being but God's.' This is the extreme of humility and self-abasement."

On the contrary, Pharaoh's claim to Divinity was an impious act of self-assertion and overweening arrogance. Nevertheless, some Moslem mystics, including Ḥalláj himself (*Ṭawásín*, 51; cf. 93 *seq.*), have attempted to justify it.

٣٠٧ See *supra*, *v.* ١٣١ *sqq.*

٣٠٩ There must be a "hand", *i.e.* knowledge, and a "tool", *i.e.* the right application of that knowledge, in order to produce any result. But results involve plurality and therefore doubt. God, being One, is beyond doubt.

٣١١-٣١٢ The Many are nothing but modes and aspects of the One whence all numbers originate (*SIM*, 152 *seq.*); even dualists and poly-

theists admit the existence of the One God. What they are *not* agreed upon is the number of Gods. If their spiritual obliquity were removed, they would perceive the truth and confess the Divine Unity which they now deny. Cf. *Tá'iyyah*, 738 *sqq.* = *SIM.* 264.

٣١٣ گر یکی گویی تو: On the double meaning, see the Translation, p. 238, note 1. *I.e.* "if you are a true *muwaḥḥid*, abandon self-will and self-consciousness: be entirely submissive to God's decree, whatever blows it may inflict upon you".

٣١٦ Cf. *v.* ٣٠٢ *sqq.* Spiritual wisdom is a "tool" (*álat*) which the blind heart cannot handle.

٣٢٠ گریز here, as at v 2567, is probably equivalent to *guríz kard*, and does not represent *gurízad*. For the archaic construction, in which the second verb drops its termination, so that only the stem remains, see *Persische Grammatik*, 58; *TA*, Vol. II, Introd., p. 10; *Kashf*, Introd. 45; *Ta'rikh-i Jahán-gushá*, the Persian Introd. قيد, penult. and foll. In these instances all the verbs are preterites, imperfects, or perfects. An example of the apocopated present tense, however, occurs at v 2515, and one of the imperative at II 1436. Examples of the past tense are not very rare in the *Mathnawí* (see *vv.* ٥٢٩, ١٣٩٠ and ٣٤٧٩ *infra*).

٣٢١ ور نخوانی. Cf. I 3460 *seq.*, III 3845 *sqq.*

٣٢٢ همچو طاوسی. Cf. *v.* ٣٥٠٤ *infra.*

P. ٢١٥, Heading. This Story (cf. IV 2628 *sqq.* and see Chauvin, *Bibliographie*, III 60, No. 24) is probably derived from the *Asrár-námah* of 'Aṭṭár (103, 7 *sqq.*). It also occurs in the *Jawámi'u 'l-Ḥikáyát* of 'Awfí (Browne MS., X 4, f. 231*a*; M. Niẓámu'ddín, Introd., Anec. 1290). The falcon which falls into the hands of the old woman typifies the aspiring soul that lets itself be tempted by the world, but repents of its lapse from grace and obtains full absolution.

٣٢٣ GK read *dín nah án bázíst*, and so B, which substitutes *'ilm* for *dín*.

٣٢٤ *Tutmáj* is pastry cut in strips and stewed with meat.

٣٢٥ قوتش کاه کرد. 'Aṭṭár has:

> *sabú-yi tar-khwashí dar písh-i ú kard,*
> *nihád-ash áb u mushtí jaw firú kard.*

٣٣٢ In the first hemistich read *chún kuní az khuld dar dúzakh firár*, and translate: "how shouldst thou flee from Paradise to Hell?" G has *zí* for *dar*. The quotation in the second hemistich comes from *Qur.* LIX 20: "The people of the Fire (*aṣḥábu 'l-nár*) and the people of the Garden (Paradise) are not equal."

٣٣٦ Cf. Qush. 75, last line: God let them fall into sin when He called Himself forgiving (*'afuww*); and it has been said, "If He had said, 'I will not pardon sins', no Moslem would ever have sinned." See also V 1840 *sqq.*

۳۳۷ Do not commit evil, for even the good works for which we take credit to ourselves are evil in the sight of God.

۳۴۰ همسخن, *e.g.* in the *ṣalát* or when engaged in *dhikr*. Cf. *Qur*. XXIII 1–2: "Blessed are the believers who are humble in their prayers."

۳۴۱ نشيند بر زمين, *i.e.* "if God condescend to show favour towards you, do not impute it to any merit of your own: it is an act of pure grace on His part".

۳۴۴ بر کنم الخ. Here *parcham*, I think, is the black tassel fastened to the neck of a lance or banner. The sun is likened to a banner, and the tearing away of its *parcham* signifies that it is vanquished and shorn of its beams. Cf. Sa'dí, *Ṭayyibát*, No. 260, 2:

nigáh mí-kunam az písh-i ráyat-i khurshíd
kih mí-ravad ba-ufuq parcham-i siyáh-i ẓalám.

In the Translation I have rendered *parcham* by "forelock", and so Wilson; Fa too takes it to mean a top-knot of hair on the crown of the head; but Sa'dí's verse, though perhaps not decisive, is a strong argument against this explanation.

۳۴۵ The two oldest MSS. read *gum kunad*.

۳۴۶ The "belt" and the "pen" are symbols of the power and authority which God confers on His elect. Wilson's reading *kalkí* (for *kalakí*), "a plume on a helmet", spoils the parallelism and misses the point that a "pen" given by God is mightier than the spear or sword wielded by a champion in battle.

۳۴۷ See note on I 1189. *Mulk-i Namrúdí*, *i.e.* the empire of worldliness and impiety.

۳۴۸–۳۴۹ The falcon compares himself to the birds called *abábíl* which destroyed "the People of the Elephant" with pellets of baked clay (*Qur*. CV). See I 1314 and note.

۳۵۲ شمشيرخو, *i.e.* destructive to the wicked.

۳۵۳–۳۶۰ These verses describe the transcendent spiritual dominion of Mohammed, whose Light is the source of all prophecy.

۳۵۳ کيست اسپاه زمين, *i.e.* the Prophet's sovereignty on earth is relatively a small matter. For his "splitting the moon" (*Qur*. LIV 1), see notes on I 118, 1077.

۳۵۴ سعد و نحس = *ahl-i sa'd u naḥs*, *i.e.* astrologers.

اين دور, *i.e.* the term "lunar cycle" applied to the Mohammedan era is a misnomer; in reality this era is subject, not to the moon, but to Mohammed, who clove the moon asunder.

۳۵۵ There is a Ḥadíth to the effect that, God having spoken to Moses in praise of a certain religious people, Moses at first imagined that the Jews were meant. On hearing that they were "the community of Mohammed", he prayed God to make him one of them.

۳۵۶ صبح تجلى refers to the Prophet's mystical visions described in

Qur. LIII, etc. See note on I 1066. Ṣúfí writers often contrast Moses, as the novice to whom vision of God is denied, with Mohammed, the adept and hierophant (*Kashf*, *Eng.* 167, 186).

٣٥٨ بسیار, *i.e.* the ages (*adwár*) that were destined to roll by before the advent of Mohammed.

٣٦٠ The two oldest MSS. read *az-án dawr-í*, *i.e.* "in this (present) cycle, O Kalím, thou art of that cycle (of Mohammed)", to which all prophets, as bearers of the *Núr-i Muḥammad*, spiritually belong. This, I now believe, is the correct reading; and in that case the verse must be translated: "Because in this (present) cycle, O Kalím, thou belongest (spiritually) to that (Mohammedan) cycle: stretch out thy foot (in aspiration), for this blanket is long." Moses is shown the end of his journey and enjoined to set his mind resolutely on the distant goal. So Wilson (Comm. p. 64, note 159). Although *pá kashídan* can mean "draw back the foot" (I 1263, V 1817), the opposite sense goes better with the proverb (*Amthál ú Ḥikam*, I 498): *páy-at-rá ba-andáza-i gilím-at diráz kun* and such parallels as *ma-kash páy az andázah bísh az gilím* (Asadí), *ma-kash bísh az gilím-i khwíshtan páy* (Náṣir-i Khusraw).

According to Fa, who reads *az-án dúr-í* and translates *pá bi-kash* by "withdraw thy foot", God warns Moses that Mohammed's perfection is infinite and not to be emulated by any other prophet: Moses therefore must follow at a distance and refrain from overstepping the limits imposed by his pre-ordained subordination.

٣٦١ آن زنده را, *i.e.* any one in whose heart there is spiritual life.

٣٦٣ دَر for Arabic دَرّ, milk. I prefer the reading of G and Fa, which have *mí-khalad z-ú mihr dar*, "her breasts prick (tingle) in affection for the babe", *i.e.* demand that milk should be given to it. In this case *mihr dar* = *dar mihr*. The alternative explanation offered by Fa that *mihr-i dar* (love of milk) is the subject of *mí-khalad* seems to me far-fetched.

٣٦٤ امّة مهديّة. I am inclined to agree with Wilson that these words are best understood as a description of Mohammed himself, not of the Moslem community. For *ummah* = *imám*, cf. *Qur.* XVI 121, where the term is applied to Abraham. Mohammed, as the Most Perfect Man, is not only the model for all his fellow-creatures, but the unique Mediator through whom God is revealed to the world; in him the Divine beauty is exhibited to the end that the Faithful may desire and seek it. This interpretation fits in with the preceding verses. On the other hand the Ḥadíth in which the Prophet says, "*kuntu raḥmat*^{an} *makhfiyyat*^{an} *fa-'nba'athtu ilá ummat*^{in} *mahdiyyat*^{in}, I was a hidden mercy and I was sent to a rightly guided community", suggests that in the present verse Allah may be quoting His Prophet, though such an hypothesis would make the grammar of the second hemistich extremely puzzling. The verse also recalls the famous Ḥadíth-i qudsí: "*kuntu*

kanzan makhfiyyan fa-aḥbabtu an uʻrafa fa-khalaqtu 'l-khalqa li-uʻrafa, I was a Hidden Treasure, and I desired to be known, so I created the creatures in order that I might be known." It appears likely that the second hemistich is a paraphrase of the words *fa-khalaqtu 'l-khalqa* and that it substitutes for *al-khalq* the first thing created, namely, the Spirit or Essence of Mohammed, which Ṣúfís identify with the Spirit of Humanity (*rúḥ-i insání*). But *ummatan mahdiyyatan* might signify the whole class of Moslem gnostics (*ʻurafá*).

٣٦٥ هر كراماتى. See note on I 3141.

٣٦٦ Mohammed, acting as God's vicegerent, displayed the Divine Unity.

٣٦٩ بت باطن. See I 769 *sqq.*

٣٧٢ زال, the son of Sám and the father of Rustam, inherited the wealth and possessions of the princely family of Sístán that is so renowned in Persian legend (Nöldeke, *Das iranische Nationalepos*, 9 *sqq.*).

٣٧٣–٣٧۴ Cf. I 819–820 and note *ad loc.* These verses introduce the following Story.

P. ٢٦٨, Heading. Abú Ḥámid Aḥmad ibn Khiḍrúyah (the Leiden MS. of the *Ḥilyah* writes Khaḍrúyah) of Balkh was an eminent Ṣúfí Shaykh who died in A.H. 240/A.D. 854–855. See Qush. 19, *TA*, I 288, *Nafaḥát*, 60 (No. 39). Qush. and *TA* (I 294, 3 *sqq.*) relate that when he lay on his death-bed and his creditors came to demand payment of debts amounting to 700 dinars, in answer to his prayer some one knocked at the door, bade the creditors come outside, and discharged the Shaykh's liabilities in full. The episode of the confectioner's boy, which forms the gist of the Story as told by Rúmí, is apparently taken from an anecdote of Abú Saʻíd ibn Abí 'l-Khayr (*Asráru 'l-Tawḥíd*, 123, 19 *sqq.* = *SIM*, 39), running on exactly parallel lines to the narrative in the *Mathnawí*. This anecdote, however, may have been transferred from Aḥmad ibn Khiḍrúyah to Abú Saʻíd, like the story of the candles (*Asrár*, 134, 9 *sqq.* = *SIM*, 37), which is also related of Aḥmad ibn Khiḍrúyah (*TA*, I 292, 10 *sqq.*).

٣٧٦ جوانمردى = *futuwwah* (see notes on I, Preface, p. ٢, l. ٧ and I 711, and art. futūwa in *EI*), a virtue of which Aḥmad, according to his biographers, was a conspicuous exponent (*TA*, I 288, 14; Qush. 19, 21).

٣٧٩ كرد حق الخ. There are different versions of this miracle. Abraham wanted flour to feed his family or entertain his guests: he, or his servant, filled a bag with sand, and God caused it to turn into flour.

٣٨٠–٣٨١ For the Ḥadíth in question, see p. ١٣٦, Heading, and note *ad loc.* The two oldest MSS. read *mí-kunand.* Fa translates *ídar* by *dá'imá*, correctly in my opinion (cf. I 2223 and the reading of G at III 2086).

٣٨٢–٣٨۴ See note on I 3872.

٣٨٥ جان ايمن الخ. Cf. *Qur.* III 164: *allá khawfun 'alayhim wa-lá hum yahzanúna*, with Baydáwí's commentary.

٣٨٧ مير اجل. *Ajal* for *ajall*, elative of *jalíl*.

٣٩٠ درد دلها الخ. See note 1 in the Translation *ad loc.* I cannot accept Wilson's view that "the pain of their hearts was felt by him as a pain added to the pain of his lungs". The verse evidently describes the creditors as distressed both in mind and body.

٣٩٦ Redhouse (*Turkish and English Lexicon*) gives the phrase گوتورى آلمق, "to buy in the lump". اوند, written *idand* in the two oldest MSS., has the same meaning as اند, *i.e.* a small indefinite number = Arabic *bid'*.

٣٩٨ اسرار سِرّانديش شيخ refers to the esoteric knowledge (*'ilm-i ladunní*) by which the actions of the Shaykh were inspired.

٤٠٣ بشكسته بودى. See note on I 255.

٤٠٤ گلخن. It is implied that the inmates of the Súfí monastery were greater rascals than the stokers of a bath-stove (*gulkhan, tún*) and their friends. The *túniyán* had a villainous reputation (II 2031, IV 245 *sqq.*).

٤٠٥ سگ‌دلان الخ, *i.e.* vile as curs and smug as cats.

٤٠٦ *Hashar gashtan = jam' gashtan*. For *hashar* cf. *v.* ١١٨٧ *infra* and *Jahán-gushá*, I 75, 18.

٤٠٧ گشت. This proleptic use of the past tense is common both in Persian and Arabic.

٤٠٩ The two oldest MSS. read *k-in bárí chih búd*, and so Mq. Fa gives *bází*, but the explanation بو ظلم بازى (*sic*) نه ايديكه بو كودكه ايلدك shows that *bází* is a misprint for *bárí*, which I have no doubt is the correct reading. Translate: "pray, what was (the meaning of) this?"

٤١٠ بر سرى = *'uláwah*. Cf. II 1135, IV 1495, and Falakí, 782.

٤١٦ سماك, the constellation *Spica virginis*, one of "the mansions of the moon". The oldest MSS. read *bar Simák*.

عو عو. Cf. *Díwán*, *Tab.* 314, last line:

> *ham-chún sagán-i tází mí-kun shikár u khámush,*
> *nah chún sagán-i 'aw-'aw kah-dán-i man giriftah.*

او is also used to represent the sound of a dog's bark (*Díwán*, *SP*, VI 13). Here G has وَعْوَع. For the metaphor, cf. IV 1464 *sqq.*, VI 13 *sqq.*, 2087 *seq.*

٤٢٠ See notes on I 118, 1077. Abú Lahab is the nickname of 'Abdu 'l-'Uzzá ibn 'Abd al-Muttalib, an uncle and bitter enemy of the Prophet. See *Qur.* CXI and art. in *EI*.

٤٢٤ توزيع, the contribution or collection of money for charitable purposes (*v.* ٥٥٥ *infra*; V 2504; VI 3248, Heading; 3249), the arrangement being that an equal share (*wazí'ah*) is contributed by each subscriber. Cf. Dozy, *Supplément*, under وزيعة.

۴۲۷ For حال meaning "wealth", "resources", cf. Dozy, *op. cit.* *Ṣáḥib-ḥál* is often used in the sense of "mystic".

۴۳۵ Cf. the Story of the deaf man and the invalid, I 3360 *sqq.*

۴۳۶ See *Qur.* XVIII 64–80; *MI*, 127 *sqq.*

۴۳۸ *I.e.* "we, who lack spiritual insight, may be pardoned for having disbelieved in you, since Moses himself disbelieved in Khiḍr".

۴۴۱–۴۴۴ Cf. I 817 *sqq.* and notes *ad loc.*

۴۴۳ طفل چشم = *mardumak*, the "little man" (pupil) of the eye.

۴۴۷ Cf. VI 3083 *sqq.*, where it is related that Ṣafúrá, the wife of Moses, lost the sight of both her eyes by looking on the Divine glory shining from his face.

۴۴۹ غم مخور الخ, *i.e.* "do not be afraid to sacrifice self-existence: your real essence is the Divine Spirit which, like Jesus, brings the dead to life (*al-baqd ba'da 'l-fand*). Do not take the path of error: blind the sensual eye in order that you may attain to vision of the Truth".

۴۵۰–۴۵۴ These lines explain the allegorical sense of the Story concerning Jesus and the foolish man who sought power to revive decayed bones (*v.* ۱۴۱ *supra*).

۴۵۱ بیگار. See note on *v.* ۱۱۴۹ *supra.*

۴۵۴ Cf. *Qur.* XX 132: "and enjoin worship on thy followers, and do thou be constant therein. We will not ask thee to provide: We will provide for thee. And piety prevaileth in the end."

۴۵۶ As the Turcoman is never without a tent to protect him, so the spirit, especially if it be the spirit of a saint, will never lack Divine sustenance and provision for bodily needs.

۴۶۰ مغز جوزی الخ. Cf. I 706 *sqq.* and notes *ad loc.*

۴۶۱ Death is harmful only to those who are devoid of spiritual intelligence. Cf. III 3931 *sqq.*

۴۶۳ Read with G *na-búd-am rizq khward*, "to drink (his blood) was not my *rizq*", *i.e.* the portion of *rizq* allotted to the Lion was exhausted before he had drunk the blood; consequently he died without having drunk it.

۴۶۵ وجه نه, *i.e.* he cannot make use of the means which he has acquired. Fa explains that although the sensualist enjoys worldly wealth and popularity, he gets no favour from God; but this is irrelevant. The second hemistich runs parallel with the first.

۴۶۷ آنچنان الخ. Cf. the prayer of the Prophet: *Alláhumma ariná 'l-ashyá'a kamá hiya*, "O God, let us see things as they (really) are" (*Kashf*, 231, 16).

۴۶۹ خود چه کارستی الخ, *i.e.* "I should still have been living in the world and receiving my *rizq*". See note on *v.* ۴۶۳ *supra.*

۴۷۰–۴۷۱ Any one who meets with a spiritual guide, and instead of seeking to become imbued with holiness and purity behaves like an ass,

deserves the same punishment as was inflicted on the foolish companion of Jesus.

۴۷۲ میر آبی. For the metaphor, cf. I 574, note; V 200 *sqq.*

۴۷۳ امر کُن. Jesus typifies the Creative Power with which the saint in union with God is invested. See *Passion*, 520 *seq.*, 614, 686 *seq.*, 769 *seq.*

۴۷۴ عدوّ جان تُست, according to the Ḥadí<u>th</u>: "thy worst enemy is the carnal soul which is between thy two sides."

۴۷۷–۴۷۸ The spiritually blind are not merely liable to error but absolutely involved in it: they have not even reached the stage of "opinion" (δόξα), midway between ignorance and knowledge. Cf. III 1510 *sqq.*

۴۷۹ دیدهٔ, vocative. The poet addresses the eye of the *muqallid*.

۴۸۲ لعل بقای کانی, the hidden treasure of everlasting life. Cf. IV 2540 *sqq.*

۴۸۳ The mourner's tears are idle; nevertheless he is in a better case than the *muqallid*, whose heart is closed to all spiritual feelings.

۴۸۴ *Taqlíd* is very pretentious and imposing, but there is no pith in it. Cf. VI 2480 *sqq.*

۴۸۶ *Sir-a<u>sh</u>-rá* (Fa, Mq); *sar-a<u>sh</u>-rá* (K, Wilson). H gives both readings. The former is preferable.

۴۸۷ تا بمی. See note on I 1226.

۴۹۰ خریداری, "an admirer" (not "admiration"), as is shown by the rhyme.

۴۹۲ The reading *dámán-i pák* (Fa) does not occur in any of my MSS.

۴۹۳ For David's marvellous gift of song, cf. *Qur*. XXXIV 10; *Ka<u>sh</u>f*, *Eng.* 402 *seq.*; *Ma<u>th</u>.* III 4268 *sqq.*

۴۹۵ بار بر گاوست الخ, a proverbial saying. Cf. *Am<u>th</u>ál u Ḥikam*, II 872, under *ranj bar gáv u nálah bar gardún*, and the verse of Saná'í:

bár-i raftan bar u<u>sh</u>tur-ast wa-lik
nála-i bíhudah dardy kunad.

The *muqallid*, who has never experienced the pains and tribulations which are the lot of the lover of God, deceives people by feigning enthusiasm and sobbing ecstatically. The true mystic, on whom the burden is laid, suffers in silence.

۴۹۶ هر مقلّد الخ. Fa interprets <u>th</u>*awáb* in its usual sense, "the Divine reward for good works". According to this view, the *muqallid* acquires a certain amount of merit, even though he is actuated by self-interest. *Taqlíd*, no doubt, is directly opposed to genuine spiritual experience (*taḥqíq*), but it may serve as a stepping-stone to the latter (cf. *infra*, *v.* ۵۶۶ *sqq.* and *v.* ۲۹۸۷ *sqq.*): *al-majáz qanṭaratu 'l-ḥaqíqah.* Moreover, if the *muqallid* himself cannot attain to the Truth, he may be the medium

through which it is conveyed to others (cf. *v.* ۱۴۸۸ *supra*, I 2283 *sqq.*). But the attribution of any merit at all to the *muqallid* as such is so alien to Rúmí's thought (see notes on I 3385, 3389) and so incongruous with the present passage that (unless the poet is using the word in a bad sense) we may perhaps explain *thawáb* here as referring to the worldly success which God lets the hypocrite enjoy. Cf. St Matthew vi 16: "Verily I say unto you, They have received their reward."

۵۰۰ همچو خر الخ. See note on I 3448.

۵۰۲ *I.e.* "you who prostitute the Name of God for the sake of petty vanities are more despicable than the sorcerer who enriches himself by invoking the name of a demon". The two oldest MSS. write *rah barad*. Fa only gives this reading as a variant of *rah burad*.

P. ۲۷۵, Heading (1). Mm read *dar táríkí*.

۵۰۳ Mm: *dar jáy-ash*.

۵۰۴ کُنج کاو (see note on I 533) is unquestionably the correct reading. Fa reads *gich gáv*.

۵۰۸ See note on I 25–26. *Zi-nám-am*, *i.e.* at the manifestation of the Divine Essence, which comprises all the names and attributes connoted by the Name Allah.

۵۰۹ *Qur.* LIX 21: "If We had caused this *Qur'án* to descend upon a mountain, verily thou wouldst have seen it abased, rent asunder by fear of Allah."

۵۱۰ کوه اُحُد, a few miles north-west of Medina, famous in Moslem history as the scene of a battle (A.H. 3/A.D. 625) in which the Prophet was defeated. In the second hemistich G, with other good MSS. and Fa, reads *párah gashtí u dil-ash pur khún shudí*.

۵۱۱ این, *i.e.* the Name of God.

۵۱۵ نه آنچنان صوفی الخ, referring to the Story of the Ṣúfí and the unfaithful servant, *supra*, *v.* ۱۵۶ *sqq.*

۵۱۶ See p. ۷۴, Heading, and note *ad loc.*

۵۱۷ تقصیر = *muqaṣṣir*, *i.e.* lacking the means which would enable them to entertain visitors. Cf. *infra*, *v.* ۹۲۹. Wilson's rendering "morally deficient" seems to me less appropriate here.

کاد فقرْ الخ, a paraphrase of the Ḥadíth: *káda 'l-faqru an yakúna kufran*. Cf. the saying of Junayd: "None is so near to *kufr* as the needy man who lacks self-denial (*ṣabr*)." *Kufr* means "ingratitude for the gifts of God and disbelief in His providence".

۵۲۰ کز ضرورت الخ. Cf. *Qur.* v 5: "if anyone without inclination to sin be forced by hunger (to eat what is unlawful)—verily God is forgiving and merciful."

۵۲۳ Mm transpose the two hemistichs of this verse.

۵۲۴ دولت امشب. Wilson translates: "to-night we have good fortune (as) our guest"; but I think (with Fa) that the meaning is "we are fortunate to-night in having a guest to whom we can show hospitality".

۵۲۵ کآنك آن جان نیست, *i.e.* when they said *ján dárim má* (*v.* ۵۲۴), they attributed to themselves "the human spirit" (*rúḥ-i insání*), whereas they were really under the sway of "the animal spirit" (*rúḥ-i ḥayawání*).

۵۲۹ آغاز کرد. For the construction, see note on *v.* ۳۲۰ *supra.*

۵۳۲ It is related that Ibráhím ibn Adham bought some cream and honey and white bread and on being asked whether he was going to eat all this, replied: "When we get (food), we eat like men; and when we get nothing, we endure (want of food) like men" (*Talbís*, 230, 7 fr. foot and foll.).

۵۳۳ Cf. III 2899. *Daqq* from *daqqa 'l-báb*, "he knocked at the door". *Daqq rándan*, "to be a mendicant" (VI 4247).

۵۳۶ Mm: *ḥarárah*. Translate: "he made the whole (company) join in this ditty." The commentators do not know this meaning of *ḥarárah*; but cf. VI 1658; Falakí, 1091; *Ráḥatu 's-Ṣudúr*, 161, 10 *seq.* and 497, last line and foll., where other examples are cited. In the ears of a Ṣúfí "*khar bi-raft*" would sound as a song of triumph announcing the liberation of the spirit from the body and the flesh, which are very frequently typified by the ass (*khar*). Cf. *v.* ۷۲۹ *infra.*

۵۳۷ Translate: "(They continued) beating their feet (dancing) to this ditty till dawn."

۵۴۴ ریش بین is used in the same way at VI 2050. See the Translation, p. 250, note 1.

۵۴۶ با توجیه, "with reference to the actual facts", "apropos", *i.e.* "speak to the point".

۵۴۸ The commentators quote the Ḥadíth: *al-ákhidhu ḍáminun wa-'l-za'ímu ghárimun*, "the receiver is responsible and the surety is liable".

۵۵۵ توزیعی. See note on *v.* ۴۲۴ *supra.*

۵۵۷ کرا قاضی برم. See note on I 437.

۵۶۱ مرد عارف است. Read مردی with the two oldest MSS. Wilson translates: "he is (of course) a wise (and sensible) man"; but *'árif* in the *Mathnawí* can only mean "gnostic", which goes much better with *ráḍí*. The knower of God is quite indifferent to worldly loss.

۵۶۴ خشم ابراهیم الخ, referring to *Qur.* VI 76: "I love not them that set" (see note on I 426). Here *áfilín* describes those who are subject to the animal soul (cf. note on *v.* ۵۲۵ *supra*), which has no permanence. For *bá* = *bád*, see note on I 2269. The reading of Fa, translated by Wilson, *k-áb-i rú-rá ríkhtand az babr-i nán*, is not found in any of my MSS.

۵۶۶–۵۶۸ Cf. V 1271 *sqq.* The imitation of a true saint by his disciples is not only praiseworthy, but (as a rule) necessary in the early stages of the mystical life. Cf. Qush. 214, 10 *sqq.*: "if he (the *muríd*) wishes to be

a follower and is not independent but seeks to mount step by step on the ladder of imitation (*taqlíd*) until he attains to real experience (*taḥqíq*), let him imitate (*yuqallid*) the eminent Ṣúfís of the past and follow the path of the present generation of Shaykhs; for they are the best qualified for the purpose." The "reflexions" which the novice receives from the illumined spiritual guide gradually instil pure knowledge of God into his heart, so that at last "the rain-drop becomes a pearl" (see note on I 21).

۵۷۲–۵۷۳ Cf. I 3545 *sqq.* The mirror does not covet and retain the images presented to it.

۵۷۴ Cf. *Qur.* XI 31: "O my people, I ask of you no wealth in return for it (the message): it rests with God alone to reward me."

۵۷۵ حق شمارا مشتری. Cf. *Qur.* IX 112, and see note on I 2709.
هر دو سری. *Sarí* of course is *sar* + *yá-yi nisbah* (cf. *yak-sarí*), and does not stand for *saráy*, as Wilson supposes: the rhyme requires *yá-yi ma'rúf*. The Prophet acts as mediator between God on the one hand and Man on the other in the bargain that those who sacrifice themselves and their worldly interests shall be repaid with Paradise.

۵۷۶ چهل هزار, *i.e.* the 40,000 dinars which Abú Bakr expended "for love of the Prophet", as is related in the *Mishkát*. Muḥammad Riḍá has "dirhems" instead of "dinars". For the unworldliness of Abú Bakr, cf. *Kashf*, 36, 16 *sqq.*; *Luma'*, 122, 1 *sqq.*

۵۷۷ کی بود الخ, *i.e.* mere earthly riches are not to be compared with spiritual vision.

۵۷۸ طمع شد بند گوش. These words allude to an incident in the following Story, *vv.* ۶۵۷–۶۷۸ *infra*.

۵۸۷ کاوش برد. The commentators read *káv-ash barad*, "he would carry it off boldly" (Wilson) or *kávish barad*, which gives no acceptable sense. I think the insolvent, who represents the Devil, is pictured as a ravenous lion seizing his prey.

۵۸۸ *I.e.* since the sensualist is deprived of spiritual food, his desires can never be satisfied.

۵۹۰–۵۹۳ Cf. the Ḥadíth *al-dunyá sijnu 'l-mu'min wa-jannatu 'l-káfir* and see I 640, 980 *sqq.*, V 1713 *sqq.*, VI 1890.

۵۹۲ دقّ الحصیر = the Persian *búriyá-kúbí*, "mat-treading", which is used metaphorically to denote the entertainment given to one's neighbours on settling in a new house. Here the meaning is that in this world cares and anxieties crowd upon you, so that you can seldom be at peace.

۵۹۴–۵۹۷ See notes on I 69–72, II 278–279. Having described the tribulations of the present life, the poet now proceeds to show how they may be overcome. Evil is turned into good by "beautiful fancies", *i.e.* spiritual ideas like those with which the saints are familiar.

٦٠٠ *Ṣabr* (fortitude, resignation, self-denial) is the capital virtue (*sar*) that constitutes, as it were, the crown (*kulah*) of Faith, according to the Ḥadíths: *al-ṣabru ra'su 'l-ímán* and *man lá ṣabra lahu fa-lá ímána lahu.*

٦٠٢–٦٠٣ Cf. I 2365, Heading, and foll. Things seem good or bad according to the point of view: what you perceive in others is the reflexion of your own good or evil ideas. See I 1319–1332 and notes *ad loc.*

٦٠٤ گاه ماهی الخ, *i.e.* sometimes the spiritual element in him predominates, sometimes the carnal. For *máhí* as a type of spirituality, cf. I 502 *seq.*; *Díwán*, *SP*, XXXIX 5; and Nasafí's parable of the fishes in the tank (Iqbál, *Development of Metaphysics in Persia*, 115 *seq.*).

٦٠٦ *Qur.* LXIV 2: "He it is who created you, and among you one is an infidel and one a believer", which Najmu'ddín Kubrá interprets as follows: "He has united in the being of Man the faculties that manifest His Wrath (*qahr*) and those that manifest His Mercy (*luṭf*)."

٦١٠ و چشم اصلی ناپدید. The commentators take *ná-padíd* as a predicate and explain that when the *chashm-i aṣlí*, *i.e.* the *oculus cordis*, is absent, the *chashm-i far'*, *i.e.* the physical eye, fails to see things as they really are. But this explanation does not fit the next verse, which implies that the *oculus cordis* itself may have its vision distorted by "evil fancy" (cf. I 1395, II 17 *seq.*) and that *in consequence* the physical eye becomes subject to the same illusion. The reasons for rejecting the former view are well stated by Wilson (Comm. p. 84, note 317).

٦١٢ *Makán*, the sensible world of space and time; *lá-makán*, the eternal and infinite Reality. Cf. I 525 *seq.*; *Díwán*, *SP*, XXXI 6.

٦١٣ ششدره, a term connected with the game of *nard*. Concerning this Oriental form of backgammon much curious information is collected in Thomas Hyde's *Historia nerdiludii* (Oxford, 1694), to which I owe the following details. The name *shash-dar*, *shash-darah* (house with six doors) is given to six sections—"points of the tables", rayons, *casae*, *buyút*, *kháná-há*, in which the pieces are placed—forming the interior part of the *nard*-board; and the player's object is to get his pieces out of the *shash-darah* and thus enable them to advance to victory. Hence the metaphorical use of the word as "a position of danger, where escape is difficult or impossible". For example:

ba-kam az lahza-i dastúr-i sarwar
malik-rá kard asír-i qayd-i shash-dar,

i.e. "the Vizier put the King in a quandary". When a Persian historian wishes to say that some persons took counsel with each other and made a plot (which miscarried) in order to extricate themselves from a perilous situation, this is what he writes: *ka'batayn-i* (the dice) *mashwarat dar ṭás-i* (the *nard*-board) *fikrat andákhtand; ráy-i ishán bar án qarár girift kih*

ba-naqsh-i taṣwír ú ḥilah mubra-i khwad-rá (their piece) *az-án shash-dar rahánand...lik az maḍmún-i ín bayt bí-khabar búdand:*

> *ma-jú naqsh-i murád az ṭás-i charkh ú mubra-i anjum,*
> *kih hargiz ka'batayn-i dardmandán rást na-nshínand.*

There is an obvious analogy between the world, with its six spatial relations, viz. right and left, before and behind, above and below, and the *shash-darah*, with its six converging arcs (cf. the phrases given by Vullers, *Lex. Pers. s.v.*). See also *infra, v.* ٢٦١٤٨; VI 4565 *sqq.*; *Marzubán-námah*, 78, 23; *Badáyi'*, CXXIX 5 *seq.*

٦١٦ یاوه‌تاز occurs in the sense of "futile" at V 2076, and as a noun (*yáwah-táz kardan*) at VI 2288.

٦١٩ گشاید may be used colloquially in the sense of "win", "get possession of". Cf. فتح and German *kriegen*.

٦٢٠ خدا گفتا کُلُوا. The injunction to eat and enjoy the good things which God has provided comes frequently in the *Qur'án*. Fa says that the reference here is to VII 29: "eat (*kulú*) and drink, but do not exceed; verily He loveth not them that exceed"—an allusion that would illustrate the insolvent's sense of humour as well as his impudence. Cf. the story of the gluttonous Ṣúfí who justified himself by the Divine command *kulú wa-'shrabú* and, when asked to finish the quotation, retorted, "I am not a doctor of Mecca to know the *Qur'án* by heart."

٦٢١ قحط سه‌ساله, *i.e.* "this man who is the cause of our being famished".

٦٢٣ For اُثاث read اثاث.

٦٢٧ خانهٔ مرده‌ریگ خویش, "the house which you will leave behind as a heritage"; but here *murdah-rig* may be a contemptuous epithet, "worthless", "miserable" (cf. *v.* ٣١٩٩ *infra* and V 3558).

٦٢٨ همچو کافر الخ. Cf. the Ḥadíth cited in the note on *v.* ٥٩٠ *supra.*

٦٢٩ For *taqṣírí* see note on *v.* ٥١٧ *supra.* I think *gad* is a better reading than *kad* (see note on I 321).

٦٣٠ *Al-Salám* is one of the Names of God (*Qur.* LIX 23).

ربِّ أنْظِرنی الخ, from *Qur.* VII 13: *anẓir-ní ilá yawmi yub'athúna.* These words were spoken by Iblís, when God commanded him to leave Paradise on his refusal to pay homage to Adam.

٦٣١ دشمن زادگان‌را می‌کُشم, *i.e.* "in order that I may bring the children of Adam to perdition".

٦٣٤ بدرویشی الخ. Cf. *Qur.* II 271: "Satan threatens you with poverty and enjoins on you lewdness."

بزلف و خال الخ. Cf. V 956 *sqq.*

٦٣٨ There is a Ḥadíth to the effect that the Devil runs in man like blood in the veins: *al-shayṭánu yajrí min ibni Ádama majrá 'l-dam.* Cf. the legend

of Khannás, the son of Iblís, whom Adam slaughtered and made into a fricassee for himself and Eve (*TA*, II 96, 9 *sqq.*).

٦٤٣ A debtor who, after the distribution of his property amongst his creditors, claims that he has no further means of satisfying them, must (if they contest his claim) produce witnesses to prove that he is absolutely insolvent (*Minháju 'l-ṭálibín*, II 8, 1 *sqq.*).

٦٤٦ Mm read *ham bar idbár u bar iflás-ash.*

٦٤٩ G has مناداها, the correct form, which is rarely found in Persian MSS.

٦٥١ بیش زندانش الخ. In Moslem law a debtor whose insolvency has been established is not liable to imprisonment (*idhá thabata i'sáruhu lam yajuz ḥabsuhu*).

٦٥٣ As the defaulting debtor must stay in prison till his insolvency is attested, so Man obtains release from the prison of this world only when he realises that in relation to God he is absolutely insolvent, *i.e.* that he is God's slave and that all his possessions belong to God. Cf. note on I 423.

٦٥٤ Fa, with G and most of my MSS., reads *muflisí-yi dív-rá.*

٦٥٥ Mm read *sawdá ma-kun.*

٦٦٠ قحط گران. Cf. *supra*, v. ٦٢١.

٦٦٣ Literally, "ten criers, loud-voiced (men)". *Munádí* (= *munádá*)-*gar* is not in the lexx.

٦٦٦ چونك گاو آرد الخ. According to Fa (who quotes "the old Persian proverb": *fulán kas agar tu-rá gáv árad girih muḥkam kun tá báz na-duzdad*), this means that if he sell you an ox (or cow), you must take care to tether it securely for fear lest he steal it from you on the spot; *i.e.* "he is an artful rogue: have nothing to do with him". Wilson (Comm. p. 89, note 344) explains: "Knot (your purse-string) securely"; *i.e.* do not consent to buy the ox, because he, being an insolvent, must have stolen it or got it by false pretences." Cf. the phrase *girih bar kamar zadan*, "to knot the belt (where one's money is kept)", "to put and keep it safe in one's purse". Probably, however, the line alludes to some folk-tale in which an ox is sold and stolen again by the vendor, like the story related in Fa *ad loc.* (II 109, 11 *sqq.*).

٦٦٧ مرده‌را, *i.e.* one whose spiritual faculties are dead. See VI 1544 *sqq.*, where a cadi refuses to give judgement in a similar case.

٦٦٨ گلویش بس فراخ may signify that the insolvent is very greedy, and this meaning would bring out the contrast (which is continued in the second hemistich) between his fine words and hypocritical sentiments on the one hand and his depraved character on the other. Since the former are designed to conceal the latter, it is curious that they should be compared to an inner garment (*shi'ár*); but the insolvent's plausibility may also be regarded as an aspect of his inward nature, serving to dis-

guise the moral bankruptcy which is symbolised by his shabby dress and appearance. This, I think, is the true explanation of the difficulty. Fa desperately suggests that here *shi'ár* has the meaning of *dithár*, and *vice versâ*. Wilson takes *shi'ár* in the general sense (impossible in the present context) of "any covering or protection".

٦٧١ آن ببریده دست. Cutting off the hand is the legal penalty for theft.

٦٧٣ اشترم را. Notice the accusative after *bar nishastan*.

جو رها کردم الخ, *i.e.* "I don't ask to be paid in full, but at least give me a trifle." Cf. *supra*, *v*. ٢٣٧ and v 2363.

٦٧٤ In view of v 2889, *hín chih mí-gardí tu júyán bá chirágh*, I withdraw my proposal to read here *chih mí-kardím* (Vol. IV, Introd. p. xiv).

٦٧٩ هست بر سمع الخ. Cf. *Qur*. VI 46, XLV 22. People like the Kurd are blinded by cupidity and self-interest: they perceive only the phenomenal forms by which Reality is veiled.

٦٨٠-٦٨٥ The cure for all the pains of the present life is the revelation of Beauty and Love which God bestows on those who in their distress turn to Him with heartfelt longing and humble prayer.

٦٨٤ A translation of the Ḥadíth: *inna 'lláha khalaqa li-kulli dá'in dawá'an*.

٦٨٦ چون چشم کشته. Translate: "like the eye of one who is killed." At the moment of death the eye follows the flight of the departing spirit. Cf. the Ḥadíth: *inna 'l-rúḥa idhá qubiḍa tabi'ahu 'l-baṣar*. The two oldest MSS. write *kushtah*, which is a much better reading than Wilson's *gashtah*, "upturned".

٦٨٨ Here *hast* is opposed to *nístí* as that which exists externally to that which has no external existence, *i.e.* as the actual to the potential and the phenomenal to the real. See I 606–610 and notes *ad loc*. For *rabbání*, cf. note on Book I, Preface, p. ٢, l. ١٣.

٦٨٩ "Non-existence" (*'adam*), *i.e.* the immaterial world in which the essences of things (*a'yán-i thábitah*) exist as ideas in the Divine Mind, is a "place of income" in the sense that the Ṣúfí who has risen to this plane of mystical experience through the passing-away of his contingent existence (*faná-yi hastí-yi imkání*) is endowed with real being and everlasting spiritual life (cf. v 1019 *sqq.*, VI 1360 *sqq.*). On the contrary, the world of "more and less" (*i.e.* contingency and change) is a "place of expenditure", *i.e.* loss of reality and dissipation of spiritual goods.

٦٩٠ کارگاه صنع حق الخ. See note on I 3201, and cf. *infra*, *v*. ٧٥٩ *sqq.*; v 1960 *sqq.*, VI 1466 *sqq.* Since God, working in the unseen factory of "non-existence", is the only real Agent in the universe (cf. Ibnu 'l-'Arabí's *dictum*: *lá ta'thíra illá li-'l-'adam*), it follows that all existence and action other than His is devoid of reality and value. In the second hemistich G and most MSS. have the reading of Fa: *juz mu'aṭṭal dar jahán-i hast kíst*, "who is there in the world of material existence that is not (really) idle?"

۶۹۳ گر خطا گفتیم الخ. Probably the poet is referring (cf. *infra*, *v.* ۸۱۳ *seq.*) to his discourse on "non-existence", which might be misunderstood and used as an argument for necessitarianism (*jabr*).

۶۹۴ نیلش کنی. Conversely, God made the Nile a river of blood for the people of Pharaoh (IV 3430 *sqq.*). According as He wills, error becomes truth or truth error.

۶۹۸ بعضی‌را, *i.e.* mystics who have died to self.

۷۰۲ این رها کن. The preceding words (*fitna-i ú dar jahán*) might seem to imply that phenomenal form (*ṣúrat*) can be an object of love. Hence the poet says, "Dismiss this idea from your mind", and in the following passage explains that the real object of all love is spiritual.

نه بر روی بتی. Wilson reads *bar rúyistí*, but see note on I 2396.

۷۰۳ خواه عشق این جهان الخ, *i.e.* whether the lover be a sensualist who perceives nothing but the outward form, or a mystic who regards the outward form as a mirror in which Reality is reflected.

۷۰۶ In the Translation read "(with her)" for "(with it)". *I.e.* "if a woman's appearance were the true source of attraction, every one who saw her would be attracted in the same way".

۷۰۷ My translation of this verse was founded on Fa, but it fails to give the meaning which the context requires. The poet has demonstrated that if the object of love were the sensible form, the mere fact of the spirit's leaving the body at the moment of death would make no difference to the lover, because (as he now adds) the fruit of love is constancy. Why, then, do lovers change as soon as life departs from the form which they loved? The reason must be that they loved something besides the form itself.

Accordingly the verse should be translated as follows:

"nasmuch as constancy is increased by love, how is it that the form (the supposed object of love) alters constancy (into inconstancy)?"

WM gives a possible, but in my opinion unlikely, rendering of the second hemistich: "how is it that constancy assumes a different form (*i.e.* becomes inconstant)?"

Fa's interpretation of آن عشق as *spiritual* love, which remains unaffected by any phenomenal appearance, misses the point. The point is that love remains faithful to its object: constancy is inseparable from love. Therefore, on the hypothesis that the "form" is the object of love and does not disappear when the spirit flies away, its lover must continue to be in love with it. Since this conclusion is notoriously untrue, the premise on which it is based falls to the ground. The meaning of the verse is rightly understood and explained by Wilson (Comm. p. 93, note 371).

۷۰۸ Human (and all phenomenal) beauty is a reflexion of the Divine *Jamál*. See note on I 2437.

٧١٤ The two oldest MSS. read *mí-sitánand.*

٧١٥ *Qur.* XXXVI 68.

٧١٦ Mm read *dawlat-ash* instead of *dú lab-ash.* According to WM the *dawlat* of the heart is its spiritual capacity (*isti'dád*).

٧١٧ Cf. Báyazíd's sayings: "I am the wine-drinker and the wine and the cup-bearer" (*TA*, I 159, 4), and "I came forth from Báyazíd-ness (individuality) as a snake from its skin. Then I looked and saw that lover, beloved, and love are one, for in the world of Unity all can be one" (*ibid.* 160, 11 *sqq.*). Mystical experience transcends the logical distinctions of subject, object, and attribute.

چون طلسم تو شکست, *i.e.* "when your illusion of individuality is destroyed". See note on I 434, and cf. III 4354.

٧١٩ معنئ تو, *i.e.* "what you deem to be reality".

٧٢٣ Cf. III 1396 *sqq.* The spiritually blind, who cleave to the letter of the *Qur'án*, resemble the man in the adage who vents his anger on whatever he finds within his reach. Cf. *pálán bi-zaní chu bar naydyí bá khar* (*Amthál ú Hikam*, I 497); *dast-ash ba-khar namí-rasad pálán-ash-rá mí-zanad* (*ibid.* II 809). Further proverbial expressions illustrating the topic of the innocent scapegoat will be found under *az har taraf kih ranjah shaví kushtaní man-am* (*ibid.* I 163).

٧٢٤–٧٢٥ *I.e.* "seek the essence and reality (*ma'ní*); having that, you have its accessories (*harf, súrat*) as well".

٧٢٦–٧٢٨ Most commentators, including Wilson, identify "the ass" in these verses with the carnal soul (*nafs*); but the poet is still keeping up the metaphor of the preceding verses, in which the ass represents the spiritual essence and the saddle the bodily attributes. When in *v.* ٧٣٠ *infra* he uses *khar* for *nafs*, he takes care to make the change of meaning explicit. Here the spirit of Man is compared to an ass saddled with worldly attachments and encumbrances: the Prophet cast these off and "rode the ass bare-backed" (cf. I 400) or "walked on foot". The purified spirit is a pearl of infinite price: it is the source and sustenance of all created beings (III 2265 *sqq.*, V 885).

٧٢٩–٧٣٠ The *nafs* must be controlled and subdued by discipline. In Súfí ethics *sabr* and *shukr* are closely associated (see art. ṣabr in *EI*).

٧٣١ هیچ وازر الخ, *i.e.* self-discipline is hard, but every one must bear his own burden. This hemistich translates the text *wa-lá taziru wáziratun wizra ukhrá*, "and no burdened soul shall bear the burden of another" (*Qur.* XXXIX 9, etc.).

٧٣٣ مه...مه. So all my MSS. except L. Fa reads *chih...chih*, and Bul. *nah...nah.*

٧٣٤ *Exceptio probat regulam.* Although gnosis and contemplation of God are Divine gifts, self-discipline is the usual means of obtaining them. See *Kashf*, *Eng.* 200 *sqq.*

٧٣٦–٧٣٧ It may happen that for a long time your asceticism and works of devotion will produce no spiritual result (cf. v 3518 *sqq.*). In that case resign yourself to God's will: do not weary of well-doing and say, like the hypocrite, "If only I had done so-and-so!" Say, like the true believer, "God has decreed it, and He doeth as He pleaseth." The commentators quote a Ḥadí͟th to this effect, and another: *iyyákum wa-kalimata law fa-innahá min kalámi 'l-munáfiqín*, "Beware of the word 'if', for it is one of the words of the hypocrites."

٧٣٨ Cf. *Qur.* LXIII 10.

٧٤٣–٧٤٧ The parable of the dilapidated house, which would be a delightful place to live in, if. . . , leads naturally to a discourse on the false happiness that men seek in this world. All desire good, but few can distinguish the genuine article from the counterfeit. In order to choose rightly, you need spiritual knowledge and insight; and unless you have the "touchstone" within yourself, you must find some one who possesses it and rely absolutely on his guidance. Cf. I 298 *seq.* and notes *ad loc.*, III 1506 *sqq.*

٧٤٨ بانگ غولان, *i.e.* worldly temptations, whisperings (*waswás*) of the Devil, etc.

٧٥٠ آفلان. See note on *v.* ٥٦٤ *supra.*

٧٥٤ ذكر حق كن الخ. On *dhikr* as the means of expelling *waswás*, see *Religious attitude*, 295 *sqq.*

٧٥٥ The world is compared (v 1975 *sqq.*) to the "false dawn", *i.e.* the hour of twilight before sunrise, sometimes called *dum-i gurg*. For the second hemistich, cf. VI 3707 *sqq.*

٧٥٦ ديدگان هفت رنگ. Cf. VI 1042. The *oculus cordis* is developed by patient self-denial and perseverance in *dhikr*.

٧٥٧ رنگها بينى الخ, *i.e.* "instead of the many-coloured phenomena of plurality you will behold the infinitely diverse epiphanies (*tajalliyát*) of the Divine Unity". This passage does not allude to a theory held by some Ṣúfís (which would agree very well with the mention of *haft rang* in the preceding verse) that "the neophyte passed through seven stages of purification, each marked by the appearance of a different coloured light" (*Religious attitude*, 201; Von Kremer, *Streifzüge*, 53; Fleischer, *Kleinere Schriften*, III 440). Cf. *Mirṣád*, 152, 15 *sqq.* = 168, 5 fr. foot and foll., where the dazzling splendour of the final stage is preceded by an ascending scale of colours (blue, red, yellow, white, green, actinic). [The ed. of A.H. 1352, in which the text is entirely different, gives the following seven stages: (1) white, which is the sign of Islam; (2) yellow, which is the sign of Faith (*ímán*); (3) dark blue, which is the sign of Beneficence (*iḥsán*); (4) green, which is the sign of Tranquillity (*iṭmi'nán*); (5) light blue (*ábí*), which is the sign of intuitive Certainty (*íqán*); (6) red, which

is the sign of Gnosis (*'irfán*); (7) black, which is the sign of Love-bewilderment (*bayamán*) and is the Light of the Essence.]

۷۵۹–۷۶۳ See *vv.* ۱۸۸–۱۹۰ *supra* and notes *ad loc.*

۷۶۰ God's "workshop" is the plane of potential existence; His "work" is the actualisation of the potential; and the Worker cannot be seen apart from the work of which He is the inward essence. Cf. note on I 3201.

۷۶۲ By dying to self (*faná*) the mystic returns, as it were, to his original state of potential existence as an idea (*'ayn-i thábitah*) in God's consciousness, and realises the unity of the Divine Essence, Attributes, and Actions. Cf. Junayd's definition of *tawhíd: wa-huwa an yarji'a ákhiru 'l-'abdi ilá awwalihi fa-yakúna kamá kána qabla an yakún* (Qush. 160, 26 = Hartmann, *Darstellung*, 50 *sqq.*).

۷۶۴–۷۶۵ Pharaoh, notwithstanding his claim to "deification", regarded only material existence. He had never "entered God's workshop": therefore he was ignorant of the *sirru 'l-qadar* (see note on I 3510) and blindly strove to alter the course of destiny.

۷۷۴ The sensualist imagines that his enemies are in the external world, whereas his real enemy, *i.e.* his carnal soul, is within him. He resembles Pharaoh, in whose house Moses was concealed, while Pharaoh was searching for him outside. Fa and other edd. have *ú chu Músá ú tan-ash Fir'awn-i ú*, which is incongruous with the context. Wilson, being unacquainted with the verse in the form given by most of my MSS., omits it in his Translation.

۷۸۶ اشکال = *ishkál* (cf. III 1135). Mm read *bar guft-i má*.

۷۸۷ دشمنان بود. Here grammar seems to have given way to metre.

۷۸۸ The best MSS. read *ishkál u shubhat-rá*.

۷۹۳ "Ruby" signifies the heart that is capable of being illumined by the Sun of Reality.

۸۰۳ The two oldest MSS. read *barad*, and so Fa, *i.e.* "if he (the thief) carry off your shoes, do not make matters worse by walking bare-foot on rough and stony ground". In the second hemistich I have adopted the view of WM that *du-shákh* and *chár-shákh* are spiked collars put on the necks of convicts; and Wilson's rendering, "if you are pilloried, do not become crucified", comes to much the same thing. But III 685, *z-imtihán paydá shavad ú-rá du shákh*, suggests that the meaning may be: "if you have two horns, do not get four", *i.e.* "if you are already dishonoured, do not double your disgrace". I think this is the most natural sense of the words.

۸۰۴ می‌فزاید is intransitive. Translate: "my (sense of) inferiority in fortune is ever increasing." Wilson translates: "my star makes inferiority (of position) abound for me."

۸۰۷ خون‌پالا = *khún-ríz*. Fa explains that the Devil wrings blood (tears) from the eyes of his victims; but cf. *supra*, *v.* ۱۳۱.

۸۰۸–۸۰۹ See notes on I 782, 1503.

۸۱۰ جست و جو, *i.e.* trial and probation (cf. *infra, v.* ۸۱۵ *sqq.* and note on I 397). The meaning, "search for worldly or spiritual goods", is less suitable to the context. Cf. I 432 *sqq.* and Ḥasan of Baṣrah's explanation of *wa-thiyábaka fa-ṭahhir* (*Qur.* LXXIV 4) as *wa-khuluqaka fa-ḥassin* (Qush. 131, 7).

خوی نکو. See Qush. 130, 14 *sqq.* (*Bábu 'l-khuluq*), *T.A*, I 180, 10 *sqq.*, II 74, 14 *sqq.*

۸۱۱–۸۱۳ The prophets were sent in order to sift the righteous from the wicked by causing the latent dispositions of each party to be exhibited (cf. *supra, v.* ۲۸۳ *sqq.*). The wicked envy the prophets and saints, whom they regard as men like themselves (cf. I 281 *sqq.*).

۸۱۵ *I.e.* in every age after Mohammed, the last of the prophets, there arises a supreme saint (Quṭb) who, together with the hierarchy subordinate to him, acts as the touchstone whereby truth and falsehood are discriminated. So long as the world endures, this process of "testing" (*ázmáyish*) will go on, and whatever the hypocrite may profess, his attitude towards the saints will always be a manifest proof of his real character.

۸۱۷ Here the poet hints at a sharp distinction between the twelve Shí'ite Imáms, descended from 'Alí, of whom the last vanished mysteriously but is expected to re-appear as the Mahdí at the end of the world, and the uninterrupted succession of great Ṣúfí saints, who have no common ancestry except their purely spiritual descent from the Prophet in virtue of the *Núr-i Muḥammadí* immanent in them all.

۸۱۸ The supreme Ṣúfí adept of his time is a "Mahdí" and a "Hidden Imám", but only in the sense that he is the Divinely guided Perfect Man who makes others perfect (*kámil ú mukmil*), and that although seen by many he is recognised by few. Cf. Niffarí, *Mawáqif*, Comm., 198.

۸۱۹ See note on I 1066 *seq.* The relation of the saint submerged in mystical union with the Light of God to Reason, whether universal or particular, is the same as that of Mohammed to Gabriel, who was unable to partake with the Prophet in the ultimate realisation of Unity.

The saint of the class next in order to the Quṭb receives illumination directly from him. Probably this "lamp" is one of the three or four *Awtád*, but Ṣúfí writers give different accounts of the arrangement of the spiritual hierarchy and the number of saints belonging to each grade (cf. *SIM*, 194 *seq.* and *EI*, Suppl., art. Badal).

۸۲۰ مشکات ماست. Cf. *Qur.* XXIV 35 and note on Book I, Preface, p. ۱, l. ۳. The saint of the third class derives illumination from those immediately above him, as the lamp-niche from the lamp.

۸۲۱ هفصد پرده الخ, referring to the Ḥadíth: "Allah hath seven hundred (according to another version, 'seventy thousand') veils of light and darkness: were He to withdraw their curtain, then would the splendours

of His Face surely consume every one who apprehended Him with his sight." The veils of light correspond to various degrees of saintship (cf. I 1946 *sqq.* and *Mishkát*, tr. Gairdner, 95 *seq.*).

٨٢٢ امام, *i.e.* the Quṭb.

٨٢٥ اوّلت. I have translated *awwal* here by "the first (highest rank)"; but I think it means "the former (higher rank)", *i.e.* the rank just above that of the "squinter". *Aḥwal* properly denotes one who sees double: as used in this passage, the word implies that the lower classes of saints have a less perfect experience of Unity than the higher.

٨٢٦ او يمر شود, *i.e.* "he attains to complete absorption in the Essence". Cf. note on I 504.

٨٢٧–٨٢٩ These verses illustrate what has been said concerning inequality of spiritual capacity and endowment. The weaker brethren cannot dispense with the mediation of a Perfect Man inured to the Light of Divine Glory (cf. VI 3059 *sqq.*) and glowing, like molten iron, with the Fire of Divine Love, by which they themselves, if brought into direct contact with it, would be utterly consumed, like fruit in a furnace, before they were "cooked".

٨٣٠ فقير سخت‌كش. For the full significance of the terms *faqr* and *faqír* cf. notes on I 2353, 2357; *Kashf*, *Eng.* 24 *sqq.*; *MI*, 37. The true *faqír* is denuded of individuality and lost in God (*fání fí 'lláh*).

٨٣١ The *ḥájib*, who prevents others from entering into the presence of the Sultan without leave, has free access to his master at all times.

٨٣٢ فرزندان آب, *e.g.* fresh fruit. Cf. I 3696.

٨٣٤ مى‌آرد بما. Wilson translates *ba-má* by "to us". In my opinion *má* here is the Arabic equivalent of *áb*.

٨٣٥ This and the preceding verses should be compared with V 229 *sqq.*

٨٣٦–٨٣٩ The heart of the Perfect Man is the medium through which the cosmos is irradiated with the Light of Real Being and maintained in existence. His universal spirit stands in the same relation to all individual spirits as the individual spirit to the body.

٨٤١ بيخودى, *i.e.* Divine inspiration.

٨٤٢ بهاى كژرا الخ, *i.e.* "when you speak to a man deficient in real understanding, you should measure your words accordingly: esoteric knowledge is altogether beyond his comprehension".

P. ٢٩٣, Heading. The connexion (which is not obvious) of this Story with the preceding verse may lie in the thought that spiritual "crookedness", though hidden in the heart, is sooner or later betrayed by the tongue (see *infra*, *v.* ١٠١١ *sqq.*).

٨٤٨ Mm: *ganjíst u márí*. The "treasure" is spiritual knowledge, the "serpent" selfishness and carnal dispositions.

٨٥٢–٨٥٣ The Translation offers what seems to me a probable way of interpreting these obscure verses, for which more than one construction

and various meanings have been suggested. *Furqán* (see art. Furḳān in *EI*, and *Koranische Untersuchungen*, 76 *seq.*) is a name for the *Qur'án*, and Fa takes it in that sense here. Wilson identifies it with the logical faculty of analysis, as opposed to the synthetic and intuitive perception characteristic of Universal Intellect (*gawhar* in *v.* ۸۵۳). According to my view, *furqán* represents Universal Intellect, and *gawhar* the Divine Essence itself, which transcends all thought and does away with the distinction between subject and object. The mystic united with God answers his own question and gives the response to his own prayer.

۸۵۴–۸۵۵ The illusion of duality is likened to a question, implying doubt; the realisation of Unity to the answer which removes every doubt. These verses are found in the oldest MSS. The reasons alleged by Wilson for suspecting their authenticity appear to be quite inadequate.

۸۵۶ The oldest MSS. read *fikrat-at kih kazh ma-bín*, "your thinking that you must not see awry". Fa has a doublet of this verse.

۸۵۷–۸۶۲ Cf. IV 2019, 2064 *sqq.*, V 3907–3924. The relative worthlessness of knowledge derived from oral tradition (*sam'*, *naql*) is a commonplace of mysticism.

۸۵۹ *I.e.* hearing can change only the mental and moral qualities of the hearer: it cannot effect that complete transformation of the inmost self which is wrought by immediate vision of the Divine.

۸۶۰–۸۶۱ "Knowledge of certainty" (*'ilmu 'l-yaqín*) and "intuition of certainty" (*'aynu 'l-yaqín*) are terms which describe the knowledge gained by Ṣúfís from hearing and actual seeing respectively (cf. *Kashf*, *Eng.* 381 *seq.*; Qush. 51, 3 fr. foot = Hartmann, *Darstellung*, 73; *Tá'iyyah*, 514 = *SIM*, 247; Goldziher, *Vorlesungen*, 170). Both occur in the *Qur'án* (CII 5–7), and also a third term—*ḥaqqu 'l-yaqín*, "realisation of certainty" (LVI 95): all three with reference to burning in Hell-fire. Here Rúmí uses the middle term, *'aynu 'l-yaqín*, to denote, or at least to include, the final experience of "certainty" which Ṣúfís generally call *ḥaqqu 'l-yaqín*, *i.e.* "going into the heart of the fire" (*v.* ۸۳۱ *supra*) and assuming the colour and nature of the fire (*infra*, *v.* ۱۳۴۸ *sqq.*).

۸۶۲ The rudiments of spiritual knowledge are received through the ear, and when these ideas penetrate the heart and are apprehended by the *oculus cordis*, hearing becomes vision. Cf. V 3920 *sqq.* For *qul* used as a noun = *qawl*, cf. the verse of Sanâ'í, *Ḥadíqah*, X 264 *a*:

bar zamán písh-i Sháh-i dád u sitam
chár qul bar chahár ṭab' bi-dam,

where *chár qul damídan* = *chár takbír khwándan*, *i.e.* "to renounce".

۸۶۵ گفتنش, a misprint for the correct reading, گفتمش. In this verse Rúmí is probably imitating Ibnu 'l-Fáriḍ, *Díwán*, 552:

má qultu ḥubayyibí mina 'l-taḥqíri,
bal ya'dhubu 'smu 'l-shakhṣi bi-'l-taṣghíri.

For *guvad*, see note on I 3766.

۸۶۸ The two oldest MSS. read *gand-i dahán*.

۸۶۹ اهل نامه, *i.e.* in the position of a correspondent, not a friend with whom one is in personal touch.

۸۷۱ بهر کیکی الخ, proverbial. Cf. I 2892 and Saná'í:

bahr-i kayki gilim na-twán súkht,
dúst-rá kas ba-yak badí na-firúkht.

۸۸۱ Mm have *fárigh vay*.

۸۸۳ شمن (see art. shaman in *EI*) always means "idolater"; the meaning "idol", which Wilson prefers here, has no authority except the statement of a lexicographer (Shu'úrí). Any one who regards the faults of his neighbours instead of his own resembles the idolater who worships an idol instead of devoting himself to God. See I 1319–1332 and notes *ad loc*.

۸۸۴–۸۸۵ The mystic, seeing his real self "by the Light of God" (cf. note on I 1331), perceives that in truth all human individuality is nothing but an appearance; and this knowledge, unlike that given by the senses, remains with him as an everlasting possession.

۸۸۹–۸۹۱ In praising his ill-natured companion the slave not only exemplifies the doctrine that those who are conscious of their own faults ought not to think evil of others (cf. IV 1914 *sqq.*, VI 732 *sqq.*), but at the same time reveals himself as one endowed with the pure heart that sees "the soul of goodness" everywhere. A classical instance of praise in the form of blame is the verse of Nábighah Dhubyání (Nöldeke, *Delectus*, 95 penult., *LHA*, 54). Here the description of virtues as faults implies that what is accounted meritorious in ordinary men would be a blemish in this man of perfect character.

۸۹۲–۸۹۳ Self-sacrifice (*jawán-mardí* = *futuwwah*: see note on *v.* ۳۷۶ *supra*) is the result of seeing with the eye of faith and love the infinite life which God bestows on the spirit freely given up to Him. Cf. III 3835 *seq.*, V 3236.

۸۹۶ ده عوض. Cf. *Qur.* VI 161. Read *júdí* with Mm.

۸۹۸ خَوّاض. The two oldest MSS. write *khuwwáḍ*, pl. of *khá'iḍ*.

۸۹۹ Since munificence (self-sacrifice) depends on perceiving spiritual advantages, it is only a means to these; hence no one is really munificent (disinterested); and conversely, no one who fails to show munificence is really a miser: he is merely blind to his true interest.

۹۰۰ دارد کار. Cf. *infra*, *v.* ۱۰۵۱.

۹۰۵ مالك الملك, one of the Names of Allah (*Qur.* III 25).

۹۰۷ شهسواران جلیل. For the metaphor, cf. note on I 3959 *seq.*

۹۰۸ افلاکیان. On the superiority of the prophets and saints to the angels, see *infra*; *v.* ۳۳۳۸ *sqq.* and I 2650 *seq.* with note *ad loc.*

۹۰۹ نار, *i.e.* the Majesty (*Jalál*) of the Divine Essence. Cf. *SIM*, 103, note 2. نور صاف, *i.e.* the Spiritual Light of Mohammed = Universal Reason

(the Logos), the first thing to be created. This is the Light by which all prophets, beginning with Adam, and all the Moslem saints are inspired. Cf. *SIM*, 87; *IP*, 58 *seq.*

۹۱۰ سنا برقی, from *Qur.* XXIV 43: *yakádu saná barqihi yadhhabu bi-'l-abṣár.*

۹۱۱ Mm read *u dast-i Shíth.*

۹۱۲ *Baḥr-i ján* may allude to the Flood, and *dur-bár* to the legend that pearls are produced by rain-drops falling into the sea (I 21, note).

۹۱۳ See note on I 547.

۹۱۴ See note on I 227.

۹۱۵ آهن الخ. God taught David the armourer's craft (*Qur.* XXI 80). For *dast-báf*, see note on I 492. Here the word is probably an abstract noun, "hand-weaving": Ka'b ibn Zuhayr (Nöldeke, *Delectus*, p. 114, *v.* 55) describes the Muhájirún who migrated with the Prophet to Medina as "warriors clad in mail-coats of David's weaving" (*labúsuhumu min nasji Dá'úd*). Wilson, not understanding this usage of *dast-báf*, proposes a grotesque emendation. The inner meaning of the hemistich is that even the hardest hearts were melted by the power of David's spirituality (cf. note on *v.* ۴۹۳ *supra*).

۹۱۶ See note on I 3578.

۹۱۷ See note on I 1902.

۹۱۸ Cf. *Qur.* XII 43–49.

۹۲۰ نردبانش, *i.e.* the possession of the Light by Jesus enabled him to ascend to the Fourth Heaven. See note on I 649.

۹۲۱ See notes on I 118, 1077.

۹۲۲ صدّیق. Abú Bakr was so surnamed (see art. al-Ṣiddíq in *EI*) because he had unshakable faith in the Prophet and above all others bore witness to the Truth.

۹۲۴ عیان را. Here the Light seems to be identified with the immediate vision (*'iyán*) of it.

ذی النورین, "a master of exoteric and esoteric knowledge". For ذی (so Fa and Mm) instead of ذو, cf. the similar use of ذا (*infra*, p. ۳۲۲, Heading, and *vv.* ۱۳۸۶, ۱۳۹۳) and see Vol. III, Introd. p. xx.

۹۲۵ شیر خدا. See note on I 2959.

۹۲۶–۹۲۷ For Junayd and Báyazíd (Abú Yazíd), see note on Book I, Preface, p. ۲, l. ۷.

مزیدش refers to the following anecdote (Qush. 173, 5 *sqq.*): Yaḥyá ibn Mu'ádh wrote to Abú Yazíd: "I am intoxicated from having drunk so deeply of the cup of His love." Abú Yazíd wrote to him in reply: "Some one else"—meaning himself—"has drunk up the seas of Heaven and earth, but his thirst is not yet slaked: his tongue is hanging out and he is crying, 'Is there any more (*hal min mazíd*)?'" Cf. note on I 17.

۹۲۸ کرخی, *i.e.* Ma'rúf ibn Fírúz or Fírúzán (Abú Maḥfúẓ) of Karkh Bájaddá in eastern 'Iráq (not the Karkh quarter of Baghdád), a celebrated

Moslem ascetic and saint who died in A.H. 200/A.D. 815–816. See art. Ma'rūf al-Karkhī in *EI* and Massignon, *Essai*, 207. *Karkh* is an Aramaic word meaning "citadel" (which is the better translation here) or "city". *'Ishq* = the Divine Beloved (*Ma'shúq*).

۹۲۹ پور ادهم, *i.e.* Ibráhím ibn Adham of Balkh (see art. in *EI* and Massignon, *Essai*, 150, 225 *sqq.*), whose legend is modelled on the life of Buddha (cf. IV 726 *sqq.*, 829 *sqq.*, VI 1736 *sqq.*, 3983). He died in A.H. 160/A.D. 776–777. The second hemistich means that he abandoned his worldly kingdom and became a spiritual king (see note on Book I, Preface, p. ۲, l. ۱۵).

۹۳۰ Shaqíq ibn Ibráhím (Abú 'Alí) of Balkh, a disciple of Ibráhím ibn Adham, died in A.H. 194/A.D. 809–810 (see *Kashf*, *Eng.* 111; *TA*, I 196; *Nafaḥát*, 54). He was famous as an exponent of the doctrine of *tawakkul* (Massignon, *Essai*, 228; *MI*, 42 *sqq.*).

خورشید رای, *i.e.* eminent for mystical insight and real discernment (*taḥqíq* as opposed to *taqlíd*). In *fiqh*, according to the *Nafaḥát*, Shaqíq at first followed the speculative methods of the *aṣḥábu 'l-ra'y* (*i.e.* jurists who, while recognising the authority of tradition, admit the principle of individual judgement), but afterwards adopted the more orthodox position of the *aṣḥábu 'l-Ḥadíth*. Although Rúmí may possibly be alluding to this, the meaning which he attaches to *ráy* in the present context is quite different. Wilson (Comm. p. 126) makes the extraordinary remark that Shaqíq "at first belonged to the sect of the Khavārij, who are also called 'Ahl-e rāy', 'People of opinions or views', *i.e.* 'Theorists'."

۹۳۱–۹۳۲ Cf. the Ḥadíth-i qudsí: *awliyá'í taḥta qibábí lá ya'rifuhum ghayrí*, "My saints are (concealed) beneath My tents: none knoweth them but Me." Hujwírí (*Kashf*, *Eng.* 213) refers to "four thousand who are concealed and do not know one another and are not aware of the excellence of their state, but in all circumstances are hidden from themselves and from mankind".

۹۳۴ *Baḥr-i ján* denotes the outward, *ján-i baḥr* the inward aspect of Reality.

۹۳۵ God, being essentially beyond all names and attributes, can only be described by reference to Himself as the universal source of existence.

این و آن = *tan ú ján* (Afḍalu'ddín Káshání, *al-Mufíd li-'l-mustafíd*, p. 2, l. 11) or *ẓáhir ú báṭin*. Mm read *báshand púst*. In relation to the Divine Essence individual spirits are of no account.

۹۳۸–۹۵۷ This passage states and illustrates the view that the value of good works consists in their spiritual result: in themselves they are mere fleeting accidents for which no merit can be claimed hereafter; the sole purpose they serve is to purify and perfect the immortal spirit.

۹۴۴ من جا بالحسن, *Qur.* VI 161: "whoso doeth (bringeth) a good deed (*man já'a bi-'l-ḥasanati*) shall receive tenfold the like thereof."

Although the phrase *já'a bi-'l-ḥasanati* may be understood to mean either "doeth a good deed" or "bringeth a good deed", the King's point is, not that the former sense is inadmissible in this text, but that it is wrong to regard the good action itself as the object of Divine recompense.

۹۳۵ *I.e.* "you will be judged and rewarded according as your substantial nature (*jawhar*) is spiritual or carnal".

۹۳۶ An "accident" (*'araḍ*), *e.g.* colour, quality, motion or rest, is defined by Moslem atomists as that which "does not endure for two moments" (*lá yabqá zamánayn*) and has no existence apart from the equally impermanent "substance" (*jawhar*) to which it belongs. The second hemistich of this verse is parenthetical: the words *lá yabqá zamánayn* are equivalent to *'araḍ*, the definition being substituted for the thing defined, and form the grammatical subject of *intafá*. *Vv.* ۹۳۶ and ۹۳۷ cannot be separated. The construction is: *in 'araḍ-há-yi namáz u rúzah-rá...naql na-tuwán kard*; on account of the parenthesis the grammatical object of *kard* is repeated in the words *mar a'ráḍ-rá*. Oriental commentators, who regard this verse as complete in itself, ignore the syntax, and Wilson does not mend matters by reading *intifá* against the authority of all good MSS.

۹۳۷ It is impossible that devotional works, which fall out of existence as soon as they have been performed, should be transferred to the future life and brought, as it were, into the presence of God; but, unlike atomic "accidents", they can change the nature of their "substance": *i.e.* they may become the means of eradicating vices of the flesh, purifying the heart, and illuminating the spirit.

۹۳۹ This verse and those which follow it give examples of the "conversion" of "accidents" into "substances", in the sense that health results from dieting, crops from sowing, etc. When an end is attained, the means disappear. The "substance" (*jawhar*) of anything is what constitutes its perfection. Sweetness, the *jawhar* of the mouth, is produced by the "accident", dieting, which cures acidity and fetor. Conjugal intercourse is an "accident" that may take away childlessness and thereby produce the "substance" of marriage, namely, children and parentage.

۹۵۳ In the second hemistich G and Fa read, *kisht jawhar gasht: bi-stán: nak gharaḍ*, "the planting (of the garden) becomes a 'substance' (viz. flowers and fruit): take (them and) behold the object (for which the garden was planted)". Wilson, reading *gasht jawhar gasht bustán*, translates (very lamely, I think): "the substance results, the garden results."

۹۵۵ شها. Here the slave is addressed by an honorary title which the poet sometimes bestows on his readers. Cf. I 2430.

۹۵۶ مرم. Wilson supposes this to stand for *mar ma-rá*. So far as my knowledge goes, *mar* is never joined to a pronominal suffix.

۹۵۷ *I.e.* "do not imagine that you can convey a true idea of any one's

real nature by describing actions and qualities which are merely the secondary causes instrumental in developing it".

سایهٔ بُزرا الخ. This line is cited in *Amthál ú Ḥikam*, II 940, with *quch-rá* instead of *buz-rá*.

۹۶۰. The slave argues that if works have no substantial existence, it is impossible that the Faithful should be rewarded for them. On the weighing of works in the Balance (*Mízán*) see *Muslim Creed*, 170 *sqq.*, and cf. especially the following passage (p. 171 *seq.*): "Both al-Ghazālī and the commentator of the present creed [*Waṣīyat Abí Ḥanīfa*] bring forward an argument to meet the objection that works, being *accidentia* (*'araḍ*), cannot be weighed. The commentator confines himself to the remark that it is possible for Allah to give works such a form of existence that they can be perceived by the senses. al-Ghazālī's argument is as follows: works, being *accidentia*, cannot be weighed in the sensual way; consequently the balance must belong to the spiritual world or *malakūt*. He rejects the allegorical interpretation [that 'weighing' means 'judging']. The Karrāmites avoided the difficulty in a different way: works, being *accidentia*, would be transformed by Allah into substances (*adjsām*) and as such be capable of being weighed." The reading *qishr* (Fa, Wilson, and some inferior MSS.) is a copyist's error. For *fashr*, see Dozy, *Supplément*. Rúmí uses *fushár* in the same sense (II 1728, III 2320, V 1458, VI 1689).

۹۶۱ Actions, words, and thoughts, whether good or evil, do not perish but pass over into another state of existence, and assume diverse ideal forms corresponding to their nature. See I 866, and note; IV 3657 *sqq.*; V 3894 *sqq.*; *SIM*, 134.

۹۶۳ نوبتیست, *i.e.* God has appointed a time for everything manifested in this world to lose the form of externality and return to the Unseen. It is implied that in due course all our activities will come before the Divine Judge for reward or punishment.

۹۶۴ In order to test the slave's knowledge, the King had professed to believe that "accidents" (good works) are modes of existence having no essential and permanent correlation with the "substance" (spiritual nature) which they modify. Correcting him, the slave demonstrates that these "accidents" are really immanent in the "substance" in the same way as an effect is immanent in its cause and *vice versâ*.

The following extract from an admirable, unfortunately not yet published, work on the mystical philosophy of Ibnu 'l-'Arabí by my friend and former pupil, Dr A. E. Affifi, is instructive in this connexion: "Every cause (so-called), on account of its being both an *essence* and a *form* (for the two cannot be separated), is both a cause and an effect, an agent and a patient; and every effect (so-called), on account of its being an essence and a form, is also both a cause and effect or an

agent and a patient. And since Reality is One, now regarded as an Essence, now as a Form, it follows that it is both a cause and effect at the same time, and that everything that is called a cause on entering into a causal relation with anything else which is called an effect is at the same time an effect of its own effect, on account of that effect being (in virtue of its essence) a cause. What it all amounts to is that God, who is the only cause, is immanent in both causes and effects, so it is immaterial whether we call a particular cause a cause of a certain effect or an effect of this effect (itself being regarded as a cause).... This notion of causation has an important bearing on all acts of 'becoming'; for according to Ibnu 'l-'Arabí all changes in the phenomenal world—in fact all that he calls 'creation'—are nothing but 'becoming', where activity and passivity of both essence and form run side by side."

٩٦٥–٩٦٧ Good thoughts and actions are the spiritual germ that develops into Paradise and the Beatific Vision, just as a house is produced from the idea of it in the mind of the architect. For the use of this illustration in a similar context, cf. *Díwán, Tab.* 53, 5 *sqq.*, marg. = *Díwán, SP*, p. 337:

zádah az andísha-há-yi khúb-i tú wildán u ḥúr,
zádah az andísha-há-yi zisht-i tú dív-i kalán.
sirr u andísha[-i] muhandis bín shudah qaṣr ú sará,
sirr-i taqdír-i azal-rá bín shudah chandín jahán.
wáqifí az sirr-i khwad wa-z sirr-i sir wáqif na-í:
sirr-i sir ham-chún dil ámad, sirr-i tú ham-chún zabán.
gar sir-i tú hast khúb az sirr-i sirr ímin ma-básh:
básh ná-ímin, kih ná-ímin hamí-yábad amán.

In *v.* ٩٦٧ the two oldest MSS. have *az bísha-há, i.e.* "brought from the forests the building materials and the pillars". I prefer this reading. The occurrence of *písha-há* in the next verse is not a sufficient reason for rejecting it.

٩٦٩ جز از عرض. Here *'araḍ*, "accident", is nearly synonymous with "design" in the theological sense of the word.

٩٧٠. The idea of the universe exists eternally in the knowledge of God, and the actual universe is only the objectification and concrete manifestation of that idea.

٩٧٢ حرف اوّل خواندی, *i.e.* "at last, when the fruit appears, you see the first thing that was in your mind when you planted the tree".

٩٧٤ سِرّی الخ, *i.e.* the World-idea (the Divine consciousness, *λόγος ἐνδιάθετος*), is realised in Mohammed (*λόγος προφορικός*), the last of the prophets, who therefore is the final cause of creation, according to the Ḥadíth-i qudsí: *lawlá-ka la-má khalaqtu 'l-aflúka*, "but for thee I would not have created the heavens". Hence the description of the Prophet as *khwája-i lawlá-k*. Were it not for Mohammed (the Perfect Man), the object of creation would not have been realised, since God

would not have been known to Himself in and through the Perfect Man by whom all His attributes are made manifest. For this Mohammedan Logos doctrine, see Nyberg, *Kleinere Schriften*, 48 *sqq.*; *SIM*, 87 *seq.*, 103 *sqq.*; IP, 57 *sqq.* Wilson reads *sarí*, but the reading *sirí* (so the oldest MSS.) is required by the context: the Reality (*ḥaqíqah*) or Spirit (*rúḥ*) of Mohammed is the *sirr*, *i.e.* the rational principle immanent in the cosmos.

٩٧٥ *I.e.* "to put ideas, as we are doing, into the form of a reasoned argument is an instance of 'accidents' being transmuted into 'substances'". As both the lion and the jackal are beasts of prey, it seems likely that *ín shir ú shagál* (cf. *Kalílah wa-Dimnah*) also refers to the debate between the King and the slave, of which the purpose is to hunt down and capture the truth.

٩٧٦ هَلْ أَتَى, *Qur.* LXXVI 1: "Did not there come upon Man a period of time during which he was not a thing remembered?" Commentators on the *Qur'án* explain that the clay body of Adam was left forty years to dry before God breathed His spirit into it, or that the name "Man" is not applied to the embryo in the womb. Ṣúfís sometimes interpret the text as an allusion to the "non-existence" (potential existence) of Man as an object of Divine knowledge before the creation of the world: during this state of latency (*thubút*) he was unconscious of his existence, *dhákir-i khwísh na-búd ú madhkúr-i khwísh na-búd* (*Mirṣád*, 201, 7 fr. foot and foll. = 228, 2 *sqq.*). But here, I think, Rúmí has in view the literal meaning (*Qur.* LXXVI 2: *inná khalaqná 'l-insána min nuṭfat^{in} amshdj^{in}*). The development of Man from lifeless matter is an obvious illustration of the topic (cf. *infra*, *v.* ١٨٢٦ and I 3165–3168 with note *ad loc.*). *Jumla-i 'álam* refers to mankind (cf. the Qur'ánic use of *al-'álamín*), as is shown by the plural verb, *búdand*.

٩٧٧ آن عرضها. Read *ín araḍ-há* with Mm. All phenomenal activities are "accidents" arising from ideas which emanate from the Universal Mind (*'Aql-i kull*, νοῦς). *Ṣuwar* are the forms of Universal Soul (*Nafs-i kull*, ψυχή).

٩٧٩ جهان امتحان. Cf. *Qur.* LXXVI 2: *nabtalíhi*, and *v.* ٦٥٣ *supra.* In this and the following verses the slave reiterates the doctrine stated *supra*, *v.* ٩٥٨ *sqq.*, that the "substance" of good works will appear at the Resurrection.

٩٨٢ The "bird" (good works, etc.) produces the "egg" (Paradise, etc.), which itself is the final cause of the "bird". From the monistic standpoint, each is at once the essence and the form of the other. See note on *v.* ٩٦٤ *supra.*

٩٨٣–٩٨٤ While admitting the slave's argument, the King asks for some evidence that it is founded on immediate spiritual experience. If the slave has done good works, he ought to be able to show a "sub-

stantial result" in his own case. The slave replies that the real substance of good works, sincere faith in God (*ikhlás*), is hidden in the heart and cannot be made visible. Faith, again, and the spiritual results of faith, depend on the mystery of God's eternal fore-ordainment (*sirr-i taqdír-i azal*), which the present world does not reveal; for if it were known to all, evil would disappear and the purpose of God in creating the world to manifest His Attributes of Mercy and Wrath would be nullified (cf. note on I 3617). Fa, misled by the word *ghayb*, explains "this world of good and evil" as the world of retribution for good and evil, *i.e.* the next world; but the poet's meaning is that *this* world is a place of occultation (*ghayb*) in the sense that the essences of things remain concealed from the vast majority of those who live in it.

۹۸۵ اشكال فكر, *i.e.* the forms or ideas of Universal Reason by which every human activity is ultimately produced and determined.

۹۹۳ Although the King, being one of the elect, "knows all" (*i.e.* he is perfectly acquainted with the "accidents" and "substances" and their real relation to each other both in general and particular), still he desires to receive from the slave some token or symbolic expression of *his* inward state, such as an adept in mysticism would immediately recognise; in the second hemistich the King says he will understand it, however masked it may be.

The commentators seem to me to have missed the true meaning of this passage.

۹۹۴ In answer to the objection that there is no use in giving hints to one who knows all, the King points out that God, who is omniscient, created the world in order that the whole subjective content of His knowledge should be disclosed to Himself in a concrete form. "Grau ist alle Theorie": *'ilm* must needs become *'iyán*. Cf. I 60, where God is represented as saying: "Albeit I know thy secret, nevertheless declare it forthwith in thine outward act"; and IV 2077 *seq.*, where the poet says, addressing Ḥusámu'ddín, "inasmuch as thou art seeing, why dost thou seek speech from me?" and in reply to his own question, quotes Abú Nuwás: "give me wine to drink and tell me it is wine."

۹۹۵ *I.e.* as a mother craves to bring forth her unborn child, so God has willed that the world, of which Man is the epitome, should bring to light the hidden treasure of His knowledge. Our ceaseless activities arise from the duty laid upon us of manifesting the Divine consciousness which is the ground of human nature.

۹۹۹ For "anguish" read "restlessness". Since God is always working in the heart, the body cannot be idle. "The tree of Man was never quiet."

۱۰۰۰ Mm read *athar az vay walad.* As explained above (*v.* ۹۹۴), everything is both a cause (essence) and an effect (form), and the interaction of these two aspects of Reality constitutes the whole process of existence.

Fa and Mq illustrate as follows: "This world and the next world are giving birth continually. Every cause is a mother from which an effect is born, and when the effect is born it becomes a cause of wondrous effects, *e.g.* the production of the tree when you plant a seed. So the tree becomes the cause of the fruit, which is the cause of nutrition and growth and strength and of all the work done in this world. Then the results thereof are carried over to the Resurrection and the Reckoning, and thence translated into punishment and reward, and thence into the pleasures of Paradise and the pains of Hell by successive propagation; but in order to perceive all this concatenation you must have an extremely illumined eye. And if the series of causes and effects were supposed to end in Paradise and Hell, that is not really the case; for the blest and the damned experience a new state of delight and torment every day."

۱۰۰۳ In the second hemistich the oldest MSS. read: *yá bi-díd az vay ni<u>sh</u>ání yá na-díd*, leaving it doubtful whether the King received the mystic sign which he sought. So Fa.

۱۰۰۸ دیدیی, 3rd person, for دیدی is anomalous.

۱۰۱۳ گُه‌خوار, *i.e.* "given to falsehood and foul abuse".

۱۰۱۴ دمادم. The two oldest MSS. write *dumádum*, with which *damádam* is almost identical in meaning; but the former word seems more appropriate here.

۱۰۱۷ I do not know what Ḥadí<u>th</u> is meant. For *sabza-i gúl<u>kh</u>an*, cf. a saying of 'Alí cited by WM: *ni'matu 'l-jáhili ka-rawḍat*[in] *fí mazbalah.*

۱۰۲۱ Cf. *Ḥadíqah* (Stephenson), I 89, 8.

۱۰۲۹ صد جهان الخ, a hyperbolical way of describing the power of mind over matter.

۱۰۳۷ تن سلیمانست الخ. Cf. *Qur.* XXVII 18.

۱۰۴۴ Read *<u>ch</u>ún pa<u>sh</u>m narm*, "soft as wool", and cf. *Qur.* CI 4.

۱۰۴۸ The two oldest MSS. have *dah yak-i qadr-a<u>sh</u>.*

۱۰۴۹ Ayáz ibn Úymáq, the handsome Turcoman slave and favourite of Sultan Maḥmúd of <u>Gh</u>aznah. See M. Náẓim, *The Life and Times of Sulṭán Maḥmúd of <u>Gh</u>azna*, 153. In the *Ma<u>th</u>nawí* Ayáz represents the saint endowed with perfect knowledge, who is envied by those inferior to him in spiritual capacity (cf. especially VI 385 *sqq.*).

۱۰۵۰–۱۰۵۳ See notes on *vv.* ۱۶۷–۱۶۸ *supra* and on I 637–641.

۱۰۵۳ Mm: *ká<u>sh</u>tand-a<u>sh</u>.*

۱۰۵۴ آنچ آبستست الخ. The proverbial saying *<u>sh</u>ab ábistan-ast* occurs in a great variety of forms (see *Am<u>th</u>ál u Ḥikam*, III 948, under *saḥar tá <u>ch</u>ih záyad <u>sh</u>ab ábistan-ast*). Fa cites the equivalent Arabic phrase *al-laylatu ḥublá* as a Ḥadí<u>th</u>. Here *<u>sh</u>ab* denotes the mysterious Night of Eternity and Divine Predestination (*sirr-i taqdír-i azal*), in which the

essential natures and ultimate results of all things lie hidden like the embryo in the womb.

١٠٥٥ حيلهٔ حق. Cf. *Qur.* III 47: "and they plotted and Allah plotted, and Allah is the best plotter of them all." Cf. Goldziher, *Vorlesungen*, 31 *seq.*

١٠٥٦ جان تو. The preposition is often omitted in oaths. Mm have *dám u dámí* and transpose *ín* and *án*.

١٠٥٩ In the first hemistich read *tukhm*, which is in all my MSS., for *kisht*.

١٠٦٠ *I.e.* "abandon self-will, self-activity, and self-interest, which separate you from God".

١٠٦٤–١٠٦٥ The egoist is compared to a night-thief because he seeks by stealth and cunning to gratify his selfish desires in the darkness of this world. The "stolen goods" are the *ḥuẓúẓ-i nafs* (see *Luma'*, Glossary, 134). These the egoist regards as belonging to himself, though in reality all "property" whatsoever, whether it consist in thought, feeling, action, or material possessions, belongs to God who created and gave it. When this fact is fully realised, human "contrivance" (*tadbír*) is neither futile nor sinful (see notes on I 971–978 and *IP*, 55 *seq.*).

١٠٦٨–١٠٧٠ With these verses cf. the parallel passage, I 1515–1524 and notes *ad loc.* If man is a straw driven helplessly to and fro by the winds of Destiny, what was the use of creating him and the world in which he moves? The poet retorts that the very asking of this question supplies an example of the use and purpose inherent in all created things (cf. *Qur.* XV 85, XXIII 117, XXXVIII 26); for, at the least, it serves to give form and expression to a thought in the asker's mind. On the same analogy, God brings the world and man and all human activities into existence for the purpose of giving form and expression to His idea of Himself through and in the Perfect Man.

١٠٧١ از يك جهت, *i.e.* from the aspect of absolute Divine transcendence (*tanzíh*).

١٠٧٥ See note on *v.* ٦٩٤ *supra.*

١٠٨٣ Cf. V 288 *sqq.*, 1743 *sqq.* The "Light of God" is Universal Reason.

١٠٨٥ والسّما الخ, *Qur.* LI 7, explained by Najmu'ddín al-Kubrá as "the heaven of the heart (*qalb*) which is possessed of the ways that lead to God".

١٠٨٦ Wilson's rendering of *khaṣṣagán-i dawlat* by "the chosen ones of the free state", *i.e.* "the state of the Ṣúfí who is free from all carnal and worldly attachments", cannot be admitted.

١٠٨٧ آفتاب, *i.e.* the prophet or saint.

١٠٨٨ يرزقون, *Qur.* III 163. For the mystical signification of *shahíd*, see notes on I 3872–3874.

١٠٨٩ For "(piece of) knowledge" read "(kind of) knowledge".

١٠٩٧ For "goodness" read "beauty".

۱۰۹۹ Cf. *Tarjumán al-ashwáq*, Comm., 55 (6), and 144 (3); the saying of the Arabs: *khayru 'l-ibili humruhá;* and the Hadíth: *al-humratu khidábu 'l-mu'min.*

۱۱۰۲ چرخ نهم, *i.e.* the *'Arsh*, which Şúfís identify with the Divine consciousness wherein the potentialities of all things are eternally latent.

۱۱۰۳ امر = *'álamu 'l-amr, i.e.* the spiritual world brought into existence immediately and directly, without space and time, by the Divine fiat (*Kun*). Cf. *Mirșád*, 107, 5 fr. foot and foll. = 117, 4 fr. foot and foll. The "(world of) creation" (*al-khalq*) and the "(world of) command" (*al-amr*) are opposed to each other in *Qur.* VII 52.

۱۱۰۴ Instead of *'izz* Fa has *az*, a misprint, as his explanation *'izzat-i dunyá* shows. Wilson, however, reads *áz* notwithstanding the obvious antithesis of *'izz* and *khwárí.*

۱۱۰۶ It is possible that this and the following verse are supposed to be spoken by God (so Fa); but I think they are better understood as referring to the unitive experience of the saint.

۱۱۰۷ آفتاب ما, *i.e.* the Divine Essence, of which the manifestations (*tajalliyát*) are without beginning or end: it neither "rises" nor "sets" except in relation to the phenomenal forms in which it is revealed.

۱۱۰۹ *I.e.* "although I am inferior in spiritual rank to the prophets (who themselves, from an external point of view, are but 'motes' irradiated by the Divine Sun), yet I too (like them in their real nature) am one with the Essential Light".

۱۱۱۰ عجب, *i.e.* "the marvel is that I, not being essentially other than the Divine Sun, should revolve round it and seek union with it".

هم زفرّ شمس الخ, *i.e.* the saint, though invested with all the Divine attributes, is not God: he is a reality (*haqq*), but not *the* Reality (*al-Haqq*). See *SIM*, 141 *seq.*

۱۱۱۱ God is cognisant of all the means (*asbáb*) employed by those who seek to draw nigh unto Him; but He himself transcends these means. Mystical union is the immediate gift of pure grace and love.

۱۱۱۲ باور كنيد. The verb is imperative, *i.e.* "believe this (if you can)", meaning, "it is incredible that I have ever lost hope of God, who is my very life".

۱۱۱۴–۱۱۱۵ *I.e.* "if I were to despair, it would essentially be His doing (*'ayn-i sun'*); and since 'doing' is an essential attribute of the Doer, even despair could not separate me from Him". *'Ayn* in these verses has not the meaning "objective manifestation" in which it is often used by Ibnu 'l-'Arabí and which I have wrongly attached to it in the Translation.

۱۱۱۶ براق. See note on I 3437. Of course the animals mentioned in this verse are merely emblems of spirituality and sensuality.

۱۱۱۷ Those who do not perceive that God is the Author of all existence look to His creatures for the help and guidance given by Him alone; consequently that which, if seen in its real light, would become a means to salvation, leads them blindfold to perdition. The "sweet Sea" of Divine Reality appears to them under the terrible aspect of *Jalál* (Wrath) and turns, as it were, to brine in their mouths.

۱۱۲۱ Cf. IV 153.

۱۱۲۲ Here Shams-i Dín (Shams-i Tabríz) is a type of the Divine Beloved, in whom the poet says he is so naughted (*fání*) that he cannot concern himself with caring for the spiritually blind. Mm read *má án kúr-rá*.

۱۱۲۳ کورئ چشم حسود. For this idiom see note on I 1012–1013.

۱۱۲۴ *Tútiyá*, oxide of zinc and other mineral substances used in the treatment of ophthalmia, which are applied to the eye in the form of powder. See Achundow, 316.

۱۱۲۶ The blindness of ignorance may be cured by a spiritual teacher, but the blindness arising from envy of the saints and disbelief in them is irremediable.

۱۱۲۸ آفتاب, *i.e.* the Perfect Man (θεὸς ἐπιφανής, λόγος προφορικός).

۱۱۳۱–۱۱۷۷ For the allegorical meaning of this Story, which resembles the Story of the royal falcon that fell into the hands of an old hag (*v.* ۳۲۳ *supra*), see note on p. ۲۶۵, Heading.

۱۱۳۱ باز آید بشاه. Cf. *v.* ۱۱۶۹ *infra* and note *ad loc.*

۱۱۳۳ از نور رضا. Cf. *Qur.* LXXXIX 28: *rádiyatan mardiyyatan*. This verse is illustrated by the Story of the hoopoe, I 1202 *sqq.*

۱۱۳۷ Read *mahíb*, "formidable", with G.

۱۱۴۱ Fa has *náz-já*, "a place of delight and pride", and the evidence of the two oldest MSS. favours this reading.

۱۱۴۵ دُنبه الخ, a proverb, like *dunbah ba-gurg sipurdan* (*Amthál ú Ḥikam*, II 826) and *gúsht-rá ba-gurbah sipurdan*.

۱۱۴۸ For the allusion in the second hemistich, see note on I 445. *Gawzínah* has better MS. authority than *lawzínah*, "almond-cake", the reading of Fa.

۱۱۵۴–۱۱۵۵ Fa explains that *bází* and *sar-há-yi báz* refer to worldly magnates; these (though properly great owls) may be called "falcons" in comparison with the vulgar. WM's view is that, since the Falcon of the present Story typifies the prophet or saint who suffers tribulation at the hands of the vulgar, "falcon" here denotes Ṣúfís of a lower grade who might give offence to holy men.

۱۱۵۶–۱۱۵۷ The Falcon now describes himself as the Perfect Man whose "idea" (*khayál*) immanent in the Divine Mind is the final cause of creation, and without whom God's knowledge of His own nature would be defective.

۱۱۵۸ A description of "the flight of the alone to the Alone". *Awj-i dil*, "the heart's zenith", *i.e.* the culminating point of the mystical ascension (*mi'ráj*). *Chún partav-ash*, *i.e.* "like the ray of light that returns to its source". In the first hemistich the two oldest MSS. and Fa read *dar ravish*, and G writes *partav-ish*. As the *Burhán-i qáti'* gives *rav = ravish*, I read *rav-ash*, which makes a normal rhyme.

۱۱۶۰ انفطار الخ. See note on *v.* ۹۷۴ *supra*.

۱۱۶۱ هما. Cf. the well-known verse in the *Gulistán*, Book I, Story 3:

kas nayáyad ba-zír-i sáya-i búm
w-ar humá az jahán shavad ma'dúm.

۱۱۶۲ For the Perfect Man as Mediator and Saviour, cf. v 875 *sqq.*, vi 3071 *sqq.*; *IP*, 63 *sqq.*

۱۱۶۵ شهبازان, *i.e.* saints.

۱۱۶۷ نباشد بی‌نوا, *i.e.* although the true lover of God may be afflicted by the appearance of separation from Him, he is really endowed with the infinite riches of Divine Love.

۱۱۶۸ طبل‌خوار, referring to *vv.* ۱۱۴۴–۱۱۴۵ *supra*. For *tabl-i báz*, see notes on *Díwán*, *SP*, xvi 3 and xxix 3.

۱۱۶۹ ارجعی, *Qur.* lxxxix 28: "(O soul at peace with God) return unto thy Lord, well-pleased and the object of My pleasure, (and enter amongst My servants and enter into My Garden)."

۱۱۷۰ Here the Falcon begins a reply to the owls who (*v.* ۱۱۴۷ *sqq.*) had ridiculed his claim to be, as they expressed it, "a congener of the King". God is unique. The Perfect Man in his human aspect always remains a slave and creature (*'abd*) of the Lord (*Rabb*), and even in his divine aspect he is not to be identified with God absolutely. See note on *v.* ۱۱۱۰ *supra*.

۱۱۷۱ Water and earth, though different in form and essence, become homogeneous in plant-life.

۱۱۷۲ Wilson (Comm. p. 152, note 705) has entirely misunderstood the second hemistich of this verse.

۱۱۷۳ Cf. i 1735 and note *ad loc.*

۱۱۷۵ This means that when the "self" has "passed away" (*faná*) it persists (*baqá*), not as an individual, but as the Universal Spirit, the Perfect Man, bearing "the mark of God's feet on his dust", *i.e.* the eternal imprint of the Divine Attributes which were stamped upon him before he emerged from potentiality into actual existence; for "he is to the universe what the bezel is to the seal—the bezel whereon is graven the signature that the King seals on His treasuries" (*Fuṣúṣ*, 13 = *SIM*, 156).

۱۱۷۶ *I.e.* "die to self and realise your essential character".

۱۱۷۷ نُقل من, *i.e.* "the fruits of my spiritual knowledge".

۱۱۷۸ Cf. I 2519 *seq.* and note *ad loc.*; I 3127 *sqq.*; and the Story of Báyazíd and his disciples (IV 2102 *sqq.*).

۱۱۷۹ In this and the following verses the poet illustrates the relation (*ma'iyyah*) of God with the Perfect Man by the analogy of soul and body, etc.

۱۱۸۰ تاب نور الخ. Cf. IV 2405. According to Aristotle (*Parva Naturalia*, 438 *a*), the white of the eye in sanguineous animals is fat and oily in order that the moisture of the eye may be proof against freezing.

قطرهٔ خونی, *i.e.* the core (*suwaydá*) of the heart.

۱۱۸۳ The individual soul, when impregnated (like the oyster-shell by the rain-drop) by the overflowing radiance (*tajallí*, *fayḍ*) of the Universal Spirit, produces the Perfect Man, who is the pearl and final cause of existence.

۱۱۸۴ همچو مریم الخ. Jesus is *Rúḥ Alláh*, "the Spirit of God". For the significance of this verse, see note on I 1934.

۱۱۸۶ The Perfect Man "impregnates" other souls; and these in their turn give birth to effects which become the causes of infinite new forms of spiritual life in this world and the next.

۱۱۸۷ The mystic's "world" is for ever "passing away" and being "resurrected" in successive experiences of dying to the things of the flesh and rising to those of the spirit; and for him the ultimate Resurrection is total separation from individual self-hood and permanent union with the universal Reality (*baqá ba'da 'l-faná*). See IV 442–445, where the nature of the mystical resurrection is explained by a reference to the *maḥshar* on the Day of Judgement (*Qur.* XXXVI 32). Cf. I 3672 *sqq.*

۱۱۸۹ Here the poet declares that what he has said on this subject is really an invocation to God, who alone can reveal the mystery by throwing light into his heart.

۱۱۹۰ چونك لبّیكش الخ. See note on I 1578.

P. ۳۱۱, Heading. This Story is an allegory of the spirit that would fain demolish the "wall" of bodily senses and affections by which it is shut off from contemplation of God.

۱۱۹۴ چون خطاب. *I.e.* when he threw the brick, the sound of the water was like God's response to his prayer for deliverance.

۱۱۹۵ هست is a misprint for مست.

۱۲۰۳ The Ḥadíth *inní la-ajidu nafasa 'l-Raḥmáni min qibali 'l-Yaman*, "Lo, I feel the breath of the Merciful (God) from the direction of Yemen", is said to refer to Uways al-Qaraní, an ascetic who fell in the battle of Ṣiffín, fighting for 'Alí against Mu'áwiyah. Although Uways lived in Yemen, his saintly influence was mysteriously communicated to the Prophet in the Ḥijáz. Cf. IV 1826 *sqq.* For his legend, see *Kashf*, *Eng.* 83 *seq.*; TA, I 15 *sqq.*; Massignon, *Essai*, 141.

۱۲۰۵ See note on I 1902.

۱۲۰۶ ماءِ معین, *Qur.* LXVII 30.

۱۲۰۹ As "dilapidation" of the fleshly "wall" procures access to the spiritual "Water of Life", it is equivalent to the *sijdah* of the elect which essentially is access to the Divine Presence, according to *Qur.* XCVI 19. Cf. *Luma'*, 153 penult. and foll.

۱۲۱۴ بُلُق, a word that imitates the sound made by a brick thrown into water.

۱۲۱۹ تخلیط. See note 1 in the Translation, p. 284, and cf. خِلاط, for which Dozy gives the meaning "planches qu'on met entre les poutres qui soutiennent le toit".

۱۲۲۰ بِحَبْلٍ مِن مَسَد. See *Qur.* CXI 5. Here the phrase describes the pains and penalties of decrepitude.

۱۲۲۴ تشنّج. The simile of the lizard indicates plainly that the reading of the oldest MSS. is correct. Several of the later MSS. have *tashayyukh* (so Fa, Bul., and Wilson).

۱۲۳۴ The metre of this verse is quite regular, though Wilson (Comm. p. 157, note 738) finds difficulty in scanning it.

۱۲۴۱ حس نداری, *i.e.* "you cannot perceive that the pain which you are conscious of suffering is caused by your own evil nature". .

۱۲۴۴ *I.e.* "fight manfully in the *jihádu 'l-akbar*" (I 1373, Heading). At the siege of Khaybar, a Jewish settlement which was attacked by the Moslems in A.H. 7/A.D. 628, 'Alí pulled down a fortress gate and used it as a shield (Ibn Hishám, 762, 5 *sqq.*).

۱۲۴۵ The "rosebush" signifies the pure nature of the spiritual guide (*murshid*), which assimilates to itself and endows with its own goodness the evil dispositions that are "grafted" on it. For the metaphor cf. *v.* ۳۶۹۹ *infra* and note on I 2457.

۱۲۴۶ کشد نار ترا. Cf. I 1955.

۱۲۴۷ تو مثال دوزخی. Cf. note on I 779. The *mu'min* in this passage represents the Perfect Man. Faith (*ímán*) "is really the absorption of all human attributes in the search for God" (*Kashf*, 372, 8).

۱۲۴۸-۱۲۴۹ See note on I 3700.

۱۲۵۳ مُحسن, according to the Ḥadíth: *al-iḥsánu an ta'buda 'lláha ka-annaka taráhu.*

۱۲۵۹ An interpolated verse; it is omitted in the four oldest MSS.

۱۲۶۱ *I.e.* "we have been digressing: let us resume the argument".

۱۲۶۲ Cf. *v.* ۱۲۲۵ *supra.* The epithet *ḥasúd* is commonly applied in the *Mathnawí* to those who regard the saints with hostility and disbelief.

۱۲۶۴ The *nafs* must be mortified and purged of corruption.

۱۲۶۶ پرّ افشانی بکن, "shed your feathers", *i.e.* "eradicate your bad habits". Cf. the Story of the peacock (V 536 *sqq.*). This, perhaps, is a

better rendering than "flap your wings", though, according to WM (after *Laṭá'if*, 48, 9, where the reading is uncertain), *parr-afs͟hání kardan* means "to use up all one's strength in an effort which can never be repeated". Most edd. and the best MSS. read *pír-afs͟hání bi-kun*, which the commentators explain by "devote your old age (to serving God)". But can these words bear the sense of *hangám-i pírí kárí qawí bi-kun*? If so, *pír afs͟hándan*, "to shake down the old man", is used idiomatically. Cf. *rak͟ht afs͟hạndan*, "to shake down the furniture", *i.e.* "to give it a good dusting" (VI 4027). In my opinion it is probable that this reading should be restored. Translate, therefore: "(be) quick, make a last effort with all your might."

١٢٦٨ این چراغ با گهر, *i.e.* the lamp of life, precious to those who do not neglect to trim it with the wick and oil of righteousness.

١٢٧٣ Cf. the Ḥadít͟h that generosity (*sak͟há*) is a tree of Paradise with branches drooping to the earth, and that any one who grasps a branch thereof is drawn into Paradise.

١٢٧٤ عُروة الوثقی, *Qur.* II 257: "whoso denieth *Ṭág͟hút* and believeth in Allah, he surely hath grasped the firmest handle"; and XXXI 21: "whoso giveth himself up to Allah in doing good, he surely hath grasped the firmest handle." Ṣúfís identify *Ṭág͟hút* (idols or the Devil) with the *nafs* (cf. I 769 *sqq.*, III 4053 *sqq.*).

١٢٧٦ Cf. *Qur.* XII 8–19.

١٢٧٩ عالم جان جدید, either "the world of the new (regenerated) spirit" or "the new (ever fresh and incorruptible) spiritual world". I think the latter interpretation is preferable.

١٢٨٠ این جهان نیست. See note on I 606–610. *Hastán* = *hast*, existent (*mawjúd*) in a sensible form

١٢٨١ For this metaphor illustrating the relation of the phenomenal world to the real world underlying it, cf. VI 1459 *seq.*

١٢٨٥–١٢٨٦ The sensuous eye perceives the things of sense but is blind to "the light of God", which resides in the *oculus cordis*; unless it be directed by the "inner light", it goes astray like a horse without its rider.

١٢٨٧ Here the "horse" is the carnal soul (*markabu 'l-qalb*).

١٢٨٩ The sensible world is often described as a verdant meadow (*sabzah-zár*). Cf. V 2430 *sqq.*

١٢٩١ شاه, *i.e.* the Perfect Man, who is a spiritual king.

١٢٩٢ سوی حسّی الخ, *i.e.* "go to a *murs͟hid*; for in him every sense is illumined and every faculty controlled by light from God".

١٢٩٣ نور علی نور. These words belong to the "Light-verse" (*Qur.* XXIV 35), which plays such an important rôle in Ṣúfí psychology. See Gairdner's translation of *Mis͟hkát*, 43 and 84 *sqq.* I abridge here a passage taken from *Mirṣád*, 65, 7 *sqq.* = 69, 2 *sqq.*: "The heart of Man

resembles a glass lantern (*zujájah*) in the niche (*mishkát*) of the body; and in the heart is a lamp (*miṣbáḥ*), namely, the inmost consciousness (*sirr*), lit by the luminosity of the spirit (*rúḥ*). The light reflected by the 'glass' irradiates the air (*hawá*) inside the 'niche'. This 'air' signifies the carnal faculties (*quwá-yi bashari*), while the rays that pass through it and reach the windows represent the five senses."

Hence the Light of God in successive diffusion sheds beauty and purity on the lowest as well as the highest faculties of the human soul which it transforms; and this is the meaning of "*light upon light*". Cf. *Passion*, 530.

۱۲۹۶ See I 1115–1120, 3959 *seq.*, and notes *ad loc.*

۱۲۹۷ The "sensible light", though ultimately derived from the Light of God, dwells in the eye, from which it shoots forth in order to meet the sunlight. Physical vision is produced by the emission of these rays. Cf. note on I 676–677.

۱۳۰۰ پيشه گرفت الخ. So Fa, but most MSS., including the oldest, read *písh-i girift ú dád-i ghayb*, so that the verse is complete in itself. Translate: "This world, like straws in the hand (sway) of the unseen wind, (is) a helpless thing before the (irresistible) might of the Unseen." *Girift ú dád* = *taṣarruf*. Cf. the similar use of *dár ú gír*.

۱۳۰۴ پيدا, *i.e.* in respect of the qualities which they exhibit and the actions which proceed from them.

۱۳۰۵ تيررا مشكن, *i.e.* "do not challenge the Divine Destiny (*qaḍá*)".

۱۳۰۶ ما رميت الخ, *Qur.* VIII 17. See note on I 615.

۱۳۰۷–۱۳۰۸ The blows of tribulation (*ibtilá*) should be welcomed as marks of Divine mercy and love. See note on I 243.

۱۳۱۱ مى دمد مى سوزد, *i.e.* "He is both the Inspirer (Creator) and the Destroyer".

۱۳۱۲ The *zindíq*, having no belief in a future existence, enjoys the pleasures of this world which the *záhid* renounces.

۱۳۱۳–۱۳۱۴ None but the mystic who has died to self is safe from temptation.

۱۳۱۵ مرغ را, *i.e.* realisation of the Divine Unity. *Muqniṣ* for *qániṣ* is a solecism.

۱۳۱۶ For the distinction between *mukhliṣ* and *mukhlaṣ*, see note 1 in the Translation *ad loc.* and note on I 2616.

۱۳۱۷–۱۳۱۸ When the Ṣúfí has once attained to perfection, he can never again become subject to the illusions of egoism. See *Tá'iyyah*, 481–482 = *SIM*, 243 and note *ad loc.*

۱۳۱۹ Sayyid Burhánu'ddín Muḥaqqiq of Tirmidh (a disciple of Bahá'u'-ddín Walad, the poet's father) is said to have instructed Rúmí in the arcana of Ṣúfism (*'ilm-i ladunní*). For his biography, see the *Manáqibu*

'l-'Árifín of Aflákí (Redhouse, *Mesnevī*, 13 *sqq.*; Huart, *Les saints des dervíches tourneurs*, I 45 *sqq.*).

١٣٢٠ برهان شدی, *i.e.* "you have become a Perfect Man, by whom the Truth is verified and made evident to every one capable of receiving it". There is a play on the name Burhánu'ddín.

چونك بنده نيست شد, *i.e.* "when the creaturely attributes are 'naughted' in *faná*".

١٣٢١–١٣٢٣ The four oldest MSS. (ADGH) omit these verses, which first occur in B, a manuscript of about the middle of the 14th century. They are supplied in the margin of G under the heading "Waladí". It is a probable conjecture that they were composed by the poet's son, Sulṭán Walad, who was married to Ṣaláḥu'ddín's daughter and may have wished his father-in-law to share with Burhánu'ddín, Shamsu'ddín of Tabríz, and Ḥusámu'ddín the honour of being commemorated in the *Mathnawí*.

Ṣaláḥu'ddín Farídún, the Goldbeater (*Zar-kúb*), a pupil of Burhánu'ddín, acted as assistant to Rúmí in directing and teaching his disciples. See Redhouse, *Mesnevī*, 110 *sqq.*

١٣٢٣ I have translated *Shaykh fa' 'ál-ast*, in which case the verse will refer generally to the Perfect Man acting as *murshid*; but we may read *Shaykh-i*, and translate: "He (Ṣaláḥu'ddín) is the Shaykh who, like God", etc. The term فعّال is used of Allah in *Qur.* XI 109.

١٣٢٥ مُهر موموش, *i.e.* the impression made by the Shaykh on the disciple's heart, which is as receptive to his spiritual influence as wax to the seal-ring. The "seal-ring" denotes the heart of the Shaykh, whereon the Divine Names and Attributes are imprinted like the letters and words graven on a bezel or ring-gem. In *Fuṣúṣ*, 13, 19 = *SIM*, 156 Ibnu 'l-'Arabí says of the Perfect Man: *fa-huwa mina 'l-'álami ka-faṣṣi 'l-khátami mina 'l-khátami wa-huwa maḥallu 'l-naqshi wa-'l-'alámati 'llatí bihá yakhtimu 'l-maliku 'alá khaẓá'inihi.*

١٣٢٦ Here, and perhaps also at I 2913, "the Goldsmith" (*Zar-gar*) is God, not Ṣaláḥu'ddín as Fa supposes. The Perfect Man, as λόγος προφορικός, objectifies all that is in the Divine Mind. He is the medium through which all forms of thought and modes of being are linked with one another and with God. Cf. note on I 686.

١٣٢٧ بانگ, the voice of the prophets and saints: sometimes the heart responds to it, sometimes not; and the response may be slight, like a single echo, or manifold.

١٣٣١ *I.e.* holy words can melt even the hardest heart; but their effect is far greater on natures susceptible to spiritual emotion.

١٣٣٢ شهنشاه, *i.e.* Moses. This and the following verse describe Mt Sinai as glorified and transfigured by the Divine revelation. See note on I 25–26; VI 2427 *sqq.*

۱۳۳۴ *Sabz-púsh* is an epithet applied to angels and holy men.

۱۳۳۵ مشتاقی = *ishtiyáq*, with *yá-yi ma'rúf* on account of the rhyme. The "cry of longing" is uttered by the prophet or saint.

۱۳۳۶ *I.e.* "they lack the zeal necessary for self-mortification".

۱۳۳۸–۱۳۳۹ At the Resurrection, when the earth will be shaken and the mountains crumbled to dust, none is sure of being saved but the righteous who have experienced a spiritual resurrection (cf. note on *v.* ۱۱۸۷ *supra*) in the present life. The next verses illustrate the transmutation (*faná*) of the carnal self in communion with the pure spirit of the Perfect Man.

۱۳۴۰ از زخم ایمنست. Cf. IV 2139 and the preceding verses.

۱۳۴۴ Cf. I 2003 *sqq.*, VI 1856.

۱۳۴۵ صبغة الله, *Qur.* II 132. In the essential Unity of the Divine nature all "colours" are one. See VI 1855–1864 and note on I 766. For *Hú*, see note on I 472–473. The edd. and several MSS. read *pishba-bá*, which is adopted by Wilson, instead of *pisa-bá* (GHK). There can be no doubt that the latter reading is correct. The same word is used in a similar context at VI 1868 (where the form *pís* occurs in rhyme) and 1875.

۱۳۴۶ The mystic absorbed in the Divine *huwiyyah* is not to be blamed for using the language of "deification" and cosmic consciousness.

۱۳۴۷ انا الحق. See notes on I 1809 and *v.* ۳۰۵ *supra*.

رنگ آتش الخ. See *supra*, *v.* ۸۳۰ *sqq.*; *Kashf*, *Eng.* 245; Wensinck, *New data concerning Syriac mystic literature*, 25.

۱۳۴۸ خامش‌وش است, *i.e.* since his human faculties are extinct, he is no more than the mouthpiece through which God speaks. Cf. note on I 1938.

۱۳۵۱–۱۳۵۲ The commentators exemplify this by the Story of Báyazíd and his disciples (IV 2102 *sqq.*). In *v.* ۱۳۵۱ read *bar man bi-zan* (Mm).

۱۳۵۵–۱۳۵۶ The meaning of these verses is explained in the Translation, p. 291, notes 1 and 2. "Fire" and "iron" are merely symbols for a mystery beyond all words. In *v.* ۱۳۵۶ there is no MS. authority for the reading *dar daryá bi-nib* (Wilson, Comm. p. 177, note 855); moreover, it contradicts the advice given in the second hemistich.

۱۳۵۸ The "blood-price" which God pays is everlasting life in Him (*baqá*).

۱۳۶۰ Even if the saint in union with God speak and act presumptuously, he is superior to those who are not "united". I think the context demands this interpretation and does not admit Wilson's view that *hádir* refers to the seeker of God.

۱۳۶۱ *I.e.* "be in constant touch with the heart of the Perfect Man; for without him you cannot become spiritually pure".

۱۳۶۳ پاکئ اجسام, ritual purity and formal righteousness.

۱۳۶۴ Cf. VI 22 *sqq.*, 813 *sqq.*

١٣٦٥ The faith of the pietist exhausts itself in religious works unless it be fed with inspiration from the springs of living faith and real knowledge.

١٣٦٦ Cf. v 200 *sqq.*

١٣٦٨ الحیاء الخ. In the poems of Rúmí *ḥayá*, like *sharm* and *námús*, often signifies unwillingness to sacrifice reputation and worldly interests. See *Díwán, SP*, I 1–2 and note *ad loc.* For the general religious and ethical sense of *ḥayá*, see Wensinck, *Handbook*, under Modesty, and Qush. 116 *sqq.*

١٣٧١ برزخ الخ, *Qur.* LV 20. See note on I 297, and cf. I 2570 *sqq.*

١٣٧٥ واهی العری, so all my MSS. except K. Fa reads *rahá kun tú ma-rá*, which gives a poor rhyme.

١٣٧٧ سوزیدنیست, literally, "there is a burning", *i.e.* the true lover is consumed in the fire of Divine Love. *Súzídaní*, meaning "that which is, or ought, to be burned", has *yá-yi ma'rúf* and therefore would not make a correct rhyme in this verse.

١٣٧٨ برگ بی برگی, *i.e. faqr ú faná.* See note on I 2237.

١٣٨٠ آن امن تست. Cf. *v.* ١٣١٤ *supra* and note *ad loc.* For the metaphor of the duck and the hen, see *infra, v.* ٣٧٦٦ *sqq.*

١٣٨٢ The mystic's reason is distraught by the infinite variety of aspects in which God reveals Himself, each aspect forming, as it were, a new link in the chain that enthrals him.

١٣٨٣ فنونی دیگرست, *i.e.* diverse mystical experiences.

١٣٨٤ Here the proverb *al-junúnu funún* is applied to spiritual love as the concomitant of gnosis. In view of the following Story, it may be mentioned that "Dhú 'l-Nún took a very important step in the development of Ṣúfism by distinguishing the mystic's knowledge of God (*ma'rifah*) from traditional or intellectual knowledge (*'ilm*) and by connecting the former with love of God (*maḥabbah*)". See *IP*, 9 *seq.*

١٣٨٥ دیوانگان, *i.e.* the vulgar, who are devoid of reason (*'aql-i ma'ád*) and ignorant of the Truth. Cf. the Stoic doctrine that every fool is mad: πᾶς ἄφρων μαίνεται.

P. ٣٢٢, Heading. ذا النون. All my 13th- and 14th-century MSS. have ذا here as well as in *vv.* ١٣٨٦ and ١٣٩٣ *infra.* See Vol. III, Introd. p. xx. The name is so written in my MS. of the *Ta'arruf* of Kalábádhí, p. 4, l. 11 = *Ta'arruf*, 10, 5.

For the famous Ṣúfí, Thawbán ibn Ibráhím, generally known as Dhú 'l-Nún al-Miṣrí (*ob.* A.H. 245/A.D. 859), see Massignon, *Essai*, 184 *sqq.*; *JRAS*, 1906, 309 *sqq.*; and the biographies in Ibn Khallikán (No. 128; De Slane's translation, I 291); Qush. 10, 3 *sqq.*; *Kashf*, *Eng.* 100 *sqq.*; *Nafaḥát*, 35 *sqq.*; and *TA*, I 114 *sqq.* I do not know on what authority Rúmí makes Dhú 'l-Nún the hero of the following Story,

which in *Kashf*, *Eng.* 313, *TA*, II 163, 3 *sqq.*, and *Bahāristān*, 9, 5 *sqq.* is related of Abú Bakr al-Shiblí (*ob.* A.H. 334/A.D. 945). According to the *TA* version, Shiblí fell into such an ecstasy that, after he had several times tried in vain to kill himself, he was put in chains and carried to a madhouse. "In your opinion", he said, "I am mad and you are sane: may God increase my madness and your sanity, so that I may become nearer and nearer to God, and you farther and farther from Him!" When they were about to force medicine down his throat, he exclaimed: "Don't trouble yourselves, for this is not a malady that any medicine can cure." Some persons came to see him. "Who are you?" he asked. They replied, "Your friends." He began to throw stones at them, and they all ran away. "O you liars," he cried, "do friends run away from their friend because of a few stones? I see you are friends to yourselves but not to me."

١٣٨٧ نمك, a play on the double sense of *shúr*, which also means "saltness".

١٣٨٨ شوره‌خاك, *i.e.* "barren", "unable to produce spiritual fruit". This is a warning addressed to the novice, who may presume to place his mystic "states" (*aḥwál*) and experiences on a level with those of his Shaykh. Cf. V 1271 *sqq.*

١٣٨٩ The beard is an emblem of conventional respectability.

١٣٩٠ نهاد for *nihádand*. See note on *v.* ٣٢٠ *supra.*

١٣٩٣ رندان, *i.e.* worldly and sensual men.

١٣٩٤–١٣٩٧ Cf. a similar description of the Perfect Man at I 2502 *sqq.*

١٣٩٧ The Perfect Man is the Universal Spirit in which all individualities disappear. When he manifests himself, they are "intoxicated" with love for him and effaced (*maḥw*); then they return to "sobriety" (a higher state of consciousness). See note on I 2066.

١٣٩٨ منصور الخ, referring to the execution of Ḥalláj (*Passion*, 292 *sqq.*).

١٣٩٩ يقتلون الانبيا, *Qur.* III 108.

١٤٠٠ تطيّرنا بكم, *Qur.* XXXVI 17: "lo, we augur ill from you; if ye desist not, we will certainly stone you", as the people of Antioch said to the apostles whom Jesus sent to them. See Bayḍáwí *ad loc.*

١٤٠١ Another illustration of the folly of those who persecute holy men and thereby lose the blessings they might enjoy. If Jesus was crucified, as the Christians believe, then they (being his *ummah*) were responsible; yet they are so foolish as to look to him for protection. Moslems, of course, hold that Jesus escaped from his enemies and ascended to the Fourth Heaven.

١٤٠٢ Cf. Abú 'l-'Alá al-Ma'arrí, *Luzúmiyyat*, II 409, 4 *sqq.* = *Studies in Islamic Poetry*, 270 (No. 247) and 171:

"And if what they say about Jesus is true, where was his Father?
How did He abandon His son to the enemy? Or do they suppose
that they (the Jews) overcame Him?"

۱۴۰۳ زیشان. I take the pronoun to refer to the Christians, not to the Jews. Cf. Ma'arrí, *loc. cit.*, *aslamathu ilá 'l-Yahúdi 'l-Naṣárá*, "the Christians delivered him to the Jews".

وأنت فیهم, *Qur.* VIII 33: "but never would Allah punish them whilst thou (Mohammed) wast among them."

۱۴۰۴ The Perfect Man is peculiarly liable to envy and hatred on the part of the wicked, just as counterfeiters hate the touchstone by which their fraud is detected and exposed.

۱۴۱۰ كانا ذهبنا الخ, *Qur.* XII 17. Joseph's brethren pretended that a wolf devoured him whilst they were occupied in running races with each other.

۱۴۱۲–۱۴۱۵ Cf. IV 3662 and see the Traditions on this subject in *Aḥwálu 'l-qiyámah*, 59 *sqq.* = *Muhammedanische Eschatologie*, 105 *sqq.*

۱۴۱۶ Human nature is also likened to a mountain where snakes abound (VI 1345). The "Breath" is the Divine Spirit breathed into Man (*Qur.* XV 29).

۱۴۱۷ خشوك (GH), properly "bastard" (*ḥarám-záddah*). All my MSS. have this. Wilson proposes *khasúg* = *zisht*, rhyming with *khúg*, which is a possible pronunciation of *khúk*.

۱۴۲۵ سگ اصحاب. See note on I 1022.

رقود is used of the Aṣḥábu 'l-Kahf in *Qur.* XVIII 17 and at first sight would seem to be the natural reading here. With one doubtful exception, however, all my MSS., and also the Turkish edd., read *wufúd*, which may be explained as a description of mystics "coming to the Divine Court in expectation of grace and bounty". Cf. Bayḍáwí on *wafdan*, *Qur.* XIX 88. I think *wufúd* is right: the word agrees with *júyá-yi Allah* in the second hemistich.

۱۴۲۶ گاه دیو الخ, *i.e.* devilish, angelic, and bestial qualities.

۱۴۲۷ See notes on I 1136, 2875. In this verse "lion" signifies the holy man (*shír-mard*) and gnostic who is in immediate communication with the "jungle" of the Godhead (the Divine Essence comprehending all modes of being and the Divine Mind comprising all intelligible ideas) by ways hidden from the carnal senses.

۱۴۲۸ مرجان جان, *i.e.* gnosis (*ma'rifah*). "Less than a dog", *i.e.* inferior to the dog which accompanied the Seven Sleepers (*v.* ۱۴۲۵ *supra*).

۱۴۲۹ چونك دزدی الخ, an allusion to the Arabic proverb *idhá saraqta fa-'sriqi 'l-durrah*. See p. ۱۷۳, Heading (2) and note *ad loc.*

P. ۳۲۴, Heading. The real purpose of Dhú 'l-Nún's "madness" is explained in *vv.* ۱۴۳۶ *sqq.*

۱۴۳۴ عاقلان, the worldly-wise.

۱۴۳۶ In the second hemistich *bi-zan* and *ma-kāv* stand for *bi-zanīd* and *ma-kāvīd*. For the construction, see note on *v.* ۳۲۰ *supra*. Three MSS. eliminate it by reading *kih bi-band-am ay fatā*.

This and the next five verses refer to the story of the red heifer (*Qur.* II 63–68; cf. Deuteronomy xxi 1–9) in the *Sūratu 'l-Baqarah*. A certain Israelite having been murdered by unknown hands, God commanded that a cow should be sacrificed and the dead body struck with the end of her tail; whereupon the murdered man came to life and denounced his murderer. Allegorically interpreted, the cow is the carnal self (*nafs*). Through self-sacrifice the dead spirit is revived and endowed with mystic knowledge.

Qur. II 67–68: "and (remember the occasion) when ye (Jews) slew a man and bandied words with one another about it, and God brought forth what ye were hiding. And We said: 'Smite him with part of her.' Thus doth God bring the dead to life and show unto you His signs, so that maybe ye will understand."

ساز گاو. The meaning of *sāz* is manifest to any one who has observed the use a cow makes of her tail.

۱۴۳۷ ای ثقات, alluding to a celebrated verse of Ḥallāj. See note on I 3934–3935.

۱۴۳۸ The two oldest MSS. read *bam-chu kushtah ū gāv-i Mūsā*. This is a better reading. The sense is that when the *nafs* is sacrificed it becomes happy and at peace with God (*mutma'innah*).

۱۴۴۱ ادّارأوا = در خصمیم آشفته‌اند (*Qur.* II 67).

۱۴۴۴ خونیان دیو, *i.e.* sensual lusts and passions. The living spirit of the *murshid* perceives and lays bare to his disciples all the devilish cunning with which the *nafs* pursues its object, viz. to destroy spiritual life.

۱۴۵۵ زی و قاف, like *qāf u dāl*, "sound and fury signifying nothing".

۱۴۵۷ At IV 2748 *sar jumbānīdan* is a gesture expressing gratification.

۱۴۵۹ مغز, *i.e.* the essence of love: to suffer pain for the Beloved's sake.

۱۴۶۱ Cf. IV 822.

P. ۳۲۶, Heading. For Luqmān, see note on I 1961.

۱۴۶۵–۱۴۶۸ This apologue, with a slight variation, occurs in *Kashf*, 23, 12 *sqq.* = *Kashf*, *Eng.* 20. "A dervish met a king. The king said: 'Ask a boon of me.' The dervish replied: 'I will not ask a boon from one of my slaves.' 'How is that?' said the king. The dervish said: 'I have two slaves who are thy masters: covetousness and worldly expectation (*tūlu 'l-amal*).'"

۱۴۶۹ بی مه و خورشید الخ, referring to *Qur.* VI 77–78, where we read that Abraham, when he saw the sun and moon rising (*bāzigh*), cried, "This is my Lord".

۱۴۷۱ G reads *bandah* with *sukún*: "in reality he (the master) was the slave, (and) Luqmán was his master."

۱۴۷۲ در نظرشان, *i.e.* "in the eyes of the worldly". The next three verses illustrate how people are misled by appearances and call things by wrong names.

۱۴۷۳ Read *mar biyábán-rá*. The reading in the text is a misprint. *Mafázah*, "place of safety", a name euphemistically bestowed on the desert, in which so many travellers perish.

۱۴۷۴ The Persian coat (*qabá*) has been carefully described by Chardin and others. See Dozy, *Vêtements*, 360 *sqq.*

۱۴۷۶ غَوْل is a Qur'ánic word (xxxvii 46). There is no MS. authority for *'awl*, which Wilson translates by "bias".

۱۴۷۷ For the antithesis *naqd*, *naql*, cf. p. ۱۳۹, Heading.

۱۴۷۸ جواسیس القلوب. Qush. 126, 4 fr. foot (Bábu 'l-firásah) quotes the saying of Aḥmad ibn 'Áṣim al-Anṭákí: "when ye consort with the sincere (*ahlu 'l-ṣidq*), do so with sincerity; for they are the spies upon hearts (*jawásísu 'l-qulúb*): they enter into your hearts and go out of them in such a way that ye perceive it not."

۱۴۸۳ در کف داود الخ. See note on *v.* ۹۱۵ *supra.*

۱۴۸۴ One would have thought the meaning of the second hemistich to be quite plain, but Wilson (Comm. p. 190, note 956) reads *bandakí*, a roll of cotton, instead of *bandagí*.

۱۴۸۵–۱۴۹۰. Exchange of rôles—the vassal disguising himself as his lord or the master serving his own slave—is a popular *motif* in Oriental literature. Here it is used in order to illustrate the poet's theme that in the sensible world all real values are reversed.

۱۴۸۸ شین for *nishín*. Cf. *shistah* (iii 302, 816).

۱۴۹۱ بندهاند. Fa reads *bardah-and*. The "masters" are the Ṣúfís who have become strangers (cf. *ghurbat* in the preceding verse) to their carnal selves and have taken the path of spiritual poverty and self-abasement.

۱۴۹۲ خواجگی, *i.e.* worldly reputation, wealth, and power.

کارها را, *i.e.* the work of those who have realised that their true relation to God is one of absolute dependence (*'ubúdiyyah*).

۱۴۹۳ Read *w-in ghulámán* (Mm).

۱۴۹۴ بندگی, *i.e.* the behaviour natural to the slave of sensual passion.

۱۴۹۹ شیر و فتا. These words describe Luqmán himself. Wilson's assertion that they "could only mean the master and Luqmán" is disproved by such phrases as *ján ú jahán* (*infra*, *v.* ۱۵۲۰), *án sháh ú humám*, etc., referring to a single person.

۱۵۰۰–۱۵۰۱ Self-consciousness is the worst of sins (i 517, note). Cf. the following definitions of the *ikhláṣ* of the elect (Qush. 113, 24 *sqq.*): "that which is kept safe from the Enemy (the Devil), lest he should corrupt it" (Dhú 'l-Nún); "a secret between God and His servant: no

(recording) angel hath knowledge of it, so that he should write it down, nor any devil, so that he should corrupt it, nor any sensual desire, so that it should pervert it" (Junayd). In *v.* ۱۵۰۱ Fa has *salím az ník u bad* and gives the text-reading as a variant.

۱۵۰۲ دامِ مُزد, either "the captivating reward", which God bestows on His lovers, *i.e.* union with Him, or "the means whereby the Divine reward may be captured", *i.e.* *dhikr* and *muráqabah*.

چیزی بدزد, *i.e.* "let your egoism slip away from you".

۱۵۰۳ During the insensibility produced by concentration of mind and body on God alone (*faná bi-'l-Madhkúr*) the barb of "self" is extracted. G reads *bírún kanand*, as in the text; H has *kunand*.

۱۵۰۴ او بدآن مشغول شد. Cf. III 1604 *sqq.*, V 1691 *sqq.*

۱۵۰۵–۱۵۰۷ *I.e.* "since the whole attention cannot be fixed on two objects at once, something must necessarily be 'stolen' from your consciousness in every act of thinking. Take care, then, to be preoccupied only with the better thought, which affords ample compensation for the loss of the worse." On the good (angelic) and evil (satanic) *khawáṭir* by which the heart is invaded, see Macdonald, *Religious attitude*, 274 *sqq.* In *v.* ۱۵۰۶ Fa and most MSS., including G, read: *harchih taḥṣílí kuní ay mu'taní*. G transposes *vv.* ۱۵۰۶ and ۱۵۰۷.

P. ۳۲۹, Heading. I have not found this Story elsewhere in connexion with Luqmán. 'Awfí (*Jawámi'u 'l-Ḥikáyát*, Anec. 1193) relates that the Niẓámu 'l-Mulk ate three sour melons rather than hurt the feelings of the person who had presented them.

۱۵۱۲ Cf. the Ḥadíth: *su'ru 'l-mu'mini shifá^un^*.

۱۵۱۴ فرزند. See note on I 19. But possibly *farzand* is vocative and refers to the slave who was sent to fetch Luqmán.

۱۵۱۶ کرجها. The two oldest MSS. write *garch-há* (G) and *girch-há* (H).

۱۵۲۰ All my MSS. have *ján ú jahán*; the Turkish edd. *ján-i jahán*.

۱۵۲۵ In the second hemistich the Turkish edd. read *nágahán dídam kunam z-án wáqif-at*.

۱۵۲۶ دانه و دامِ تو. Cf. *dám-i muzd*, *v.* ۱۵۰۲ *supra* and note *ad loc.*

۱۵۳۲ Cf. note on *v.* ۱۳۸۴ *supra*. Here love is said to be the result of perfect knowledge (gnosis). The older Ṣúfís generally hold this view (see Qush. 174, 5 *sqq.* = Hartmann, *Darstellung*, 61 *seq.*), which corresponds with the doctrine that *ṣaḥw* (mystical sobriety) is superior to *sukr* (mystical intoxication): cf. *Kashf*, *Eng.* 184 *sqq.* Rúmí, however, does not make any such distinction between the gnostic (*'árif*) and the lover (*'áshiq*): for him, knowledge and love are inseparable and co-equal aspects of the same reality.

کی گزافه. I have translated the reading of the two oldest MSS., namely, *kí* (the interrogative pronoun), not *kay*. *Guzáfah* is used adverbially at IV 231.

۱۵۳۳ جماد, *i.e.* objects of desire that belong to the material world.

۱۵۳۶ ملعون, according to the Ḥadíth: *al-náqiṣu mal'ún.*

۱۵۳۷ زخم is probably the Arabic word here. The commentators cite the Ḥadíth: *dhahábu 'l-baṣari maghfirat^un^ wa-dhahábu 'l-sam'i maghfirat^un^.*

۱۵۴۱ ما على الأعمى الخ, *Qur.* XLVIII 17. See note on *v.* ۷۰ *supra.*

۱۵۴۳ برق خندد, *i.e.* flashes. Cf. the similar use of *ḍaḥika* in Arabic.

۱۵۴۴ لا شرقي ولا غربي, a reference to *Qur.* XXIV 35 (see note on *v.* ۱۲۹۳ *supra*), in which the "lamp" of the heart is described as being lit from the oil of "a blessed tree neither of the East nor of the West". Ghazálí (*Mishkát*, tr. Gairdner, p. 85) interprets this "olive-tree" as the discursive reason (*al-rúḥ al-'aqlí*): since the ramifications of pure intellectual propositions have no relation to space, the "tree" may well be called *lá sharqiyyah wa-lá gharbiyyah.* In the present verse these words are applied to the Light of God itself, whence all other "lights" are derived. Wilson's note on the second hemistich (p. 196)—he renders *kay* by "king"—is altogether unworthy of him.

۱۵۴۵ Read *barq-rá khú* with Fa and the oldest MSS. and translate: "deem the nature of lightning to be '*it taketh away the sight*'." The quotation comes from *Qur.* II 19: "the lightning almost taketh away their sight (*yakádu 'l-barqu yakhṭafu abṣárahum*); as often as it flasheth to them, they walk therein; and when it darkeneth upon them they stand still"—a passage referring to the so-called "Hypocrites" (*Munáfiqún*) of Medina, who were so weak-kneed that their faith in the Prophet vanished whenever it was not encouraged by the false gleam of worldly success.

۱۵۴۶ The metaphors in this verse depict the folly and shortsightedness of the sensualist.

۱۵۵۰ *I.e.* "when you are afflicted by the flesh, realise that God is both *Hádí* (He who guides to righteousness) and *Muḍill* (He who lets men fall into error and sin), and that He alone can create in you a change of heart if you fix all your thoughts and desires on Him".

۱۵۵۱ اين جزر و مد, *i.e.* the varying states of mind and feeling which result from the manifestation of opposite Divine Names and Attributes. Contemplating this "ebb and flow", the gnostic perceives the essential Unity underlying it, and so escapes from the illusion of "evil".

۱۵۵۲ ضد بضد الخ. See I 1130–1131 and notes *ad loc.*

۱۵۵۳ Fear and hope are the effects of Divine Majesty and Beauty, Wrath and Mercy. The expressions *dhátu 'l-shimál* and *dhátu 'l-yamín*, signifying perdition (*shaqáwat*) and salvation (*sa'ádat*) respectively, allude to *Qur.* LVI 26 *sqq.* and 40 *sqq.*, where the blessed are described as *aṣḥábu 'l-yamín* and the damned as *aṣḥábu 'l-shimál.* Wilson makes *záyad* intransitive and translates the second hemistich: "and that men may be led to hope for the delight of *the right hand side*"; but this construction is impossible.

الرجال, *i.e.* the true men, the holy and righteous. Cf. I 320, note.

١٥٥٤ Fear and hope are the two pillars of faith, and each is complementary to the other. See *Kashf*, *Eng.* 122, and cf. the saying of Abú 'Alí al-Rúdhbárí (Qush. 74, 21 *sqq.*): "Fear and hope are like the two wings of a bird: when they are perfectly balanced, the bird's flight is perfect; but when one of them is defective, the bird cannot fly well; and when both are gone, it is on the verge of death."

١٥٥٧ *I.e.* "one must have the inspiration of a prophet or the clairvoyance of a saint in order to see the hidden grace (*luṭf-i khafí*) that appears in the form of tribulation". Cf. I 787 and note *ad loc.*, and for the allusion to Nimrod's fire, note on I 547.

١٥٥٧–١٥٥٨ See *Qur.* VI 76 *sqq.* with the exposition by Ghazálí in *Mishkát*, tr. Gairdner, 71 *seq.*

١٥٦٠ باز شد = *judá shud.*

P. ٣٣٢, Heading. See *supra*, *v.* ١٠٤٧ *sqq.*

١٥٦٢ جرّ جرّار كلام. Cf. VI 1598 *sqq.*, where the *kalám* is said to draw itself out into new topics as it proceeds on its way; and the saying *al-kalám yajurru 'l-kalám*.

١٥٦٣ باغبان مُلك (cf. I 2925), the Perfect Man, the mediator of Divine providence to the world.

١٥٦٨ For the antithesis of *ákhur* and *ákhir*, see note on I 2583. *Andar sabaq*, *i.e.* in pre-existence, before his manifestation as the outward form of Universal Reason.

١٥٧٢ جانش شاه بود. Cf. *supra*, *v.* ١٠٥٠. The "King" is God.

١٥٧٣ بو بكر ربابى. According to the commentators, Bú Bakr-i Rabábí (the rebeck-player) was a "hidden saint", enraptured by Divine Love, who kept silence (some say, for seven years) and would only beat the ground with his foot in answer to those who reviled him. He is mentioned again at *v.* ١٩١٦ *infra* and also by Saná'í (*Díwán*, 241):

ín chih búd ay ján kih nála-i átash andar man zadí,
dil bi-burdí ú chu Bú Bakr-i Rabábí tan zadí?

١٥٧٥ در فقاعى در كنند. Cf. Naṣru'lláh, *Kalílah*, 116, 4 fr. foot: *bícharah-rá bá ín damdamah dar kúza-i fuqqá' kardand.* So *dar juwál kardan.* *Fuqá'* here = *fuqqá'ah* (Dozy, *Supplément*). The word carries on the metaphor of the "potters" (*kúzah-garán*).

١٥٧٧ Cf. *supra*, *v.* ١٠٥٥ and note *ad loc.*

١٥٨٠ ينظر بنور الله, part of the Ḥadíth concerning the clairvoyance of the true believer (I 32, note).

١٥٨١–١٥٨٢ *I.e.* the foolish disciple imagines his heart to be, as it were, a veil through which the Shaykh cannot see, though in fact nothing beneath it is concealed from the Shaykh's inward eye; therefore the "veil" may be said to mock him by exposing to view what it pretends to hide. The oldest MSS. write اشكافىْ بران, which seems a decidedly better reading than اشكافى برآن. See note 3 in the Translation, p. 302.

۱۵۸۳ کمر از سگ. On fidelity as a characteristic of the dog, cf. III 286 *sqq.*, 314 *sqq.*

۱۵۸۵ آبی نمی‌گردد روان, *i.e.* "no progress in the spiritual life is possible for you". Cf. note on I 490.

۱۵۸۷ BDG read *gúyiy-as͟h pinhán zanam*; but the text-reading (AH and Fa) may be genuine. گویی, scanned –⏑, occurs at I 290. For similar shortenings of ی before a consonant, see note *ad loc.* The second hemistich refers to the proverb *min al-qalbi ilá 'l-qalbi rawzanat*[un].

۱۵۸۸ Mm: *z-ín d͟hikr-i tú.*

۱۵۸۹ در رویت نمالد. *Dar rúy-i kasí málídan*, to inflict castigation on any one. Cf. I 810, III 2339, and the English phrase "rub it into him (the culprit)".

۱۵۹۱ کاسه زن کوزه بخور. Proverbial: cf. *kásah ú kúzah-rá bar sar-i kasí s͟hikastan*, to bring all sorts of charges against any one (*Amt͟hál ú Ḥikam*, III 1184).

۱۵۹۲–۱۵۹۵ These verses depict the marvellous transformation wrought by the *murs͟hid* in the heart of the *muríd* with whom he is well-pleased.

۱۵۹۳ The entrance of the sun into Aries (the first constellation of the zodiac) signifies the advent of spring.

۱۵۹۶ خشم شاه, *i.e.* the displeasure of the S͟hayk͟h.

۱۵۹۷ برج عتاب. Possibly Capricorn (*al-jady*) is meant, as suggested by Wilson (Comm. p. 203, note 1029).

۱۵۹۸ The Perfect Man is called "Mercury" (the Celestial Scribe) because he writes in white or black on our hearts, *i.e.* produces in us spiritual expansion (*basṭ*) or constriction (*qabḍ*), according as he is pleased or displeased with us. These impressions enable us to judge the quality of our thoughts and actions.

۱۵۹۹–۱۶۰۰ Divine mercy is prior to Divine wrath (I 2672, note), and both attributes are displayed by the Perfect Man. "Red and green" (spring colours) typify mercy, which like the rainbow brings a message of hope to souls in darkness.

P. ۳۳۱, Heading. The behaviour of the unfaithful disciple, described *supra*, *v.* ۱۵۷۸ *sqq.*, is here contrasted with the respect shown by Bilqís to the hoopoe who brought her a letter from Solomon. See *Qur.* XXVII 20–45. The hoopoe represents the *murs͟hid*, who is God's vicegerent.

۱۶۰۳ آن نکتهای با شمول. The words (*Qur.* 30–31) are: "In the name of Allah, the Compassionate, the Merciful, do not ye exalt yourselves against Me, but come unto Me with submission (*muslimín*)." Bayḍáwí calls attention to their extreme conciseness (*wajázah*) and fullness of meaning (*is͟htimál*).

۱۶۰۴ For *chas͟hm* read *jism* with Fa and the best MSS.

جان عنقاش دید. See note on *v.* ۵۱ *supra*.

۱۶۰۵ ظلمات دو رنگ, referring to the double aspect (*Ḥaqq* and *k͟halq*)

of all existent things, which resemble "talismans" in so far as they are forms guarding and concealing the Essence. See note on I 434. Here *'aql* is the transcendental reason (*'aql-i ma'dd*).

۱۶۰۶ بشر. Cf. I 266 and note *ad loc.*

انشقّ القمر. See notes on I 118, 1077.

۱۶۰۸ اعمش خوانند. Cf. *Qur.* VII 178: *wa-lahum a'yunun lá yubṣirúna bihá.* ضدّ ما, *i.e. ḍidd-i mu'minán.*

۱۶۱۰ خواجهٔ حالی و فردا, the Perfect Man.

۱۶۱۱–۱۶۱۲ Cf. *supra, v.* ۱۳۹۴ *sqq.*

۱۶۱۳ کف خاکی, *i.e.* the body of the prophet or saint.

۱۶۱۴ Cf. notes on I 1012, 1234.

۱۶۱۵ السمآء انشقّت, *Qur.* LXXXIV 1: "when heaven shall be rent asunder (at the Resurrection)." The poet applies these words to the spiritual resurrection of the mystic whose inward eye (*oculus cordis*) is opened. Cf. note on I 3440, though I do not think the present verse refers particularly to the *mi'ráj* of the Prophet, but rather to the Perfect Humanity typified by *Ádam-i khákí* (cf. *v.* ۱۶۲۴ *infra*). Wilson, following Fa, renders the second hemistich: "through an eye which overcame the earthly nature."

۱۶۱۷ آن لطافت, "the subtlety (of earth)"; not, as Wilson supposes, "the lightness, subtilty, and buoyant power of water". Rúmí attributes these qualities to the "earth" (*khák*) which "sped beyond the empyrean" (cf. I 25); they are not, however, derived from "water", the lighter element that is the material substance of all living things (*Qur.* XXI 31: *wa-ja'alná mina 'l-má'i kulla shay'in ḥayyin*), but come as a gift of Divine grace. God, whenever He pleases, makes the so-called "laws" of natural philosophy null and void. See I 830–853 and notes *ad loc.* Fa's equation *áb = rúḥ* appears to me to be out of place in this context.

۱۶۱۹ یفعل الله الخ, *Qur.* III 35, etc.

۱۶۲۲ تعزّ من تشا, *Qur.* III 25.

۱۶۲۳ زیر هفتم خاك. According to some Moslem authorities, Hell "is situated under the pedestal of the world, above the Bull and the Fish (corresponding to the Behemoth and Leviathan of the Bible) who support the earth" (*EI*, art. Djahannam). Iblís claimed superiority to Adam in virtue of his having been created of fire. See note on I 3216.

۱۶۲۵ God's fiat is absolute. Nothing can happen but what He has directly willed and decreed. The doctrine of those who conceive Him as a physical cause or as acting from the necessity of His nature is entirely false.

چار طبع, *i.e.* heat, cold, dryness, and moisture, the four "natures", two of which are combined in every simple element. Fire is dry and hot, air hot and moist, water moist and cold, earth cold and dry. The

elements are continually passing into one another through the medium of that quality they possess in common; thus fire can pass into air through the medium of heat, air into water through the medium of moisture, and so on. This process of transmutation of the simple elements, which is called "generation and corruption" (*kawn u fasád*), is brought about by the influences of the seven planets, and results in the production of the three classes of compound bodies, namely, minerals, vegetables, and animals (Gibb, *History of Ottoman Poetry*, I 47 *seq.*).

علّت اولی. In Moslem philosophy God, the necessarily existent Being, is the First Cause whence proceeds a series of emanations, beginning with Universal Reason (the First Caused) and Universal Soul, through which the Many are linked with the One. See Gibb, *op. cit.* I 41 *sqq.*

۱۶۲۷ عادت خودرا الخ. Though God is the only real Agent, normally He acts by means of secondary causes (*asbáb*). This "custom", however, is not invariable; God can at any time make such causes ineffective or decree that they shall produce effects contrary to their nature. Cf. notes on I 76, 847.

این غبار, *i.e.* the illusion of intermediate causes.

۱۶۲۸ بحررا الخ, possibly referring to *Qur.* LXXXI 6: *wa-idhá 'l-biḥáru sujjirat.* For the second hemistich, see I 547 and note; but since all the other examples given in this passage are eschatological, the poet may have in mind several Traditions concerning the extinction of Hell-fire (cf. *supra*, *v.* ۱۲۱۴ *sqq.* and I 3700, note).

۱۶۲۹ کوهرا الخ. Cf. *Qur.* CI 4: "and the mountains shall be like carded wool."

چرخرا کوبد الخ. Cf. *Qur.* LXXXI 11: *wa-idhá 'l-samá'u kushiṭat.*

۱۶۳۰ *Qur.* LXXV 8–9: "and when the moon shall be eclipsed and the sun and moon united (in darkness)."

۱۶۳۱ چشمهٔ خون‌را الخ, *i.e.* "We cause the blood-red sun to become dark as musk."

۱۶۳۲ At the Resurrection the sun and moon, rising together in the west, shall be deprived of light and yoked, like two black oxen, in obedience to their Lord.

P. ۳۳۶, Heading. إن اصبح الخ, *Qur.* LXVII 30: "Say, what think ye? If your water shall have sunk into the ground, who then will bring you gushing water?"

۱۶۳۹ شیرمرد, *i.e.* a holy man.

۱۶۴۳ ذوق توبه الخ. "Repentance is not acquired by Man, but is one of God's gifts" (*Kashf*, *Eng.* 299). Cf. *Qur.* II 35: "and He (God)

turned (*tába*) unto him (Adam), for He is the Disposer towards repentance (*al-Tawwáb*)."

١٦٤٤ In BDG the order of the following verses is 1647, 1649, 1645, 1646, 1648.

١٦٤٦ *I.e.* "where is a saint to be found who will beseech God to make the sinner truly penitent?" It is related that hills and rocks were turned into arable land at the prayer of the Midyanite prophet Shu'ayb (whom some identify with Jethro).

١٦٤٧ See notes on I 547 and *supra, v.* ٣٧٩.

١٦٤٨ I do not know the source of this anecdote. On the title Muqawqis see art. al-Muḳawḳas in *EI*. Moslem writers describe him as the Coptic ruler of Alexandria or Egypt. The Prophet is said to have written a letter to him in A.H. 6. According to Fa and other commentators, Muqawqis was the name of a poor Companion of the Prophet.

١٦٥١ Cf. *v.* ١٦٤٣ *supra*.

١٦٥٣-١٦٦٤ See note on I 819–820. The symbolism of these verses illustrates the truth that without pain and passion and ecstasy there can be no fruitful growth of spiritual life.

١٦٥٨ كف (hand), often used by poets in reference to the palmated leaf of the plane-tree.

١٦٦٠ With the second hemistich cf. 'Umar-i Khayyám, ed. Whinfield, No. 122: *wa-z kísa-i zar dahán-i gul khandán-ast*. The rose's "purse" is its calyx, and its "gold" the stamens.

١٦٦٢ لك چه باشد الخ. *Lak-lak*, the cry of the stork, is here interpreted as an expression of self-abasement and self-abandonment: *laka 'l-mulk*, "Thine is the kingdon and the power and the glory." Cf. *Díwán, Tab.* 54, 5 = *Díwán, SP*, Introd. XLV, note 5.

١٦٦٣ اسرار ضمير. Cf. I 511.

١٦٦٤-١٦٦٥ *I.e.* spiritual endowments and inward experiences are bestowed by God on the saints who bear witness to Him.

١٦٦٦-١٦٦٨ The souls that have vision and real knowledge of God in this world are those of the elect which enjoyed that vision and were imbued with that knowledge in the state of pre-existence. Cf. *Mirṣád*, 57, 9 fr. foot and foll. = 61, 6 fr. foot and foll.

أَلَسْتُ, *Qur.* VII 171. See note on I 1241. All human souls heard the Divine question "Am not I your Lord?" and answered "Yea"; but inasmuch as their essential natures were different, their confessions also differed in character and value. The elect (*al-sábiqún*), with hearts illumined by the light of Love, responded: "Yea, Thou art He whom we love and adore." The true believers (*aṣḥábu 'l-maymanah*) replied with the tongue of faith: "Yea, Thou art the One Lord whom we worship." The hypocrites and infidels (*aṣḥábu 'l-mash'amah*), whose hearts were veiled by Divine Majesty and Wrath, gave the response

unwillingly like slaves under duress. Cf. *Mirṣád*, 69, 7 *sqq.* = 73, 10 *sqq.*; 165, last line and foll. = 185, 12 *sqq.*

A *ghazal* in the *Díwán* of Aḥmad-i Jám (f. 15 *a*) may be worth citing as an early specimen of the style in which this topic is treated by Persian poets:

1. *án zamán k-andar azal má-rá ba-Ḥaq guftár búd,*
   'arsh nah kursí bud ú nah jannat ú nah nár búd,
2. *nah zamín bud nah zamán bud nah samáwatu 'l-'ulá,*
   Ḥaq bi-guftá Kháliq-am: az má balá iqrár búd.
3. *Ádam ú Ḥawwá na-búd ú jinní ú insí na-búd:*
   rúḥ-i má andar azal bá Ḥaḍrat-ash dar kár búd.
4. *rúḥ-i má az rúḥ-i Sayyid, rúḥ-i ú az núr-i Ḥaqq:*
   rúḥ-i ú bar jumlah rúḥán sayyid ú sálár búd.
5. *Ḥaḍrat-ash farmúd tá kih rúḥ-há ṣaf bar zanand:*
   ṣaf zadand íshán ba-Ḥaḍrat: ṣaff-i íshán chár búd.
6. *ṣaff-i awwal anbiyá búdand khaṣṣah awliyá;*
   dar duyum ṣaf múminán bá ṭá'at-i bisyár búd.
7. *ṣaff-i thálith 'áṣiyán búdand bá jurm ú gunáh:*
   ma'ṣiyat bisyár líkin tawbah-shán dar kár búd.
8. *saff-i rábi' káfirán búdand mal'ún ú la'ín:*
   rúḥ-i íshán gharq-i kufr ú kár-i íshán zár búd.
9. *Ḥaḍrat-ash farmúdah búd az baḥr-i má yak sharbatí:*
   sharbat-i ú shahd u shír ú angubín ú nár búd.
10. *chún bi-farmúd ú* (او) *qadaḥ az dawr-i gardún dar rasíd:*
    rúḥ-i má andar azal bá Ḥaḍrat-ash may-khwár búd.
11. *ṣaff-i awwal núsh kardand ṣáf-há-yi án qadaḥ:*
    naqd-i íshán bar miḥak z-án khúb u khwash-anwár búd.
12. *ṣaff-i thání núsh kardand durd-há-yi án qadaḥ:*
    markab-i ján-shán ba-Ḥaq khwash rah-rav ú rahwár búd.
13. *ṣaff-i thálith az qaḍá-rá chún bi-dádand án qadaḥ,*
    khálí az may búd líkin rang u bú áthár búd.
14. *ṣaff-i rábi' án qadaḥ bí rang u bí bú yáftand:*
    bar sar-i sangí zadah bi-shkastah párápár búd.
15. *sharbat-ash qálú balá búd, án qadaḥ qálú balá:*
    síb bi-guftandí balá: dar dígarí inkár búd.
16. *Aḥmadá, chún ník-bakhtán dawlat án-já yáftand,*
    dawlat-i má dar azal taqdír az Jabbár búd.

١٦٦٩ Although the Faithful during their life on earth lose awhile the wisdom, *i.e.* knowledge of God and of the essential meaning of the Qur'ánic Revelation, which they possessed in past eternity, they seek it ardently and find it again and recognise it when found, just as a stray camel is recognised by its owner; and thereby they are conducted unto

the Divine Presence. The saying *al-ḥikmatu ḍállatu 'l-mu'min* is ascribed to 'Alí (Fleischer, *Ali's hundert Sprüche*, p. 43, No. 66). Fa quotes the Ḥadíth, "Wisdom is a stray camel, and he (the believer) has the best right to it wherever he may find it." Cf. *infra, v.* ۲۹۱۱ *sqq.*

۱۶۷۰–۱۶۷۴ The coming of Wisdom to the true seeker is prefigured in dreams and visions. Cf. I 61 *sqq.*

۱۶۷۳ دست بندد, as a sign that he is at your service.

۱۶۷۵–۱۶۷۶ See *Qur.* XIX 1–11 and cf. St Luke i 5–23.

۱۶۷۷–۱۶۷۸ These two verses are addressed to the dreamer by the "person of pleasing countenance" (*v.* ۱۶۷۰ *supra*).

۱۶۸۰–۱۶۸۵ Cf. III 2348 *sqq.*, where the dreamer of the "Day of *Alast*" is described as "drunken in the path of devotion".

۱۶۸۳ The syntax of this verse is uncertain, though its meaning presents no difficulty.

۱۶۹۳ وقت موت شد, because ignorance of the way to God is spiritual death.

۱۶۹۴ هر مردی سوار, *i.e.* theologians who look with contempt on enthusiasm and rapture.

۱۶۹۷ Cf. the Ḥadíth, "He who seeks earnestly will find, and he who knocks insistently at the door will gain entrance."

۱۶۹۸ سواری نیکبخت, *i.e.* Wisdom either revealed in a visionary form or incarnate in a Perfect Man like Shams-i Tabríz or Ḥusámu'ddín Chelebi.

۱۶۹۹ افتادی بطاق. Probably *ba-ṭáq* in this phrase means "apart (from one's normal consciousness)", so that *ba-ṭáq uftádan* is equivalent to ἔκστασις.

۱۷۰۱ که دید, *i.e.* on the "Day of *Alast*" (*vv.* ۱۶۶۶–۱۶۶۸ *supra*).

۱۷۰۳ تلك آيات الكتاب, *Qur.* X 1, XII 1, XIII 1, etc. The elect find in their hearts "the signs of the Book", *i.e.* the mystic knowledge contained in the *Qur'án* and its celestial archetype (*al-Lawḥ al-maḥfúẓ*) which they learned from God Himself before they came into the world. Cf. *Qur.* LI 20–21: "and in the earth are signs (*áyát*) for those of real faith, and also in yourselves. What! can ye not see?"

۱۷۰۶ ذرّهارا, *i.e.* the innumerable evidences of God. In the second hemistich the oldest MSS. read *'ishq az vay 'aql burd.*

۱۷۰۷ بانگ کبگ الخ. For mystics, every bird-note is an *áyat min áyát Alláh.* Cf. the story of Abú Ḥamzah of Baghdád and the *shab-murgh* (*Kashf*, *Eng.* 182).

۱۷۰۸ می‌شمارم, *i.e.* so much as will serve the purpose.

۱۷۰۹–۱۷۱۱ Those predestined to felicity are ruled by an auspicious planet, and *vice versâ.*

۱۷۱۴ The four oldest MSS. omit this couplet.

١٧١٥ اذكروا الله, *Qur.* XXXIII 41. *Dhikr* is the only refuge from Divinely decreed affliction.

١٧١٦ On God's absolute difference from created things, see the Creed of al-Faḍálí, tr. by Macdonald, *Development*, 324, and cf. the saying of Dhú 'l-Nún: "Whatever idea you may form of God in your mind, He is different from that" (Qush. 5, 11). Nevertheless, without the aid of images, similitudes, and metaphors most people could form no conception at all of the Divine nature.

١٧١٧ خيال ناقص, "the idea of one who is deficient (in knowledge)". Such persons use anthropomorphic terms in praising God (*dhikr-i jismánah*), like the shepherd in the following Story. The highest stage of *dhikr* is "with the heart" (*bi-'l-qalb*), not "with the tongue" (*bi-'l-lisán*): see Macdonald, *Religious attitude*, 255 *sqq.*

١٧١٨ جولاه نيست, *i.e.* "to praise God by declaring Him to be exempt from bodily attributes is really no praise at all". The words *in magar ágáh níst* may be translated: "this is surely ignorance."

P. ٣٤٠, Heading. References to this Story occur at V 3320 *sqq.* and VI 1090 *sqq.* Its source is unknown to me. Mm read شُبان for شوبان.

١٧٢٠ Fa, Bul., and two 14th-century MSS. read *ay khudá u ay iláh.*

١٧٣٠ پاتابه, properly "putties" or leggings.

١٧٣٢ آتشی, *i.e.* "a fire of Divine Wrath", of which the shepherd's blasphemous language is the "smoke", *i.e.* the outward sign.

١٧٣٧–١٧٣٩ In *v.* ١٧٣٧ Mm read *in guft-i tú.* These verses describe the Perfect Man. For *bandah* see notes on I 423, 1936; for the oneness of the Perfect Man with God, notes on I 615, 2972, etc., and cf. the Ḥadíth, "He who has seen me has seen God."

انّی مرضت الخ. Cf. St Matthew XXV 43–45. The Ḥadíth (*AQ*, 401) runs as follows: "On the Day of Resurrection God most High will say: 'O son of Adam, I was sick and thou didst not visit Me.' He will reply: 'O Lord, how should I visit Thee, who art the Lord of all created beings?' God will say: 'Didst not thou know that such and such a one, My servant, was sick, and thou didst not visit him? Didst not thou know that if thou hadst visited him thou wouldst have found Me beside him? O son of Adam, I asked thee for food, and thou didst not feed Me.' He will reply: 'O Lord, how should I feed Thee, who art the Lord of all created beings?' God will say: 'Didst not thou know that My servant asked thee for food, and thou didst not feed him? Didst not thou know that if thou hadst fed him thou wouldst have gained the recompense thereof from Me? O son of Adam, I asked thee for drink, and thou gavest it not.' He will reply: 'O Lord, how should I give Thee drink who art the Lord of all created beings?' God will say: 'My servant asked thee for drink and thou gavest it not. Didst not thou know that if thou hadst given it him, thou wouldst have gained the recompense thereof from Me?'" Cf. *infra, v.* ٢١٥٦ *sqq.*

۱۷۳۹ بی یسمع الخ, from the celebrated Ḥadí<u>th</u>-i qudsí on *qurb-i nawáfil.* See I 1938, note.

۱۷۴۳ Fáṭimah, the Prophet's daughter and the wife of 'Alí, is regarded by <u>Sh</u>í'ites and Sunnís alike as the ideal of Moslem womanhood. See art. in *EI.*

۱۷۴۵ لم یلد الخ, *Qur.* CXII 3.

۱۷۴۶ زین سوی جوست, *i.e.* opposed to the eternal and suprasensible world (*'álamu 'l-amr*).

۱۷۴۹ BG read *áhí kard taft*, and so Fa, which (both here and at *v.* ۲۰۶۴ *infra*) translates *taft* and *ba-taft* by *ḥarárat-leh*, "ardently", "passionately".

۱۷۵۱ In the second hemistich Fa and most MSS. mend the rhyme by reading *yá bará-yi faṣl kardan ámadí.*

۱۷۵۲ ابغض الاشیاء الخ, referring to the Ḥadí<u>th</u>: "God has not created any lawful thing more pleasing to Him than the emancipation of a slave (*'atáq*), and God has not created any lawful thing more hateful to Him than divorce (*ṭaláq*)."

۱۷۵۴ Forms of worship vary according to the spiritual capacity of the worshipper; and one man's meat is another man's poison. As Junayd said, "the water takes its colour from the vessel containing it".

۱۷۵۵ پاك و ناپاکی, *i.e. tanzíh* and *ta<u>sh</u>bíh.* See note on *v.* ۵۷ *supra.*

۱۷۵۶ God is absolutely self-sufficient (*<u>gh</u>aní*). He does not need the "slaves" (*'ibád*) whom His mercy brings into existence. The text (*Qur.* LI 56), "I created the Jinn and mankind only that they might worship Me", signifies that they were created in order that by worshipping God they might make themselves perfect. Ibnu 'l-'Arabí, it is true, says that the Perfect Man is necessary to God as the medium through which He is known and manifested; but in that case the knower is essentially one with the Known.

۱۷۵۹ Mm read *rawán-rá* (the spirit) for *darún-rá.*

۱۷۶۵ عاشقانرا الخ. Cf. *v.* ۱۳۷۷ *supra.*

بر ده ویران الخ. The distraught lover of God is not liable to the penalties inflicted on those who fail to show a proper respect for religious forms and observances. Abú Yazíd al-Bisṭámí, on being questioned concerning gnosis (*ma'rifah*), quoted *Qur.* XXVII 34, "Lo, kings, when they enter a city, ruin it and abase the mighty men of its people", meaning that when gnosis enters the heart it consumes and casts out everything besides (*Luma'*, 92, 5 *sqq.*).

۱۷۶۶ G and Fa read *<u>sh</u>ahíd ú-rá ma-<u>sh</u>ú.*

۱۷۶۸ To the mystic in union with God external forms are as useless as rules for finding the *qiblah* to a Moslem inside the Ka'bah, or as snow-shoes (which prevent sinking) to a diver submerged in the sea.

۱۷۶۹ جامه‌چاکان‌را. On the Ṣúfí practice of tearing the *khirqah* to pieces in the *samá'*, *i.e.* when overcome by ecstasy, see *Kashf*, *Eng.* 417 *seq.*; *Talbís*, 277 penult. and foll.; *SIM*, 43, 73.

۱۷۷۱ مُهر, so written in five of the oldest MSS. This reading, which according to Wilson "offers no connexion with the second hemistich", is obviously right. Just as the absence of a "seal", *i.e.* an engraved superscription, is a matter of no concern to the ruby, so the lover of God cares nothing (*ghamnák níst*) about superficial religious forms, and rejoices in any tribulation he may suffer on that account. Explanations based on the reading *mihr* (sun) are irrelevant to the context.

۱۷۷۳–۱۷۷۴ *I.e.* God revealed to Moses the essential mystery of Divine Love, in which the shepherd was an adept. In *v.* ۱۷۷۳ Mm read *ráz-há-yi guft k-án náyad ba-guft*, making *nihuft* adverbial.

۱۷۷۹–۱۷۸۲ A figurative description of ecstatic "states".

۱۷۸۵ *I.e.* "you have attained to the rank of the saint, who is safe in God's keeping and guides others to salva ion".

۱۷۸۶ يفعل الله ما يشا. See note on *v.* ۱۶۱۹ *supra*.

۱۷۸۷ در خون دل الخ, *i.e.* "I have died to self and am a martyr (*shahíd*) to God." Cf. *supra*, *v.* ۱۷۶۶ *seq.* and *v.* ۱۸۳۸ *infra*.

۱۷۸۸ سدرهٔ منتهى. See note on I 1066–1067.

۱۷۹۰ محرم الخ, referring to mystical "deification". On the terms *láhút* and *násút* as used by Ḥalláj and, in a different sense, by later Ṣúfís, see Massignon, *Ṭawásín*, 129–141. Here *láhút* denotes the inward, eternal aspect of Reality; *násút* the outward, phenomenal aspect, from which the mystic "passes away" in moments of ecstasy. Both aspects are combined in the Perfect Man, and it is this supreme perfection that is the object of the shepherd's prayer. Cf. *Tá'iyyah*, 326–327 = *SIM*, 230 *seq.*

۱۷۹۲–۱۷۹۳ According to Fa, Moses is the mediator of Divine grace to the shepherd, who therefore compares himself to a mirror in which Moses sees nothing but the reflexion of his own spiritual state, and to a flute which derives its music from the flute-player. In other words, the shepherd *quâ* saint acknowledges his debt to Moses *quâ* prophet. Such an interpretation cannot be set aside on the odd grounds alleged by Wilson (Comm. p. 229, note 1190) that it would imply the absorption of the saint in the prophet, not in God, and that "Moses could make the shepherd a prophet". 'Aṭṭár says of the Beatific Vision (*T.A*, II 260, 16 *sqq.*): "If such a vision be vouchsafed to any one of the Mohammedan community, it comes not from himself but through the light of the Spirit of Mohammed, on whom be peace. Not that a hundred saints can attain to the rank of the Prophet; but it is in the power of the Prophet to bestow on his community a portion of that which he enjoys,

just as Moses caused his people to hear the words which God spake to him in their presence."

On the other hand, the view that these verses are addressed by the shepherd to Moses ignores the point of the preceding verse and those which follow. "How", asks the poet, "can the intellect describe what it cannot comprehend? The relation between reality and description is that of the mirror to the reflected image or of the flute-player to the flute. In praising God we merely express our subjective and more or less inadequate ideas of the Divine nature."

١٧٩٦ چون غطا الخ, *i.e.* at the Resurrection, or after having experienced a mystical revelation.

١٨٠٠ مرد کار. See note on I 1410.

١٨٠١ سُبحان ربّی, *i.e. tanzíh*, the declaration that God transcends all human conceptions.

١٨٠٧ حسرتا الخ, from *Qur.* LXXVIII 41: "on the Day when a man shall behold what his hands have sent before (*i.e.* his works in the present life), and the unbeliever shall cry, 'Oh, would that I were earth (*yá layta-ní kuntu turáb*an).'" Bayḍáwí explains the meaning of the last words to be: "would that in this world I had been earth and had not been created and subjected to the obligations of the Law", or "would that I had not been raised to life at the Resurrection", or "would that I might become earth again, like the animals assembled on Judgement Day." Rúmí, as the next verse demonstrates, is referring to the spiritual development of Man from inanimate matter (*jamád*) to perfect humanity.

١٨٠٨ See notes on I 3165–3168, 3873 *seq.*

دانهٔ می‌چیدمی, *i.e.* "would that, like earth, I had been capable of receiving the good seed and producing crops that delight the sowers" (*Qur.* XLVIII 29).

١٨٠٩–١٨١١ Life is a journey from this perishable world (*dáru 'l-faná*) to the world everlasting (*dáru 'l-baqá*). The traveller whose faith has borne the test brings the result as an offering to God, but the infidel comes empty-handed. If now and then he aspire to enter on the *sulúk ilá 'lláh*, his earthly appetites soon cause him to turn back.

١٨١٥ لا يحبّ الآفلين, alluding to *Qur.* VI 76.

P. ٣٤٦, Heading. This is one of many passages in which the poet discusses the mystery of evil and justifies the ways of God to man. Cf. note on I 1996–1997; and I 2447 *sqq.*, 3854 *sqq.*, II 2535 *sqq.*, 2923–2964, etc.

١٨١٧ نقش کژمژ الخ, *i.e.* "I have seen the unrighteousness of those created in human form." The second hemistich refers to *Qur.* II 28. See note on I 2659.

۱۸۲۰ مایهٔ خونابه الخ, not, I think, "to excite in the oppressor the passions which are the source of tears and anguish", but rather "to cause the blood in the heart of the sufferer to dissolve and gush forth in tears".

۱۸۲۱ Moses desires *'aynu 'l-yaqín* in addition to *'ilmu 'l-yaqín*. See note on *vv.* ۸۶۰–۸۶۱ *supra*. Fa quotes *Qur.* II 262: "and when Abraham said, 'O Lord, show me how Thou givest life to the dead.' God said, 'Dost not thou believe?' He replied, 'Yea, but (I ask) in order that my heart may be at peace.'"

۱۸۲۳ God showed the angels, who despised Adam, that "such honey as this", *i.e.* the Divine attributes with which God invested him, was well worth "the sting", *i.e.* the tribulations arising from his earthly body and fleshly nature. See note on I 1012–1013.

۱۸۲۵ Here Moses answers his own question. The appearance of evil is a necessary condition for the manifestation of good, and the end justifies the means.

۱۸۲۷ Fa translates: "First He (the Divine Writer) washes the tablet (the heart) without delay (*tawaqquf-siz*)"; but there seems to be no reason why *bi-wuqúf* should not have its ordinary sense and refer to a child cleaning a slate. In the next verse the metaphor of the *tabula rasa* (cf. I 388) is used to describe the purification of the heart by Divine grace, so that it becomes fit to receive the mysteries of gnosis.

۱۸۳۰ Cf. I 306 *seq.*

۱۸۳۱ ماءِ معین, *Qur.* LXVII 30.

۱۸۳۳–۱۸۳۴ Cf. I 246.

۱۸۳۷ *I.e.* "in order to reach Paradise we must pass through tribulation, and through our lusts we pass into Hell-fire". The text of the Ḥadíth is: *ḥuffati 'l-jannatu bi-'l-makárihi wa-ḥuffati 'l-nìránu bi-'l-shahawáti.*

۱۸۴۳–۱۸۴۴ Mystics look beyond the apparent correlation of cause and effect. Its falsity is proved by the miraculous powers which God confers on prophets and saints. Cf. I 830–853, 1661 *sqq.*, V 1544 *sqq.*, VI 1299 *sqq.*, and note on *v.* ۱۶۲۷ *supra.*

۱۸۴۵ Examples of secondary causes: in reality God heals the sick and illuminates the lamp.

۱۸۴۶ *I.e.* "keep the lamp of life trimmed by means of food and drink during the dark night of bodily existence, but do not impute to these 'means' what belongs solely to Him who is the source of all life and light".

۱۸۴۸ خلوت شب, *i.e.* the state of "submersion" (*istighráq*) in which the mystic, alone with God, is unconscious of "pain", *i.e.* anything that comes between him and his vision of the Beloved. The poet laments that this "night" of rapture should be succeeded by "day", *i.e.* the return to self-consciousness.

١٨٤٩ God reveals Himself only to those who have endured the "heart-ache" of separation from egoism.

١٨٥٠ Jesus mounted on the ass (cf. St Matthew xxi) represents the connexion of the spirit (*rúḥ*) with the carnal soul (*nafs*).

برون پرده, *i.e.* "you are debarred from entering on the spiritual life".

١٨٥٢ نالهٔ خر, *i.e.* the complaint of the "flesh" that its desires are not gratified.

پس ندانی, perhaps better translated: "do not you know, then,...?"

فرمایدت, referring to the description of the *nafs* as *ammárat^{un} bi-'l-sú'* (*Qur.* XII 53).

١٨٥٣ عقل خود, *i.e.* *'aql-i ma'ád.*

١٨٥٦ This verse alludes to the Ḥadíth: *akhkhirú-hunna ḥaythu akhkhara-hunna 'lláh*, *i.e.* in public worship let women occupy the position behind the men which God has assigned to them in other respects. The sensuality and intellectual inferiority of women are commonplaces of Moslem literature.

١٨٥٧ این عقل پست, *i.e.* *'aql-i ma'ásh.*

١٨٥٨-١٨٥٩ The *nafs* of Jesus was subdued by the power of his spirit, so that its nature became wholly spiritual.

١٨٦١ Here "Jesus" typifies the perfect Moslem saint and healer of souls. "Cleave to him", says the poet, "and submit to the discipline he enjoins on you, however painful."

١٨٦٢ The enemies of the saints are likened to the snake or dragon which, according to popular superstition, guards hidden treasure and frightens away those who seek access to it.

١٨٦٣ Joseph is another type of the holy man afflicted by unbelievers.

١٨٦٥ Mm and Fa read *chúní az ṣafráyiyán.* The second hemistich means, I think, that the only virtue of bile (sensual passion) is the headache (sickness of soul) arising from it, which may induce the sufferer to consult a (spiritual) physician in the hope of being cured.

١٨٦٦ Mm and Fa have *má nifáq*, "we are (full of) hypocrisy, etc." This is a better reading, *i.e.* "as the orient sun brings light to all, good and evil alike, so do thou illumine our sinful hearts".

١٨٦٧ Instruction given by the *murshid* is the "honey" which, when mingled with the "vinegar" of carnal dispositions, sweetens and purifies them in the same way as oxymel removes biliousness (I 53, note).

١٨٦٨ قوم زحیر. *Zaḥír* is used adjectivally in a more general sense *infra*, *v.* ٣١١٨: *khána-i tang ú zaḥír.*

١٨٦٩ *I.e.* evil actions inevitably proceed from evil natures.

چه افزاید. For the scansion, cf. note on I 2989. Mm have چه فزاید.

١٨٧٠ ای کحل عزیز. The *murshid* is called a "collyrium" with reference to *'amá* in the preceding verse. He endows worthless things with worth and value.

۱۸۷۱ اِهْدِ قَوْمی. The story goes that in the battle of Uḥud a stone hurled by one of the Quraysh broke the Prophet's teeth; but instead of cursing his enemies he cried, "O God, guide my people, for verily they know not." Cf. Ibn Hishám, 571, 11 *sqq.*, where, however, Mohammed is said to have exclaimed, "How shall people prosper who stain their Prophet's face with blood?" The former version exemplifies the Ṣúfí ideal of saintliness on the ethical side.

۱۸۷۲–۱۸۷۴ These verses depict the Perfect Man as an inexhaustible source from which sweetness and light are diffused. Tribulation, persecution, and calumny only serve to bring his essential loving-kindness into stronger relief. In *v.* ۱۸۷۲ there is little MS. authority for the reading of Fa: *az ʻitr u rayḥán pur kunand.*

۱۸۷۵ ای زتو الخ. The Ṣúfí *awliyá* are the inheritors of the Light or Spirit of Mohammed, for the sake of which the heavens were created.

۱۸۷۷ Cf. the Ḥadíth: *ʻadáwatu 'l-ʻáqil khayrun min ṣadáqati 'l-jáhil.*

P. ۳۴۹, Heading. The Amír in this Story represents a *murshid*, while the man who swallowed the snake is a sensualist. The *nafs* is frequently symbolised by a snake.

۱۸۸۳ مردرا, a misprint for مر ورا.

۱۸۸۴ Most MSS. read *qaṣd-i man kardí tu ná-dídah jafá.*

۱۹۰۲ روان پاك probably refers to the angels, who paid homage to the Perfect Man (Adam).

۱۹۱۱ آن دشمن الخ. Cf. the Ḥadíth cited in the note on I 906.

۱۹۱۶ بو بکر ربابی. See note on *v.* ۱۵۷۳ *supra*. As WM remarks, there is nothing extraordinary in the Prophet's comparing himself to a person who lived several centuries after him. The powers of "second sight" possessed by some Moslem saints are equally far-reaching (*e.g.* the Story of Báyazíd and Abú 'l-Ḥasan Kharraqání, IV 1802 *sqq.*). For Rúmí, however, anachronisms are quite insignificant details.

دست چون داود الخ. See *v.* ۹۱۵ *supra* and note *ad loc.* Under the hands of the prophet or saint the *nafs* becomes malleable and submissive.

۱۹۱۷ مرغ پر بر کنده‌را, *i.e.* the soul enfeebled by its passions and unable to soar.

۱۹۱۸ See note on I 2972.

۱۹۲۰ See notes on I 118, 1077.

۱۹۲۱ این صفت. In the Translation I have taken *in ṣifat* to mean "silence", and this agrees best with the whole context. According to Fa, *in ṣifat* refers to the description of Divine attributes by such terms as "hand".

۱۹۲۶ See note on *v.* ۱۸۷۱ *supra*.

۱۹۳۰ زهر ایشان الخ, *i.e.* the remedies they apply are drastic and bitter as poison, but the result is spiritual happiness.

P. ۳۵۲, Heading. This Story has all the marks of a folk-tale and is still current in Persia. Cf. the more elaborate version translated by Browne (*A year amongst the Persians*, 198 *seq.*), which is derived from the Story of the Gardener and the Bear in *Anwár-i Suhaylí*, tr. Eastwick, 180 *sqq.*

۱۹۳۲ شیرمردی. See I 2875, note.

۱۹۳۵ ستونهای الخ. For the belief that saints are the guardians and preservers of the world, see *Kashf*, *Eng.* 228: "it is well-known among Ṣúfís that every night the *Awtád* ('Props') must go round the whole world, and if there should be any place on which their eyes have not fallen, next day some imperfection will appear in that place; and they must then inform the Quṭb, in order that he may fix his attention on the weak spot, and that by his blessing the imperfection may be removed."

۱۹۴۱ *Firú ámadan* construed with *bar* means "to condescend to", "to be content with"; not "plunge into" (Wilson, Comm. p. 245, note 1299); hence the words *tá ba-sar* cannot go with *firú m-á* (Mm: *firú m-áy*). Nothing less than complete absorption in the Infinite and Universal will satisfy the true mystic.

۱۹۴۴ موی عیب. Cf. I 1394, II 17–18 and notes *ad loc.*

۱۹۴۶ "Fever and bile", *i.e.* carnality; "sugar", *i.e.* knowledge of God.

۱۹۴۷ داروی مردی الخ, *i.e.* "restore your spiritual health by self-discipline and self-control". Cf. V 4025 *sqq.*

۱۹۴۸ Fa reads *ba-gird-i án chaman* and gives the text-reading as a variant, adding that *anjuman* (assembly) signifies the state of mystical consciousness called *jam'*.

۱۹۴۹ چرخ کهن, *i.e.* the temporal world.

۱۹۵۱–۱۹۵۳ Cf. *supra*, *v.* ۴۴۲ *sqq.*; V 134 *sqq.*

۱۹۵۴ ادعوا الله, *Qur.* XVII 110; and cf. XL 62.

۱۹۵۵ شیر افشان = *shír-afshání.* Such compounds are common in the *Mathnawí*: *e.g. khún-ríz*, "bloodshed", *dil-súz*, "ardour" (I 739, note).

۱۹۵۶ فی السماء رزقکم, *Qur.* LI 22. Faith, knowledge, love, etc., are the *rizq* or "daily bread" which God provides for the hearts of true believers. The two oldest MSS. read *bi-shnida-í.*

۱۹۵۷ ترس, *i.e.* fear of "poverty" and self-abandonment. Cf. I 961 *seq.* The "ghoul" is the *nafs*, which in *v.* ۱۹۵۹ is called a "wolf".

۱۹۶۶ این هر دو تنند الخ, *i.e.* material things are inferior to spiritual.

۱۹۶۷ Omitted in the four oldest MSS.

۱۹۶۸ Fa omits this verse but translates it in the Comm. on *v.* ۱۹۶۷.

۱۹۷۰ The three oldest MSS. have *az jang-ash judá* in the second hemistich.

۱۹۷۲ فوق حیلهٔ تو الخ. See *v.* ۱۰۵۵ *supra* and note *ad loc.*

۱۹۷۵ I now prefer the reading of Fa, آرد بَلَی. G writes عَلی and بَلی with *imálah*. Translate: "it produces dazzlement; yes (it does)." At

first the "eye of the heart" (*oculus cordis*) is unable to bear the light of Reality, and only by degrees can it learn to look steadily upward and receive full illumination.

۱۹۷۶ خفّاشی, *i.e.* purblind by nature and incapable of spiritual vision.

۱۹۷۷ عاقبت‌بینی, perception of ultimate truths which lie beyond the ken of the senses. *Ḥaqíqat*, adverbial (I 3385, note). Fa reads *ḥaqíqat-kúr-i tust* and translates: "your being blind to reality"; but this is impossible. The two oldest MSS. write *gúr-i tust* (given in Fa as a variant and explained as meaning that the sensualist's life is passed in lusts by which he is, so to speak, entombed and deprived of spiritual light). Though Wilson declares the rhyme of *núr* with *gúr* (*gór*) to be "not admissible", he makes no comment on *v.* ۲۳۸ *supra*, where *shuyúkh* is rhymed with *shúkh* (*shókh*). The fact is that in the *Mathnawí* such rhymes occur frequently.

۱۹۷۸–۱۹۸۲ These verses contrast the futility of traditional and intellectual knowledge with the irresistible power of the inspired prophet or the mystic seer. سامری (I 2258, note) represents the *muríd* whose self-conceit causes him to challenge the authority of his *murshid*. Cf. *supra*, *v.* ۱۵۷۸ *sqq*.

۱۹۸۳ جانش‌را, *i.e.* his spiritual life.

۱۹۸۴ قطب, *i.e.* your Shaykh.

۱۹۸۷ The Shaykh, being essentially one with God, is the disciple's real self, which he must seek in the Shaykh, not in himself. See note on *v.* ۷۴ *supra*.

۱۹۸۸ "In the dragon's mouth", *i.e.* a prey to the carnal soul.

۱۹۹۹ این چنین الخ. For the literal meaning of this hemistich, see the Translation, p. 324, note 1. The beggar pleads with his hearers to take him into their hearts which have been shut against him.

۲۰۰۲ Outward defects, such as physical blindness and a harsh voice, are in themselves of no account: what incurs perdition is the heart that does not ring true.

۲۰۰۴ خوش و مظلوم. These epithets refer to the inner voice of the faithful and contrite heart, while those in the next verse describe the odious disharmony of the infidel's nature, which finds expression hereafter in his *zafír wa-shahíq* amidst the torments of Hell-fire (*Qur*. XI 108).

۲۰۰۶ إِخْسَؤُا, *Qur*. XXIII 110: "(God said to the damned), be silent and abased therein (*or* "slink away like chidden dogs into it", *i.e.* into Hell) and speak not unto Me." The second hemistich indicates that God will not accept the prayers of the wicked who indulge in slander and envy.

۲۰۰۸ یا یوسف الخ. See *Qur*. XII 8–20.

۲۰۰۹ داغ کن, *i.e.* "apply the most severe treatment". Cf. the saying *ákhiru 'l-dawá al-kayy.*

P. ۳۵۷, Heading. It is characteristic of the poet that in the following passage he makes the *shu-mard*, who has served as a type of the Perfect Man (*supra*, *v.* ۱۹۳۲ *sqq.*), play the part of a foolish and obstinate worldling.

۲۰۱۱ سگ اصحاب کهف. See note on I 1022.

۲۰۲۳ مؤمنم الخ. See note on I 1331.

آتشکده symbolises the carnal soul with its faith-destroying qualities, or the ungodly who are subject to it. Cf. *v.* ۳۴۶۹ *infra.*

۲۰۳۱ تونی, vagabond, low rascal. See note on *v.* ۱۴۰۴ *supra.*

۲۰۳۵ Fa and K have *'áqili-rá ṣad bad ú tuhmat nihád*, which is perfectly idiomatic Persian, though Wilson (Comm. p. 253, note 1367) thinks otherwise.

۲۰۴۰ رهیدیت. For the verbal suffix *-ít* = *-íd*, see note on I 2138.

۲۰۴۱ See *Qur.* II 54, 57.

۲۰۴۷ سامری. See note on I 2258.

۲۰۴۸ Fa gives a variant (which is found in K) of the first hemistich: *dar khudáyí* (= *khudáy-iyí*) *gár chún yak-dil shudí.*

۲۰۴۹ There is strong MS. support for Fa's reading of the second hemistich: *dar rasúlí-am tu chún kardí khiláf.*

۲۰۵۷ See note on *v.* ۲۰۰۸ *supra.*

۲۰۵۸ For the allusion in the second hemistich, see note on I 1022.

۲۰۵۹ Grammar requires *hádhá wajhun laysa bi-kádhibin*, but this would not suit the metre and rhyme. The spiritual affinity of the elect is a topic on which Rúmí has much to say. Cf. I 745, note.

۲۰۶۱ زبام افتاد طشت, a metaphor conveying the idea of divulgation, exposure, and notoriety: often applied to a lover whose secret passion has become evident to all. Cf. III 1565, 4540, IV 268, 1675, 3502.

۲۰۶۴ تفت, "in hot haste". Cf. *v.* ۱۷۴۹ *supra* and note *ad loc.* Vullers gives *taftan* with the meaning of *davidan*, but in the verse cited by him بتفت may be adverbial, as I think *taft* is here.

۲۰۶۵ Mm: *jidd u pand-am.*

۲۰۶۶ اعرض عنهم, *Qur.* XXXII 30 (addressed to the Prophet): "So turn aside from them (the infidels) and await (the event): verily, they are awaiting it."

۲۰۶۷ عبس, title of the eightieth Súrah of the *Qur'án*, which begins with the words: "He (the Prophet) frowned (*'abasa*) and turned his back because the blind man came to him." The Súrah records an incident in the early preaching of Islam at Mecca, when a poor blind man (Ibn Umm Maktúm, according to the commentators; but see Nöldeke-Schwally, 95), eager for instruction in the Faith, interrupted a conversation between Mohammed and one of the magnates of Quraysh. The

Prophet did not conceal his displeasure, and God rebukes him for paying more heed to worldly importance than to spiritual earnestness and sincerity. This is the gist of *Qur.* LXXX 1–10, which Rúmí has drawn out and embellished in *vv.* ۲۰٦۸–۲۰۸۲.

۲۰۷۲ بصره و تبوك. Two MSS. write بُسره. Basrah was not founded till A.D. 637 or 638, five or six years after the death of the Prophet, and has no connexion with Tabúk, a town on the northern frontier of Arabia, which Mohammed occupied in A.H. 9/A.D. 630 in the course of an abortive expedition against the Byzantines. On the other hand Buṣrá (Bostra), a village in the Ḥawrán visited by the Prophet in his boyhood and celebrated as the scene of his meeting with the monk Baḥírá (Ibn Hishám, 115, 4 *sqq.*), would fit the context very well; but in this case we must suppose بُصْره to have been written for metrical reasons instead of بُصْرَى. The commentators, including Wilson, ignore the anachronism and tacitly assume that Baṣrah is meant, a view which I am rather inclined to share (cf. note on *v.* ۱۹۱٦ *supra*).

۲۰۷۴ مناخ, literally, "a place where camels are made to kneel (in order that their riders may dismount)": hence "meeting-place", "meeting", "conference".

۲۰۷۷ الناس معادن, according to the Ḥadíth "Men are mines like mines of gold and silver", *i.e.* they have different natures and capacities.

۲۰۸۴–۲۰۸۵ See note on I 2504.

۲۰۸٦ "And there is a kind of beetle that rolls along a little ball of dung; they call it *ju'al*, and scents deprive of it sense, while stinks revive it again" (*Nuzhat*, tr. Stephenson, 40). Cf. *infra*, *v.* ۲۱۱۲ *sqq.*; also I 2022 *sqq.*, 3744, note, and the Story of the tanner who fainted on smelling the perfumes wafted from a druggist's shop (IV 257 *sqq.*).

۲۰۹۰ The prophet or saint sifts the carnal from the spiritual (cf. *supra*, *v.* ۲۸۰ *sqq.*). For *nuqúsh*, cf. I 1020 *seq.*, 2751 *sqq.* and note on I 706.

۲۰۹۱ میزان خدایم. Cf. note on *v.* ۹٦۰ *supra*.

۲۰۹۲ The carnal man adores those who minister to his pleasures. I think the second hemistich should be translated: "the ass is eager to buy, and (accordingly) any piece of goods is suitable." So the worldly have no higher ambition than to procure *matá'u 'l-dunyá*.

۲۰۹۴ از آیینهٔ من الخ, *i.e.* "he causes my heart to rejoice, since his enmity, far from doing me harm, assures me that I am not spiritually akin to him".

P. ۳٦۲, Heading (1). Ibn Ḥazm (*Ṭawqu 'l-ḥamámah*, 9, 12 *sqq.*) tells this anecdote of Hippocrates: "Hence Buqráṭ was grieved when he heard a vicious person described as being fond of him, and said by way of explanation: 'He would not be fond of me unless I partly resembled him in character.'" The *Qábús-námah*, 25, 9 *sqq.*, has a version parallel

to the *Mathnawí* story except that Rhazes takes the place of Galen: "I have heard that Muḥammad ibn Zakariyyá al-Rází, while walking with some of his pupils, met a madman who looked at him alone, fixed his eyes on him, and smiled in his face. Muḥammad turned back and, as soon as he reached home, ordered a decoction of epithymum (*aftimún*), which he drank immediately. His pupils asked him why. 'Because of the madman's smile', he replied: 'the fellow would not have smiled unless he had perceived in me something of his own melancholia; for there is a saying, birds of a feather flock together' (*kullu ṭá'irⁱⁿ yaṭíru ma'a shaklihi*)."

٢١٠٣–٢١٠٥ IH (II 439, 14 *sqq.*) relates that one day the Imám Ghazálí was astonished to see a crow and a pigeon standing together on the top of a wall, but when he raised his hand and shooed them away, he discovered they were lame. In *v.* ٢١٠٣ Fa and most MSS. read *dar biyábán zágh-rá bá laglagí.*

٢١٠٦ For the symbolic use of "falcon" and "owl", cf. *supra, v.* ١١٥٣ *sqq.*

٢١٠٧ علّيين...سجّين. See note on I 640–641.

٢١٠٨ برى...درى. This is one of the rare instances in which the poet rhymes *yá-yi ma'rúf* with *yá-yi majhúl.*

٢١٠٩ The two oldest MSS. read *dar sargín ziyad*, and so Fa.

٢١١٠ با جرس, *i.e.* with a bell hanging on its neck, like a criminal convicted of fraud. See Dozy, *Supplément*, under جرس.

٢١١٢–٢١١٣ See notes on *v.* ٢٠٨٦ *supra* and I 2504.

٢١١٨ This and the preceding verse are spoken by the Perfect Man, of whom the "rose" (*v.* ٢١١٢ *supra*) is an emblem. Although he was not created entirely free from carnal dispositions, God has so purified him that he no longer has anything in common with carnal and worldly men.

٢١٢١ Fa and Mm read *pas agar Iblís.*

٢١٢٥ زو for زود, as at I 3569.

٢١٣٣ *Ba-dúgh uftádan*, "to fall into deception", occurs again at III 2714. Cf. V 2067 *seq.* and note on I 1226.

٢١٣٩ أوفوا بالعقود, *Qur.* V 1.

احفظوا أيمانكم, *Qur.* V 91.

٢١٤٠ The Ṣúfí, who knows that Man's covenant with God is the foundation of all good faith, fulfils it by mortifying his fleshly nature in order that he may become truly "poor" and entirely devoted to Him and His saints. This interpretation seems to me more likely (and in better accord with what follows) than Fa's, which Wilson has adopted: "he who knows that in making an engagement he really makes it with God, if reduced even to a thread by the trouble of keeping the engagement, will still wind himself round it with that thread, his body: *i.e.* he will adhere to his engagement to the last extremity." The phrase *gird-i*...

tanídan is used of pilgrims thronging, or winding in procession, round a shrine: *tá hamah zuwwár gird-i ú tanand* (VI 4377); cf. the reading of most MSS. at II 2461: *but-parastán chúnkih gird-i buṭ tanand.*

P. ۳۶۴, Heading. This Story, which is interrupted by many anecdotes and digressions ere it ends at *v.* ۲۵۵۳ *infra*, is derived from the following Ḥadíth (cited in Fa at *v.* ۲۵۵۲): The Prophet went to visit one of his Companions who was ill. He had become as weak as a young bird, and on seeing his condition the Prophet asked whether he had been praying Allah to grant him some boon. "Yes, O Prophet of Allah," he replied: "I was beseeching Allah to let me suffer beforehand in this world the punishment He would inflict upon me hereafter." "*Subḥána 'lláh!*" exclaimed the Prophet, "thou canst not endure Allah's torment. Why didst not thou say, 'O Allah, bestow on us a boon in the present world and a boon in the world to come, and save us from the torment of the Fire?'" On the duty and merit of visiting the sick, see the Ḥadíths to which references are given by Wensinck (*Handbook*, 214).

۲۱۴۲ عیادت. The preposition is omitted both here and in the next verse. See note on I 437.

۲۱۴۵ In GK and also in Fa this verse is followed immediately by *vv.* ۲۱۵۲–۲۱۵۵ *infra.*

۲۱۵۰ It behoves the seeker of God not to rely on his own strength, but to regard all Ṣúfís as friends and brethren without whose aid he cannot overcome the dangers and temptations that assail travellers on the Way. Cf. *Díwán*, *SP*, XLII 1:

ham-rang-i jamá'at shav tá ladhdhat-i ján bíní,
dar kúy-i kharábát á tá durd-kashán bíní,

and note *ad loc.*

از حجر یاری تراش, *i.e.* "endeavour to win friendship and sympathy even from those who do not respond readily to your advances".

۲۱۵۲–۲۱۵۴ *I.e.* "though you lack clairvoyance, so that you must needs look for the 'treasure' of perfect saintliness among Ṣúfís of all sorts and conditions, yet persevere and leave no stone unturned". Cf. *infra*, *v.* ۲۹۳۷; I 315.

P. ۳۶۵, Heading. See the Ḥadíth-i qudsí translated in the note on *vv.* ۱۷۳۷–۱۷۳۹ *supra*. Whether the poet has any authority for making it a Divine revelation to Moses I cannot say.

۲۱۵۶ طلوع ماه الخ. See note on I 3486.

۲۱۵۷ G reads *mashriq-at*, *i.e.* "I made thee a rising-place of the Divine Light."

۲۱۶۳ See p. ۹۴, Heading, and note *ad loc*

۲۱۶۴ بشکلی. Fa and three MSS. read بکسلی. See note on I 855.

۲۱۶۵ G and the best MSS. write *wá burad* (not *barad*).

٢١٦٦ G writes *pídast*. In the second hemistich not only Fa but all my MSS. except B have: *makr-i dív-ast bi-s̲h̲nav ú níkú bi-dán*, which no doubt is the original reading. For the metre, cf. note on I 170. Here and in *v.* ٢١٥٠ *supra* I think *jam'* refers to the whole body of true believers as well as to the community of the elect. Fa cites two Ḥadíth̲s related by Aḥmad ibn Ḥanbal: "Whosoever among you desires the spacious abode (*buḥbúbah*) of Paradise, let him cleave to the (orthodox) Moslem community (*al-jamá'ah*); for the Devil is with one, but he is farther from two." "The Devil is a wolf to man: like the wolf, he seizes the sheep that remains at a distance from the flock. Beware of schisms and disunion, and adhere to the *jamá'ah*."

P. ٣٦٦, Heading. This Story, in its principal features, bears a close resemblance to Anec. 1180 in the *Jawámi'u 'l-Ḥikáyát*, from which, or from some parallel version, the poet must have adapted it. The following is a translation of 'Awfí's text (Browne MS. X 4, f. 214 *a*):

"Four persons—a doctor of divinity and canon law (*dánis̲h̲mand*), a descendant of 'Alí, a soldier, and a bazaar dealer (*bázárí*)—went into an orchard and were still enjoying the fruit when the owner appeared. Finding they had consumed a large amount, he resolved to punish them; but considering that he was one against four, he first addressed the doctor of divinity in complimentary terms. 'You', he said, 'are a divine and a model to us all; for our temporal and spiritual welfare depends on the learning of the divines. And this man (he continued) is an eminent Sayyid of the Prophet's Family, to which we all are devoted and which it is our duty to love (*Qur.* XLII 22). And here is a soldier: they wield the sword and through their exertions our homes are preserved from ruin. Now, if you gentlemen come into my orchard and unlawfully eat all my fruit, I bear you no grudge. But this fellow is a dealer in the market: what merit has he? What excuse can he have for robbing my orchard?' Thereupon he seized the *bázárí* by his collar and handled him so roughly that at last he lay helpless on the ground. Then, turning to the soldier, he said: 'I am the most humble servant of divines and Sayyids, but you—don't you know that I have paid the tax on this orchard to the Government and that not a penny has been kept back? I will bow to the judgement of religious authorities and confess my fault; but who are you? What right have you to come into my orchard?' So saying, he fell upon the soldier, gave him a good drubbing, and bound him fast. After that, he turned to the doctor of canon law. 'All the world', said he, 'shows reverence to Sayyids; but you, who pretend to knowledge, don't you even know that orchards should not be entered without the owner's permission? For Sayyids I would sacrifice myself and all I possess, but an ignoramus like you, who is called a *dánis̲h̲mand*[1] and deems the property of Moslems free

[1] The text has: "any ignoramus who calls you a *dánis̲h̲mand*."

for any one to take, deserves exemplary chastisement.' He suited the action to the word, and having tied up the divine, faced the Sayyid alone. 'O rascally impostor,' he cried, 'with your long hair and crass ignorance! Won't you tell me why you have come into my orchard without my leave and wasted my property, though the Prophet never said that the wealth of his people is a lawful perquisite for the descendants of 'Alí?' He tied him up on the spot, and in this way obtained from all four the full value of the fruit which they had stolen."

۲۱۶۹ جماعت قوّتست. So GH. Fa and three later MSS. (BDK) read *jamá'at raḥmat-ast*, which is cited as a Ḥadíth and would therefore be likely to oust the other reading.

۲۱۷۱ In the first hemistich G has: *har yakí-rá man ba-súy-i afganam*, and so Fa. Mm: *sibíl-ash = sibál-ash* by *imálah*. Cf. III 737, 753. Fa and Bul. read *sablat-ash*, which must be scanned *sabalt-ash*.

۲۱۷۴ کفت خلوت. See note on *v.* ۲۱۶۲ *supra.*

۲۱۷۵ نانی می‌خوریم, *i.e.* "you decide matters concerning our means of livelihood (*ma'ásh*)".

۲۱۷۸ بر... زنید. The metaphor may be derived from a ship reaching port and casting anchor (cf. V 1010) or from pitching a tent (*khaymah zadan*).

۲۱۸۲ Read صوفیی, which here is equivalent to تصوّف.

۲۱۸۳ For Junayd and Báyazíd, see note on Book I, Preface, p. ۲, l. ۷.

۲۱۸۵ آنِ من, "mine", *i.e.* "my tribulation". I disagree with Fa's view that *án* here is the Arabic noun = "moment (of suffering)".

۲۱۸۶ اغیار, though plural, is frequently used as a singular in antithesis to یار for the sake of the assonance.

۲۱۸۸ *I.e.* the effect (retribution) follows the cause (speech or action) as the echo follows and reiterates the voice of the speaker. Cf. I 215. This verse, which Fa assigns to the Ṣúfí, seems more likely to be a moral drawn by the poet.

۲۱۹۳ Alternative readings in the second hemistich are: *kih dánad tá kih kard* (G and Fa), *kih mí-dánad chih kard* (BH). *Kih kard* = Arabic *man fa'ala bihá* (see Dozy, *Supplément*, under فعل) *sensu obsceno.*

۲۱۹۵ Most of my MSS. have *ú dar zamánah* or *w-andar zamánah*, but G and the Turkish edd. read *andar zamánah*, in which case the verse may be translated: "Many a fool in the world has tacked himself on to 'Alí and the Prophet."

۲۱۹۷ For the author's doctrine that what carnal men see in others is really the reflexion of their own nature, cf. I 1319 *sqq.* and notes *ad loc.*

۲۲۰۳ آل یاسین. According to a Ḥadíth cited in Fa, the letters یس (Súrah, XXXVI, first verse) are one of the seven names by which Mohammed is called in the *Qur'án*. Here, at any rate, *Ál-i Yá-sín* refers to the *Ahl-i Bayt*, *i.e.* the Prophet's descendants through 'Alí and Fáṭimah,

who are especially venerated by the Shí'ites. The Khárijite theory that any free Arab was eligible as Caliph conflicted sharply with the Shí'ite doctrine of Divine Right; and since the battle of Nahrawán (A.D. 658) the two parties were irreconcilably opposed to each other (*LHA*, 208–214).

۲۲۰۴ Shimr ibn Dhí 'l-Jawshan is execrated by all good Moslems for the part he played in the tragedy of Karbalá (10th Muḥarram, A.D. 680).

۲۲۰۵ Mm: *má jastím az áb*, *i.e.* "we are now out of danger".

۲۲۰۷ After this verse the Turkish edd. insert a verse (see *app. crit.*), which is found in none of my MSS. except L (15th century).

۲۲۱۰ *Wasiṭ* and *Muḥíṭ* are book-titles, referring to certain manuals of jurisprudence. The poet may have been thinking of a work on *fiqh* by Ghazálí: *kitábu 'l-wasiṭ al-muḥiṭ bi-aqṭár al-basiṭ* (Brockelmann, I 424).

۲۲۱۲ برای این صلهست. Cf. *supra*, *v*. ۲۱۴۶.

۲۲۳۱ زآن سایه. See I 422 *sqq*. and notes *ad loc*.

P. ۳۶۹, Heading (2). G is the only MS. that writes ابو یزیدرا. In *TA*, I 139, 20 *sqq*. it is related that Báyazíd said: "A man met me on the road and asked me whither I was going. I said, 'To make the Pilgrimage (*Ḥajj*).' He asked what (money) I had with me. 'Two hundred dirhems', I replied. 'Give them to me,' he said, 'for I have a wife and children, and walk round me seven times: this will be your Pilgrimage.' I did so and returned home." On another occasion (*ibid*. I 139, 16 *sqq*.) he set out with the intention of journeying as a pilgrim to Mecca, but turned back after taking a few steps. "I saw a negro with sword drawn," he explained, "who barred the way and threatened to cut off my head, saying, 'Thou hast left God behind at Bisṭám' (*tarakta 'lláha bi-Bisṭám wa-qaṣadta 'l-bayta 'l-ḥarám*)." Cf. *SIM*, 61 *seq*.

۲۲۲۱ Fa cites *Qur*. XVI 45: "and We sent (as prophets), before thee, none but men whom We inspired. If ye know it not, ask those who possess the Record (*ahla 'l-dhikr*)"; but this is hardly relevant, even if *dhikr* be given a Ṣúfistic application.

۲۲۲۲ Cf. St Matthew vi 33: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

۲۲۳۱ خضر. See note on I 224.

۲۲۳۳ همچو پیلی الخ. The proverb *píl yád-i Hindústán kardah-ast*, "the elephant has remembered Hindustan" (*Amthál ú Ḥikam*, I 526) is often applied to one, *e.g.* a lover parted from the object of his passion, whose memories of bygone happiness are suddenly revived. Rúmí compares the saint's visions of the spiritual world, his true home, to the elephant's dreams of distant Hindustan (IV 3068 *sqq*., VI 3560 *seq*.).

۲۲۳۴–۲۲۳۵ These verses refer, I think, to dreams in general, which in the following verse are contrasted with those of the mystic seer. Cf. I 388 *sqq*.

۲۲۳۶ See note on I 392. Mm read *biddr-ast u bínad*, and so Fa. خاك او در ديده كش, *i.e.* "let him be the means of restoring your spiritual insight". Cf. I 1123 *sqq*.

۲۲۴۳ The "running" (*sa'y*) between Ṣafá and Marwah, two hillocks at Mecca, is one of the rites of the Pilgrimage. There is a play on the double meaning of *ṣafá*: "boulders" and "purity".

۲۲۴۵–۲۲۴۶ With this description of the Perfect Man whom God created in His own image, cf. the Ḥadíth-i qudsí cited and translated at I 1017, note; I 2653–2655, note; *Tarjumán*, XI 8–9:

> "Even as the best of all creatures (Mohammed) performed the *ṭawáf* round the Ka'bah, (an edifice) which the evidence of Reason declares to be imperfect,
>
> And kissed stones therein, although he was a Náṭiq (prophet). And what is the rank of the (Holy) House in comparison with the dignity of Man?"

۲۲۴۷ چون مرا ديدى الخ. Cf. VI 3197 *seq*. and the Ḥadíth *man ra'á-ní fa-qad ra'á 'l-Ḥaqq*.

P. ۳۷۱, Heading. Here the author resumes the Story begun at *v*. ۲۱۴۱ and continued at *v*. ۲۲۱۲.

۲۲۵۲ يار غارا, "bosom-friend". The title is often bestowed on Abú Bakr, who at the time of the Migration from Mecca hid with the Prophet in a cave when the Quraysh were pursuing them. See *Qur*. IX 40; *Manṭiq*, 406; Margoliouth, *Mohammed*, 208 *seq*.

۲۲۵۳ آن دم, not "that moment", as both Wilson and I have erroneously rendered it, but "that (holy) breath", by which the sick man was brought to life (*zindah shud*) and, as it were, "created". Cf. note on I 522. The Perfect Man is endowed with extraordinary powers of spiritual regeneration in virtue of his "union" with the Creative Word (*Kun*).

۲۲۶۰ دوزخ الخ. Cf. note on I 3700. *Khámúsh kardan* is intransitive (I 2837, note). The equivalent Arabic would be: *qad sakatat jahannamu 'an tabdídihá lí*.

۲۲۶۱ Cf. notes on I 243, 706.

۲۲۶۸ After this verse Fa adds two verses (translated and explained by Wilson) which are omitted in all my 13th- and 14th-century MSS. See *app. crit*.

۲۲۷۰ Mm: *'aql u ráy-i rúshaní*.

۲۲۷۱ Cf. the Ḥadíth cited in the note on I 2956.

۲۲۷۲ The vicious qualities of woman are derived from the *nafs*; but the *nafs* itself is the source of all the evil in the world.

۲۲۷۴ For anecdotes illustrating the pious attitude assumed by the *nafs* in order to gain its selfish ends, cf. *infra*, *v*. ۲۶۰۴ *sqq*., V 3780 *sqq*.

۲۲۷۶ بگیر آمیز او. Wilson translates *ámíz-i ú* (Fa, Bul.). All my MSS. have *ámíz* = *ámízish*, which occurs *infra*, *vv.* ۲۳۷۲ and ۲۵۸۱.

۲۲۷۷ Cf. *v.* ۲۶ *supra*, III 2689, IV 1263, V 738, VI 2613.

نی‌شکر الخ. Wilson gives the explanation suggested to him by an experienced horticulturist, that "when a number of sugar-canes grow together they serve to keep the ground more moist and hence grow better". Instead of the second *nay-shakar* some edd. read *pishah-gar* or *nish-gar*.

۲۲۸۱ مردی ببندد مردرا. Cf. V 4025 *sqq.*

۲۲۸۲ An appeal to the Perfect Man (Ḥusámu'ddín) to exert his influence on the carnal-minded in order that they may be purified.

۲۲۸۳ When the unrighteous are cursed by a holy man, God draws a veil of darkness (*ghayn*) over their hearts. Cf. I 2478–2480, note, and *Kashf*, *Eng.* 391.

۲۲۸۴ Cf. I 1255 *sqq.*

۲۲۸۵ آن مار سیاه, *i.e.* the carnal soul, which at first is weak but becomes terribly potent if indulged.

۲۲۸۶–۲۲۸۷ Under the spell of the saint the *nafs* is calmed and controlled, like the serpent that was changed into a rod in the hands of Moses (*Qur.* XX 22): "He (God) said, 'Grasp it and fear not: We will restore it to its former state.'"

۲۲۸۸ ید بیضا نما. See *Qur.* XX 23 and the note on I 3486.

۲۲۸۹ دوزخی. See note on I 779. *Dam-i daryá* is explained by the following verse. The sea is likened to a sorcerer who uses spells (*dam*) to inspire his victims with false confidence. Nothing could be more inappropriate than Wilson's idea (Comm., note 1551) that the author alludes to "the emanations from the sea and their cooling and health-giving effect".

۲۲۹۱ Similarly, the carnal soul masks its formidable and deadly character with the object of provoking a contest in which it is sure of triumph unless God come to our aid.

۲۲۹۲–۲۲۹۷ These verses refer to the Prophet's victory at Badr, where, according to *Qur.* VIII 45–46, God caused him to dream that the infidels (who in fact greatly outnumbered the Moslems) were but few, while to the Quraysh on the other hand the Moslem army was made to appear contemptible. The former illusion is a type of the means which God employs for encouraging the true believer in his struggle against the flesh: essentially it is no illusion, but a prefigurement of the ultimate truth. The latter illustrates the conceit of the fool who vainly imagines that self-conquest can be achieved without Divine grace (*v.* ۲۲۹۸ *sqq.*). There is, of course, no exact correspondence such as Wilson desiderates between the poet's allegory and the Qur'ánic text.

۲۲۹۵ For the *jihád-i báṭin*, see note on p. ۸۵, Heading.

۲۲۹۱ *Bi-gardánid* (Mm and Fa) has far better authority than *na-gardánid*, though almost the same sense may be obtained from either reading. It matters little whether you say, "he did not turn away his face from the difficulty", *i.e.* "he faced it resolutely", or "he turned his face away from the difficulty", *i.e.* "he paid no attention to the obstacles and therefore was not deterred by them". But the terms *muyassar*, *yusrá*, and *'usrá* indicate a reference to *Qur.* XCII 5–10, and in that case the reading *bi-gardánid* is necessary. I take the verse to mean that "Divine favour" was shown in eternity to Mohammed "in order that he might turn away from difficulty", *i.e.* it enabled him to escape the miserable doom of those whom God has not predisposed to righteousness (cf. note on I 480–481), and made the path to temporal and spiritual victory as "easy" for him as Divine wrath made the other road "easy" for the infidels.

۲۲۹۸–۲۳۱۰ This passage describes the deluding activity (*istidráj*) of Allah towards His enemies". See *Muslim Creed*, 226.

۲۳۰۰ ذو الفقاری. *Dhu 'l-faqár* is the name of a sword which belonged to Mohammed and afterwards to 'Alí.

۲۳۰۲ آتش‌کده, *i.e.* Hell.

۲۳۰۳–۲۳۰۴ God causes prophets and saints to appear despicable in the eyes of the wicked, though in reality the whole world is subject to their dominion.

۲۳۰۵ 'Áj, or 'Új, son of 'Anaq, the giant king of Bashan, who was slain by Moses. See EI, art. Údj. "This river-water", *i.e.* the Divine powers delegated to holy men.

۲۳۰۶–۲۳۰۸ Apart from an obvious reference to the destruction of Pharaoh (*Qur.* II 47), the "sea" symbolises the profound spirituality of the prophet or saint, overwhelming with vengeance the insolent fools who "rush in where angels fear to tread".

۲۳۱۱ For the malign influence of the celestial sphere (*falak*), see note on I 149.

بدو آخر زمان. So all my MSS. Fa reads *amán* for *zamán*, perhaps on account of the rhyme; but the alteration is not required, since *ákhir* has a different meaning in the second hemistich.

۲۳۱۸ دهری. See note on I 2020.

۲۳۲۰ *I.e.* "spiritual men know that the world is created (*hádith*); the speculations of the materialist, who says it is eternal, are mere cobwebs".

۲۳۲۳ Wilson, following Fa, translates: "But if the worm should know of its (the tree's) essential nature." There are two objections to this: (1) *bi-dánad az* cannot, I think, be equivalent to "know of"; (2) *máhiyyat-ash* is clearly contrasted with *súrat-ash* and refers to the worm, not to the tree. The gnostic (*'árif*), however abject and vile his outward appearance, is essentially Universal Reason.

٢٣٢۴ Cf. I 1112 and note *ad loc.*

چون پری. *Parí* = *jinní*: the word should not be rendered by "fairy", with which it has no connexion. The point of the analogy lies in the alien forms which the *jinní* is supposed to be capable of assuming at will: these conceal and disguise his real nature, just as Universal Reason is hidden from us by its phenomenal manifestations.

٢٣٢٥ از ملك بالاست. See notes on I 538, 2650.

٢٣٢٨ ديوانگی. Cf. the story of Dhú 'l-Nún, *supra*, *v.* ١٣٨٦ *sqq.*

٢٣٣١ بگذر از ناموس الخ. Cf. *Kashf*, *Eng.* 66 *sqq.*

٢٣٣٢ عقل دوراندیش‌را. The carnal reason (*'aql-i ma'ásh*) is far-seeing only where selfish interests are concerned. It anticipates and provides for the morrow. Şúfí teachers warn their disciples against *túlu 'l-amal* (cf. note on I 133).

ديوانه سازم خويش‌را. Cf. *v.* ١۴٣٥ *supra.*

P. ٣٧٦, Heading (1). Fa reads *sayyid-i ajall* (so three of my MSS.) and *kardí*. On the "kings" or governors of Tirmidh, who bore the title of Sayyid or Sayyid-i Ajall, see Barthold in *EI*, art. Tirmidh. Dalqak, the court jester of a certain "Sayyid-Sháh-i Tirmidh", is the hero of two other Stories in the *Mathnawí* (v 3507 *sqq.*, VI 2510 *sqq.*).

٢٣٣٧ جويم جنون‌را مغرسی, *i.e.* "I will seek to cultivate insanity".

P. ٣٧٦, Heading (2). This Story must have been popular in the East long before Rúmí's time, for it occurs in the *Bustánu 'l-árifín* of the Ḥanafite theologian and jurist Abú 'l-Layth of Samarcand (*ob. circa* A.D. 1000: see Brockelmann, I 195 *seq.*), from which comes the text cited by Fa (II 370, 21 *sqq.*, in his Comm. on *v.* ٢٣٣٧). Other versions are given by 'Awfí (*Jawámi'u 'l-Ḥikáyát*, Anec. 1759) and Qalyúbí (*Nawádir*, 174 *seq.*, No. 184). The oldest version, that of the *Bustánu 'l-'árifín*, runs as follows:

"It is related in the Ḥadíth that an Israelite said, 'I will not marry till I consult a sensible man (*'áqil*)'; and he resolved to act on the advice of the first man he should encounter on the morrow. Next morning as he went forth from his house he met a madman riding on a cane. At this he was sorely vexed, but nevertheless approached him, considering himself obliged to keep his vow. 'Look out!' cried the madman, 'or my cock-horse will give you a kick.' 'Pull up,' said he; 'I have a question to ask you. I wish to marry: how should I choose a wife?' 'Women', replied the madman, 'are of three sorts: one is *for* you, and one is *against* you, and one is neither *for* you nor *against* you (*wáḥidatun laka wa-wáḥidatun 'alayka wa-wáḥidatun lá laka wa-lá 'alayka*). Take care my horse doesn't kick you.' So saying, he rode off, but the Israelite begged him to pull up and explain his meaning. 'Well,' said the madman, 'she that is *for* you is a virgin: she has known no man but you, and all her love is yours. She that is *against* you is a widow with

a child: she devours your property and mourns for her former husband. And she that is neither *for* you nor *against* you is the childless widow: if you treat her better than did her former husband, then she will be *for* you; otherwise she will be *against* you.' 'Confound you (*wayḥaka*)!' the Israelite exclaimed: 'you speak like a man of sound sense, though you act like a madman.' 'Yes,' said he: 'the Israelites desired to make me a judge (*qáḍí*), and when I refused, they pressed me so hard that I could only escape by pretending to be mad.'"

The later versions substitute Moslems for Jews and emphasise the well-known reluctance of Ṣúfís and pietists to accept an office associated with the Government (see Wensinck, *The refused dignity*, in the Browne Presentation Volume, 497 *sqq*.).

According to 'Awfí (Browne MS. X 4, f. 340 *b*), when Manṣúr was Caliph a certain Moslem swore he would not marry before he had taken counsel with a hundred men (apparently ninety-nine in one day; for it is added that during the night he made a further vow to consult the first person he met next morning). The story then proceeds as above until "the madman", on being asked why he had simulated insanity, replies: "Manṣúr offered me the post of Chief Justice in Baghdád. There were four of us (to whom it was offered). One was Abú Ḥanífah: he cleverly saved himself by pleading his unfitness to discharge such responsible duties and pointing out that if his plea were false a liar was unfit to act as judge. The second man was flogged to death. I feigned madness for fear that some legal decision given by me might displease the Creator. The fourth man agreed to accept office." ['Aṭṭár, whose account of the matter is more detailed (*TA*, I 204, 2 *sqq*.), names the four persons: Abú Ḥanífah, Sufyán (al-Thawrí), Shurayk (ibn 'Abdalláh al-Nakha'í), and Mis'ar ibn Kidám. In his narrative Mis'ar plays the part of "the madman", Sufyán goes into hiding, and Shurayk is appointed cadi.] Qalyúbí follows 'Awfí in making the rider on the cock-horse the last of a hundred counsellors, and assigns as a motive for the extreme caution shown by this candidate for matrimony "the sufferings he had endured at the hands of women". The introduction of the Caliph Manṣúr and the four jurists is a feature peculiar to the versions of 'Awfí and 'Aṭṭár, which Rúmí has not imitated.

٢٣٣٩ عاقل . . . مجنون نما, *i.e.* one of the saints classified as "rational madmen" (*'uqalá'u 'l-majánín*), concerning whom see Paul Loosen, *Die weisen Narren des Naisābūrī* (Strassburg, 1912). In the sight of common people "the prophet is a fool, the spiritual man is mad" (Hosea ix 7).

٢٣٤٠ نى, an emblem of the transporting influence of Divine inspiration.

٢٣٤٢ فرّ او الخ, *i.e.* "even the most exalted angels derive light and life from him, since he is the embodiment of Universal Reason".

۲۳۴۳ سر منه گوسالهرا. Cf. notes on I 1014 (metaphorical sense of *gúsálah*), 2258.

۲۳۴۷–۲۳۴۸ Cf. *supra*, *v.* ۲۱۵۲ *sqq.*

۲۳۴۸ کلیمی. See note 4 in the Translation, p. 240.

۲۳۵۰ از خرد, *i.e.* "by the dim light of carnal reason".

P. ۳۷۷, Heading. This parable of the worldly-wise and ungodly who persecute the saints and oppress the poor is repeated at IV 1045 *sqq.*

۲۳۵۴ شیر وغا. Cf. *shír-i hiráb* at I 3024 and note *ad loc.*

۲۳۵۵ For the second hemistich, cf. *v.* ۲۲۳۶ and note.

۲۳۵۸ آن حکیم. The reference, perhaps, is to Naṣíru'ddín al-Ṭúsí, the celebrated philosopher, protégé and afterwards vizier of Húlágú. Naṣíru'ddín died in the same year as Rúmí; I do not know what authority there is for the statement (*EI*, art. al-Ṭūsī, Naṣīr al-Dīn), which seems to me improbable, that he "discussed scientific matters with Djalāl al-Dīn Rūmī by letter". Mm and Fa have *laqab dád-ash*.

۲۳۶۰ Fa and K read:

gúr mí-girand yárán-at ba-kúh,
kúr mí-júyí tu dar kúy ay sutúh.

The variant improves the rhyme, and no doubt was fabricated for that purpose. Such rhymes as *ba-dasht* and *bad-ast* are far from being unparalleled in the *Mathnawí*.

۲۳۶۱ Wilson (note 1614) condemns this verse, which occurs in all my MSS. If tautology were a sure criterion of interpolation, the poem would have to be very considerably shortened; and the use of *kayd* here only becomes "absurd" when an unsuitable meaning is attached to it.

۲۳۶۲–۲۳۶۴ The carnal man who acquires religious knowledge (*'ilm*) and puts it into practice is on the right way, but he must attain to mystical knowledge (*ma'rifah*) before he can be entirely at peace with God. For the second hemistich of *v.* ۲۳۶۴, see notes on I 392, 1022.

۲۳۶۵ نور اشناسنده, the transcendental spirit or reason which is the "inner light" of prophets and saints.

۲۳۶۸ خسف قارون کرد. See note on I 864.

۲۳۶۹ زحف کرد. Read رَجْف کرد with Fa and the two oldest MSS., and cf. *Qur.* VII 76, 89, 154; XXIX 36. This reading is adopted in the Translation.

یا أرضُ ابْلَعی, *Qur.* XI 46, where these words are followed by ماءَكِ and refer to the subsidence of the Flood.

۲۳۷۰–۲۳۷۱ Cf. I 512–513 and note *ad loc.*

۲۳۷۲ اشفقن منها, *Qur.* XXXIII 72, referring to the *amánah*. See note on I 1958–1959.

۲۳۷۳ All but Man shrank from the moral responsibility entailed by neglect to discharge a "trust" freely accepted, namely, to live for God and die to the world.

۲۳۷۴ قلب می‌باید سلیم. The words *bi-qalb*[in] *salím*[in] occur twice in the *Qur'án* (XXVI 89; XXXVII 82) with reference to Abraham, the Friend of God. Mm and Fa read *gardad ú yatím*.

۲۳۷۵-۲۳۷۷ Cf. *supra*, v. ۲۳۵۱ *seq*. Here the "thief" is the Devil or the carnal soul.

۲۳۷۹ Read *'aṣr-i duzd* with Fa and all my MSS. A subsequent verse (IV 1015) removes any doubt that might be felt as to the correctness of this reading. For *'aṣara*, "to put (a criminal) in the stocks (*ma'áṣír*)", see Dozy, *Supplément*. Torture of the *nafs* by ruthless discipline is "the greater *jihád*" (I 1373 *sqq*.).

۲۳۸۰ کحل دیده‌ات, *i.e.* qualities which restore and increase the clairvoyance of the *oculus cordis*.

۲۳۸۳ جماد, *i.e.* those who are devoid of spiritual life.

۲۳۸۶ Cf. *v.* ۲۳۹۹ *infra*. The speaker indicates that he is transported beyond place and time and everything finite. Were he not in the state of mystical intoxication (*sukr*), he would act as a *murshid*.

P. ۳۷۹, Heading. On the *muḥtasib* and his functions, see *SI*, I 367 *sqq*.

۲۳۸۷-۲۳۹۱ These lines recall a familiar passage in the *Munqidh* of Ghazálí (Cairo, 1309, p. 20): "it became clear to me that what is most peculiar to them (the Ṣúfís) cannot be learned, but can only be reached by immediate experience and ecstasy and inward transformation. How great is the difference between knowing the definition, causes, and conditions of drunkenness and actually being drunk! The drunken man knows nothing about the definition and theory of drunkenness, but he is drunk; while the sober man, knowing the definition and the principles of drunkenness, is not drunk at all."

۲۳۹۲ آه کن, *i.e.* "in order that I may see whether your breath smells of wine".

هو هو, expressing the inward rapture of the God-intoxicated Ṣúfí. Cf. note on I 472–473. *Hú hú* (and *húy húy*) is also used onomatopoetically for the ecstatic song of the nightingale or the gleeful cries uttered by tipsy revellers. Cf. Ḥáfiẓ (Brockhaus, No. 514, *v*. 2):

chu gul niqáb bar afgand u murgh zad hú hú
ma-nih zi-dast piyálah: chih mí-kuní hay hay?

۲۳۹۳ In the second hemistich some MSS. have *dam zaní* instead of *munḥaní*. "Bent with grief" describes the spiritual unhappiness of the worldly.

۲۳۹۵ متراش, a metaphor derived from sculpture. The process of moulding ideas into forms of speech is analogous to that of carving an idol out of stone. Cf. *v*. ۲۰۲۶ *supra*.

۲۳۹۷ از برهنه الخ. There are many proverbial sayings in Persian to this effect, *e.g. az barahnah púspín chún bar kaní?* and *khar-i barahnah-rá*

pálán na-tuwán girift. See *Amthal ú Ḥikam*, I 105 and cf. *v*. ۱۷٦۵ *supra*. After losing himself in God the mystic has nothing to lose.

۲۴۰۵ گنج روان. *Rawán* may signify "moving", an epithet applied to the riches of Korah which the earth is supposed to have swallowed.

۲۴۰۸ كه بيُفتى الخ. Those who offend holy men incur the wrath of God and are in danger of everlasting damnation.

۲۴۱۲ عيال با ولد. This use of *'iyál* for the wife alone is similar to the use of *ahl* in such phrases as *ahlu 'l-rajul.*.

۲۴۱۳ Fa and Mm: *án sú* for *án-já*.

۲۴۱۷ آن بچه. The "children" by whom the saint is attended represent visions and ecstasies arising from the manifestations (*tajalliyát*) of Divine Splendour in his heart.

۲۴۱۸ Fa takes *shayd* as equivalent to *shaydáyí* and Wilson translates it by "insanity"; but is there any authority for this? *Shayd* in Persian always, I believe, means "hypocrisy" "dissimulation", a quite appropriate sense here.

۲۴۲۵ See notes on I 2474 *seq*., 3769. The "treasure" is gnosis (*ma'rifah*).

۲۴۲٦ عسس (see note on *'awán*, I 1362 and cf. VI 4255 *sqq*.), typifies the worldliness and unrighteousness from which mystics flee.

۲۴۲۸ *I.e*. "My spiritual experiences are the fruit of my own heart, where God has implanted knowledge of Himself (*'ilm-i ladunní*)."

۲۴۳۳ *Dasht-i núr-ash* (Fa) has little MS. evidence in its favour.

۲۴۳٦-۲۴۳۷ Exoteric knowledge cannot live and thrive apart from the vanities which cause it to be in demand.

۲۴۳۸ الله اشترى, *Qur*. IX 112. See note on I 2709. God repays with the mystic's Paradise those who give up all for His sake.

۲۴۳۹ Cf. I 1750 *seq*., III 3834 *sqq*.

۲۴۴۰ يك مشت گل. Worldlings, being "of the earth, earthy", have nothing else to give in return for what they receive.

۲۴۴۱ Cf. I 2871, IV 625 *sqq*. Fa cites as a Ḥadíth the saying: "'Tis as though the clay-eater helped to kill himself." According to Schlimmer, 299, geophagy was common amongst Persian women sixty years ago.

۲۴۴۲ دل بخور, *i.e*. "let your food be spiritual".

چون ارغوان, alluding to the pink blossoms of the Judas-tree.

۲۴۴۳ Divine grace is either "manifest" (*jalí*) or "hidden" (*khafí*). The recompense (*thawáb*) for good works is a "manifest grace", since it is apparently connected with secondary causes (*asbáb*). "But", says the poet, "in reality all God's mercies are 'hidden', *i.e*. absolutely unconditioned and uncaused."

۲۴۴۵ كاردش الخ. *Kárd ba-ustukhwán rasídan* is a proverbial phrase (cf. *Amthál ú Ḥikam*, III 1175), used here of passions which bring their victim to the very point of destruction.

۲۴۴۸ از ما بما نزدیکتر. Cf. *Qur.* L 15: "and We are nearer to him than his jugular vein."

۲۴۴۹ Prayers uttered by human beings are likened to flowers growing from dust and ashes.

۲۴۵۰ نقل, *i.e.* the transference (from the spiritual world into a material body) of those faculties which are centred in the "heart" (*qalb*) and the reasonable soul (*nafs-i ndṭiqah*).

۲۴۵۱ See note on I 676–677.

۲۴۵۴ The main stream of Wisdom, emanating from Universal Reason, flows through the realm of souls, whence tributaries descend into the world of matter to permeate and replenish every grade of existence, according to its capacity, so that all things from the highest to the lowest are preserved, sustained, and governed by Divine Wisdom (the Logos), which inspires the prophets and saints and is the source of all blessedness.

تجری تحتها الانهار, *Qur.* LXXXV 1 etc. See notes on I 2718, 3091. Persian gardens are commonly irrigated by means of channels running underground.

۲۴۵۷ زهربایی خورده, *i.e.* "you have spoken foolishly and irreverently and are now suffering in consequence". Cf. I 1603 *sqq.*

۲۴۶۱ G and two later MSS. omit this verse. Fa leaves it out of the text but comments on it.

۲۴۶۲ زآن روزن الخ. See note on *v.* ۱۵۸۷ *supra.*

۲۴۶۸–۲۴۷۰ See note on I 535.

۲۴۷۵–۲۴۷۶ Cf. *Ta'arruf*, *Eng.* 63.

۲۴۸۴ تیه, the so-called "Desert of the Israelites", in which they wandered on coming forth from Egypt.

۲۴۸۶ In the second hemistich Fa and K read: *dkhir in rah ham ba-pdydn dmadi*. Here and in the following verses "Moses" signifies Mohammed.

۲۴۸۷ کی رسیدی الخ. Cf. I 80 *sqq.* and note *ad loc.*

۲۴۸۸ The first hemistich alludes to *Qur.* II 57.

۲۴۹۱ Fa, with G and other MSS., reads *ḥilm-i ú rad mí-kunad tír-i balá.*

۲۴۹۲ Fa reads *tíz* for *níz* and *hast* for *níst*, but translates the verse as it stands in my text.

۲۴۹۴ It is possible that the sick Companion's answer to the Prophet ends here and that the following passage (*vv.* ۲۴۹۵–۲۵۰۷) is a prayer (*munáját*) in which the author implores God to show mercy to sinners. At any rate all the verses cannot be addressed directly to the Prophet by his Companion, though most of them suit the Perfect Man just as well as God Himself. According to Fa, the Prophet is the subject of them all except the last three. WM will not allow even these to be an exception.

۲۵۰۲ *I.e.* "our spiritual and temporal resources (*arzáq*) are well-nigh exhausted; our lives are hanging, as it were, by a thread".

۲۵۰۴ See note on I 2672. The four oldest MSS. omit this verse.

۲۵۱۱ بَران. G writes *bi-rán*, "drive", and H *parán*, "cause to fly"; in either case *bád* would be a vocative. But *barán* = *mí-burd* gives a simpler and more natural sense.

۲۵۱۴ Cf. *Qur.* XLI 46.

۲۵۱۵ فرزین‌بندها. See note on *vv.* ۱۲۹–۱۳۱ *supra.*

۲۵۱۶–۲۵۱۷ "Vessels of wrath", like Iblís and Pharaoh, are cursed with blindness to the malady (egoism) from which they suffer (cf. I 3241 *sqq.*); otherwise, they would find it unendurable and hasten to seek a remedy.

۲۵۱۸–۲۵۲۰ For the comparison of spiritual regeneration to the throes of childbirth, see I 1934, note, and III 3555 *sqq.* The "trust" (*amánah*: see note on I 1958–1959) is the capacity for faith, knowledge, and love, which God has deposited in the human heart: this spiritual embryo it is the business of the *murshid* to bring to birth by the μαιευτική of wise counsel and instruction; but he cannot succeed unless the patient himself feels the burden painful and longs for delivery.

۲۵۲۱ The callous egoist is virtually a Pharaoh who says "I am God" (I 2455, note), and a "brigand", because he usurps the Divine prerogatives of independence and self-sufficiency and robs the prophets and saints of the homage to which they are entitled.

۲۵۲۳ For انا (⏑–), see I 3216, note. The omission of the *idáfat* in such cases is rare (*e.g.* I 956). On the meaning attributed by Rúmí to the *Ana 'l-Ḥaqq* of "Manṣúr", *i.e.* Ḥalláj, cf. *supra*, note on *v.* ۳۰۵. Among Islamic saints Ḥalláj stands out pre-eminently as "a man of sorrows", striving with all his heart to fulfil the Divine command, no matter at what cost of suffering to himself. Cf. *Ṭawásín*, 147; *IP*, 33.

۲۵۲۴ مرغ بی‌هنگام را. See I 943, note, and 1159. Here "the untimely bird" is the *nafs*, which, before it has undergone mortification, regards itself as an individual and says "I", a word proper only to God and to the soul that is mystically one with God (*Luma'*, 32, I *seq.*). "Beheading the cock" means "dying to self". It seems almost incredible that a student of Rúmí, or of St Paul, should argue, as Wilson does (Comm., note 1728), that "if the cock's head is cut off, the whole individual must die, and the illustration is absurd".

۲۵۲۵ The edd. and most of my MSS. read *nafs-rá* in both hemistichs, but in the second hemistich GH have *tafs-rá*, "the heat (of carnal passions and appetites)". This obviously genuine reading restores the rhyme by adding a dot to a single letter. *Tafs* (rhyming with *nafs*) is used in the same sense at IV 3684.

۲۵۳۰ ما رمیت الخ, *Qur.* VIII 17. See note on I 615.

۲۵۳۲–۲۵۳۳ Fa cites *Qur.* LXXXV 12: *inna baṭsha Rabbika la-shadíd*; and

the Ḥadíth: *inna 'lláha la-yumlí li-'l-ẓálimi fa-idhá akhadhahu lam yuflithu*, "Verily, Allah gives the unrighteous a long shrift, but when He seizes him He does not let him escape." The poet implies that God's mercy, being prior to His wrath (I 2672, note), ultimately prevails over it. Essentially chastisement inflicted by God is an act of mercy (cf. III 4008 *sqq.*, 4166 *sqq.*; IV 91 *sqq.*; V 1810 *sqq.*).

۲۵۳۴ والضُّحى, the title and initial word of Súrah XCIII. G writes *wald* with *fatḥah*. The meaning of *in waṣl ú wald* (*wild*) is explained by the poet himself in his mystical interpretation of the first three verses of this Súrah, in which Allah comforts the Prophet and assures him of His loving presence: see especially *v.* ۳۰۱ *supra*.

۲۵۳۶ See notes on I 298, 1996–1997.

۲۵۳۷–۲۵۳۹ Cf. I 611 *sqq.*, III 1372 *seq.*, VI 3332 *sqq.* The passage in Book III suggests that *rádí*, which Fa renders by *jawádlíq* and *karímlíq* (bounty), refers to the inexhaustible opulence of creative power displayed by the Divine Artist.

۲۵۴۰ For *bar tanídan* (intransitive), followed by *gird*, cf. III 105. *Tanídan* is similarly used at II 3461, VI 4377.

۲۵۴۳ Faithful and infidel alike bear witness to God, since both faith and infidelity serve to manifest His omnipotence. Cf. *SIM*, 131.

۲۵۴۴–۲۵۴۵ *Qur.* III 77: "do they seek, then, other than the Faith of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him shall they be returned?" While the Divine Beauty reflected in the nature of the true believers causes them to worship God for love's sake, the infidels are dominated by His Majesty and Wrath and only against their will acknowledge themselves to be His slaves (*'ibád*).

۲۵۴۶–۲۵۴۸ قلعهٔ سلطان. For the metaphor, cf. I 3635 *sqq.* and note *ad loc.* Although the infidel helps to fulfil the purposes of Divine Providence (cf. VI 2193 *sqq.*), he acts disloyally; for he is animated by self-will and self-interest and claims to be master in his own house, whereas his body and soul really belong to God. In *v.* ۲۵۴۷ G has *mulk* for *milk*.

۲۵۴۹–۲۵۵۰ The infidel takes refuge in the Necessitarian plea that if he commits evil, it is because the Almighty did not create him good; but the believer imputes his sins to himself and thanks God for washing them away. Cf. I 1488 *sqq.*

۲۵۵۲ This is a metrical version of *Qur.* II 197: *Rabbaná átiná fí 'l-dunyá ḥasanatan wa-fí 'l-ákhirati ḥasanatan*, a prayer which the Prophet recommended to his sick Companion in the Ḥadíth translated above (note on p. ۳۱۴, Heading).

۲۵۵۳ راه را, the Way of tribulation (*ráh-i pur khún*, I 13) that leads the mystic to union with God.

۲۵۵۴–۲۵۵۸ See note on I 3700. According to *Qur.* XIX 72, all the Faithful shall enter Hell: "there is not one of you but shall go down to it (*wáridúhá*)." Cf. *Muslim Creed*, 232 *seq.*

۲۵۵۷ خُضَر, "green herbs", pl. of *khuḍrah* (see Dozy, *Supplément*), so pointed in G and other old MSS.

۲۵۶۳ ایثار, altruism. See *Kashf*, *Eng.* 190 *sqq.*

۲۵۶۷ داعیِ حق‌را *might* be rendered literally, "the Caller (who is) God", an example of the construction known as *iḍáfatu 'l-baydn* (Wright, II 232 *sqq.*). But here, no doubt, the words are synonymous with *dá'í 'lláhi*, "God's summoner", *i.e.* the Prophet or the Şúfí *murshid*. Correct the Translation accordingly.

۲۵۶۹ Cf. *Qur.* LV 60: *hal jazá'u 'l-iḥsáni illá 'l-iḥsán.*

۲۵۷۰–۲۵۷۳ These verses conclude the reply given by the angels to the true believers who wondered why they had not passed through Hell-fire on their way to Paradise.

۲۵۷۴–۲۵۷۵ The "moth and candle" symbolism for mystical union was used by Ḥalláj (*Ṭawásín*, 16 *seq.*).

۲۵۷۶ In this and the following verses the poet describes the spiritual blessings conferred on those who devote themselves to the saints. The Turkish edd. give both *v.* ۲۵۷۶ and the doublet found in K. See *app. crit.*

۲۵۷۸–۲۵۷۹ The heart of the Shaykh is the "heaven" in which the enlightened Şúfí finds his home; and the "book" which reveals Divine mysteries when it is opened (cf. *supra*, *v.* ۱۵۸ *seq.*). For the comparison with Mercury, see note on *v.* ۱۵۹۸ *supra.*

۲۵۸۰ Cf. *supra*, *v.* ۲۱۵۰ *sqq.* By *khwíshán* I understand "those spiritually akin to thee". Fa, however, translates: "be to thy (blood-)relatives as a homeless wanderer (stranger)." It seems to me that the context favours the former interpretation, which also removes the necessity of rhyming *yá-yi ma'rúf* with *yá-yi majhúl.*

بر مه کامل الخ, *i.e.* "become attached to (and absorbed in) the Perfect Man, if thou art capable of attaining to perfection".

۲۵۸۲ See notes on I 2801 and 2904–2905. The cause of separation between "the whole" and its "parts" is the process of devolution (*tanazzul*) and individualisation (*ta'ayyun*) whereby Absolute Being manifests itself in the external universe (*SIM*, 82 *sqq.*, 94 *sqq.*). *'Ayn* signifies "objectivity", existence *in concreto* (*wujúd-i 'ayní*) as opposed to existence in the knowledge of God (*wujúd-i 'ilmí*). The edd. and all my MSS. except B have *rabish* instead of *zabish*. Both readings yield a good sense: *rabish*, the escape of "the unseen things", *i.e.* spiritual essences and realities (*a'yán-i thábitah*), from the state of latency (*thubút*) and their emergence into externality; *zabish* = *fayḍ*, emanation.

۲۵۸۴ چون زن. Three MSS., including the two oldest, read *chún zan.*

۲۵۸۸ روح, *i.e.* the spirit of the Perfect Man.

۲۵۹۶ See *Qur.* XXIX 64.

P. ۳۹۱, Heading (1). The rôle attributed to Mu'áwiyah in this anecdote may seem inconsistent with the general Ṣúfí attitude towards worldly princes like the Umayyads, but it must be remembered that Mu'áwiyah was the Prophet's Companion, secretary and brother-in-law.

۲۶۰۴ There is somewhat better MS. authority (BDG) for the verse printed in the text than for the variant (see *app. crit.*), in which Mu'áwiyah is described as "Uncle of the Faithful" (*Khál-i múminán*) without mention of his name. According to WM, he owes this title to the fact that his sister, Umm Ḥabíbah, married the Prophet and, as the Prophet's widow, enjoyed the honorific appellation, "Mother of the Faithful" (*Ummu 'l-mu'minín*). Khál, however, is eminently applicable to Mu'áwiyah in another sense, viz. "a good manager and orderer of the affairs of men" (Lane); and therefore I do not think WM's explanation likely to be correct. Fa, Mq, and Bul. have the variant reading; the Teheran ed. (A.H. 1307) agrees with mine.

۲۶۰۸ Read *gird bar gasht*.

P. ۳۹۱, Heading (2). For the idiom *az khar figandan*, see note on *v.* ۱۰۵۸ *supra*.

۲۶۱۳ Cf. the Ḥadíth: *'ajjilú bi-'l-ṣaláti qabla 'l-fawt wa-'ajjilú bi-'l-tawbati qabla 'l-mawt.*

P. ۳۹۲, Heading. It should be observed that the following Apologia Diaboli represents a view held by Rúmí himself (cf. *v.* ۲۶۵۲ *infra*) as well as many other Ṣúfís.

۲۶۱۷ See I 1014 and note *ad loc.*

۲۶۲۰ خُتَن, the principal town in Chinese Turkistán. See *EI* art. Khotan.

۲۶۲۶ چشمهای لطف الخ, *i.e.* "God caused me to manifest His 'beautiful' attributes, grace, mercy, etc." The metaphor is derived from striking a rock in order that water may gush forth (cf. *Qur.* II 57). Wilson translates erroneously: "He opened the eyes of (His) favour upon me."

۲۶۳۳ آبستن است, *i.e.* the inward significance of separation from God lies in the Divine wrath which produced it.

۲۶۳۵–۲۶۳۷ A free paraphrase of the Ḥadíth-i qudsí: *innamá khalaqtu 'l-khalqa li-yarbaḥú 'alayya wa-lam akhluqhum li-arbaḥa 'alayhim*, "(God said), 'I created the creatures that they might gain on Me, not that I might gain on them.'"

۲۶۳۷ وز برهنه الخ. Cf. note on *v.* ۲۳۹۷ *supra*. The creature is "naked": he owns nothing, for God owns all.

۲۶۳۸–۲۶۴۱ Iblís argues that since his original nature is good, his disobedience can only be a temporary lapse from grace. True, he incurred God's anger, which caused him to disobey the Divine com-

mand, but essentially God is mercy and love (cf. I 2672, note): these qualities must ultimately prevail: how should a cause that is not eternal produce an eternal effect? Cf. *SIM*, 120 *seq*.

۲۶۴۲–۲۶۴۴ Here the poet touches on the theme profoundly treated by Ḥalláj (*Ṭawásín*, 41 *sqq*., 87 *sqq*.; cf. *Passion*, 864 *sqq*.; *IP*, 31 *sqq*.). Iblís depicts himself as the devoted lover whose jealousy forbids him to pay homage to a rival. In reality, he says, his refusal to worship Adam was a declaration that he would worship none but God (cf. the famous lines in *Ṭawásín*, 43, beginning: *juḥúdí fíka taqdísu*), whatever the penalties might be. He would suffer damnation rather than give up his belief in the Divine Unity (*SIM*, 120 *seq*.).

۲۶۴۴ دیر زی. Cf. Greek ζῆθι, Latin *salve*. The usual Moslem formulas are *yarḥamuka 'lláh* or *al-ḥamd lilláh*.

۲۶۴۵ *I.e.* "knowing that my disobedience was eternally willed and decreed by Him whom I adored, I had no choice but to disobey". For the metaphor, see note on *v*. ۲۶۴۸, and for the crucial problem—the relation between the Divine will (*mas͟hiyyah*, *irádah*) and the Divine command (*amr*)—and the various ways in which it was solved, *Passion*, 624 *sqq*.; *IP*, 32 *seq*., 55 *seq*.; *SIM*, 158; *Qút*, I 127, 28 *sqq*.; *Mat͟h*. I 617 *sqq*. and notes *ad loc*., III 1362 *sqq*., V 3098 *sqq*.

۲۶۴۷ True lovers delight in the anguish their Beloved inflicts upon them. See note on I 1746–1748.

۲۶۴۸ The terms *s͟has͟h jihat* and *s͟has͟h-darah* have been explained in the note on *v*. ٦١٣ *supra*. Here *s͟has͟h-darah* refers to the painful dilemma in which the mystic is placed who realises that God may *command* one thing and *will* the contrary.

۲۶۴۹ *I.e.* "how can the finite individual be aught but a pawn moved by the Universal which at once comprehends and infinitely transcends all contradictions?"

۲۶۵۲ بخش تو الخ. Mu'áwiyah points out that Iblís has failed to profit by his knowledge: he is doomed to use it, not for guidance (*hidáyah*), but solely as a means of leading astray (*iḍlál*).

۲۶۵۳ حفره کردی الخ, *i.e.* "you have crept into men's hearts and robbed them of their faith".

۲۶۵۴ The oldest MSS. read *átas͟h-í az tú na-súzam c͟hárah níst*, "you are fire: must not I inevitably be burnt by you?"

۲۶۵۸–۲۶۶۰. Cf. I 316 *sqq*.

۲۶۶۱ See *Qur*. VII 62.

۲۶۶۲ See p. ۵۳, Heading, and note *ad loc*.

۲۶۶۳ Cf. IV 788. For *sangsár*, see *Qur*. XI 84; and for *siyáh-ábah* (black rain-water), *Qur*. XXVII 59.

۲۶۶۴ See note on I 1189.

۲۶۶۶ See notes on II 420 and I 782.

۲۶۷۰ الّا من عُصِم, alluding to *Qur.* XI 45: "He (Noah's son) said, 'I will betake myself to a mountain that will save me from the water (of the Flood).' Noah replied, 'To-day there is nothing that can save (*lá 'áṣim*) from Allah's decree (any one) except those on whom He hath mercy (*illá man raḥim*).'"

۲۶۷۱ محترق. For the astronomical term *iḥtiráq*, see note on I 754.

۲۶۷۲ The two oldest MSS. read *'uqda-há* for *'aqd-rá*. Iblís claims that God has made it his function to test the righteous and the wicked alike and display the original nature of each as written in the tablets of Destiny. Thus he puts himself on a level with the prophets and saints, who are charged with the same office (II 280 *sqq.*).

۲۶۷۴ *I.e.* "I do not make any one evil: I merely assay him and show what he is worth."

۲۶۷۵ رونمایی می‌کنم. Iblís cannot pervert the righteous; in fact he helps them on their way to salvation by eliciting and exhibiting the vices of the ungodly. Moreover, he becomes the ally of saints who have vanquished him, according to the Ḥadíth: *aslama shayṭání 'alá yadí fa-lá ya'muruní illá bi-khayr[in]*, "my satan[1] has surrendered to me and bids me do (no evil, but) only good". For the metaphor in the second hemistich, see *infra, v.* ۲۶۹۲ *sqq.*

۲۶۷۶ علفها, *i.e.* temptations of different sorts. Cf. V 833 *sqq.*

۲۶۸۰ See note on I 2447.

۲۶۸۴ Cf. *supra, vv.* ۲۵۴۳–۲۵۴۸ and notes *ad loc.*

۲۶۸۶ داعیم. Cf. note on *v.* ۲۵۶۷ *supra.*

۲۶۸۷ آینه ام. See II 92 *sqq.* and the note on I 2370.

۲۶۸۸ This illustration recurs at IV 2490.

۲۶۸۹ غمّاز. Cf. I 34.

۲۶۹۱–۲۶۹۳ Cf. I 2456 *sqq.*

۲۶۹۶–۲۶۹۷ *I.e.* good works are of no avail except to him whose blessedness is eternally predestined. The "dry tree" may plead that it is "straight", but neither its "straightness" nor its "crookedness" is vital: what really matters is the presence or absence of the sap. Although the elect are not immaculate, God has endowed them with faith and knowledge and everlasting spiritual life.

۲۶۹۸–۲۶۹۹ Wilson (Comm., note 1860) asks how the soul whose nature is essentially bad can be improved by association with the saintly. But this, of course, is not stated or implied. Iblís means that such a soul keeps aloof from the saintly, whereas if it were a blessed soul and had fallen into evil ways, it would repent and its nature would urge it to attach itself to a *murshid* in order that it might be made perfect. For the metaphor of grafting, see note on I 2457.

۲۷۰۱ *Libását* is here almost equivalent to *talbís*, "deception", "trickery". For *har* with a plural, see note on I 3141.

[1] The Prophet said that every one has an angel and a devil set over him.

۲۷۰۲-۲۷۰۳ رخت من, *i.e.* "my spiritual goods". Iblís does not desire these for himself, as a purchaser would; his only object is to despoil and ruin their owner.

۲۷۰۴ در کدو, *i.e.* in concealment, referring to the wiles of Satan.

۲۷۰۶ گلیمم شد سیاه, *i.e.* "I am defiled with sin and deprived of grace."

۲۷۰۸ علم الأسما بگست. This description of Adam also occurs at I 1234. See note *ad loc.* *Bí-tag*, "without power to run", "helpless".

۲۷۱۰ انّا ظلمنا. See *Qur.* VII 22.

۲۷۱۸ Cf. the proverb *jawáb-i ablahán khámúshíst* (*Amthál u Ḥikam*, II 588).

۲۷۲۲ دنبه. Commonly used as a means of entrapping wild animals. Cf. III 272, 561.

۲۷۲۴ The Ḥadíth is: *ḥubbuka 'l-shay'a (li-'l-shay'i) yu'mí wa-yuṣimm.* *Khabat* (not *khabbat*, as Wilson supposes), which Fa has instead of *janat*, is an obvious blunder.

۲۷۲۶ انتظارم الخ, *i.e.* "I am waiting for God's mercy to dispel the darkness with which His wrath has encompassed me." *Intiẓár-am* = *dar intiẓár-am*. See note on I 437, and cf. *v.* ۳۷۹۵ *infra*.

۲۷۲۸-۲۷۲۹ Iblís likens himself to a wolf which, however emaciated it may be, is held responsible for all the sheep that are devoured. According to Fa *ẓaft* goes with *tukhmah*; and this seems the better reading, though G writes *lút-i ẓaft*.

۲۷۳۴ Read الكذبُ. G has *ṭuma'nínun ṭarúb* correctly. Wilson's *ṭuma'nínu ṭurúb* is inadmissible. Fa cites the Ḥadíth: *da' má yuríbuka ilá má lá yuríbuka, fa-inna 'l-ṣidqa ṭuma'nínun wa-inna 'l-kidhba raybun.*

۲۷۳۵ آب و روغن, used metaphorically in the sense of "mere varnish", "deceit", as at IV 346.

۲۷۴۳ آشنای راز, *i.e.* his eye becomes "seeing with the Light of God" and enables him to discern the reality which was hidden from him.

P. ۳۹۹, Heading. آفت قضا. See note on p. ۳۷۶, Heading (2).

۲۷۴۶ بی‌دلی. Wilson, taking *bí-dil* as the opposite of *dilír*, translates this by "a cautious man". I think, however, we may infer from the context that *bí-dil* here is the opposite of *ṣáḥib-dil*, which signifies "an enlightened man".

۲۷۵۲ In the second hemistich Fa and K read: *'ilm-rá 'illat ẓi-dil-bá bar kanad.*

۲۷۵۴-۲۷۵۵ These verses are addressed by Mu'áwiyah to Iblís.

چاشنی‌گیر. The discerning heart is compared to the person, often a favourite slave, who (like the Roman *praegustator*) was entrusted with the duty of tasting viands before they were served at his lord's table.

با فروغ. Although the second hemistich of *v.* ۲۷۵۰ *supra* may appear to justify Wilson's view that *furúgh* = *farágh*, I have little doubt that the commentators who explain *furúgh* as a Persian word are in the right.

۲۷۵٦–۲۷۵۷ The Devil does not wish any one to be spiritually awake; on the contrary, he drugs those who listen to him and makes them forgetful of God.

۲۷۵۸ چارمیخت کرده‌ام, "I have nailed you down", *i.e.* "convicted you of falsehood".

۲۷٦۰ Fa and K read: *wa-z mukhannath mi-na-jūyam lashkarī*, with *yā-yi ma'rūf*, "soldierliness", in which case *shakkarī* should be translated by "the quality of sugar".

۲۷٦۲ من در آب الخ. The proverb is: *kulūkh-i khushk dar āb justan* (*Amthāl u Ḥikam*, III 1251).

۲۷٦۴ In the three oldest MSS. this verse precedes the Heading.

۲۷٦۵ از بن دندان, "willy-nilly", "with extreme reluctance". This is a phrase that takes its colour from the context: in many passages it means "from the bottom of the heart", "with the utmost sincerity and devotion", etc. See examples in *Amthāl u Ḥikam*, I 106–108, and cf. *Math.* II 3071, III 2545, VI 4689.

۲۷٦٦ نماز از پی پیغمبر, *i.e.* a *ṣalāt* in which the Prophet acted as Imám.

P. ۴۰۱, Heading. The Legend of the Moslem saints abounds in stories and sayings of this type, illustrating the doctrine that deep spiritual emotion is worth far more than religious observances. Cf. *TA*, I 97, 17 *sqq.*, 159, 21 *sqq.*; II 123, 20 *sqq.*

۲۷۷۴ السلام, the closing benediction: *al-salām 'alaykum wa-raḥmatu 'llāh.*

۲۷۷٦ The text-reading is that of AH and Fa. BG have:

ān yakī guftā bi-dih īn āh-rā
w-īn namāz-i man tu-rā bādā 'aṭā,

and so D, with *guftah* for *guftā*.

۲۷۷۸ Fa has *shifī* (*shifē*), but only one of my MSS. writes the word with *imālah*.

۲۷۷۹ دخول, *i.e.* entering into possession of the thing received in exchange (cf. *v.* ۲۷۸۴ *infra*).

۲۷۸۰ Fa has *mīr-i dād*, a reading which is not supported by any of my MSS.

۲۷۸۳ بسوزاند حجاب. Cf. *supra*, *v.* ۱۷٦۳ *seq.*

۲۷۸۷ Cf. III 4340 *sqq.*

۲۷۸۸ شکارم شه کند, *i.e.* "I am one of the pure spirits whom God has made the object of His desire (*murād*), since they desire nothing except Him." See *Tā'iyyah*, 204 *seq.* = *SIM*, 217.

۲۷۸۹–۲۷۹۰ See note on *v.* ۲۱۳۳ *supra*.

۲۷۹۱ خواب بود. Cf. *v.* ۲۷۵۷ *supra* and note *ad loc.*

P. ۴۰۳, Heading. The application of this anecdote to Iblís seems to lie in the action of the second thief, who by suggesting a false trail causes the pursuer to lose the first thief just when he was on the point of catching him: similarly Iblís employs the lesser good as a temptation for those

who seek the greater. Developing the analogy, Rúmí contrasts intellectual with mystical knowledge and pours scorn on the pretensions of logicians and legalists to show Ṣúfís the way to the Truth.

Fa identifies the first thief with Iblís, and the second thief with the formal theologian whose beliefs are founded on reason. When the mystic, seeing his spiritual goods (*e.g. tawḥíd*) in danger of being stolen, tries to apprehend the real nature of Iblís—*i.e.* his manifestation of God's majesty and wrath and of the Divine Name *al-Muḍill*, the Misleader (cf. *SIM*, 120)—the formalist puts him off the track by adducing logical proofs and scholastic arguments as a means of arriving at the goal.

This interpretation is ingenious, but in my opinion chase of the thief symbolises the mystic's quest for union with God, which cannot succeed if self-consciousness intervenes at the last moment.

۲۸۰۰ Fa reads with BGK *písh áyad nadam*, which may be supported by the proverb *man jarraba 'l-mujarrab ḥallat bihi 'l-nadámah*. *Bad-am* has good MS. authority and makes a better rhyme; I think, however, that *nadam* is the original reading.

۲۸۱۱ جهات, *i.e.* relations and secondary causes. These belong to the world of phenomena and disappear when the mystic passes into the infinite unity of the Absolute. I have taken *jihat-gú* as a compound; if *gú* be an imperative (as seems more likely), the translation is: "Speak, you, of (external) relations."

۲۸۱۲ صُنع here probably denotes *maṣnú'*, *i.e.* all that God has made, rather than His "making" (*ṣáni'iyyah*). The Divine Attributes and Names may be regarded as causes operating in the external world and determining every object of existence: this, from one point of view, is inherent in their very nature; *e.g.* the Name *Kháliq* (Creator) necessarily involves *khalq* (creation and created things). But those who confine their attention to that aspect of the Truth are *maḥjúb*: they do not perceive that the Attributes are nothing but forms of the Essence, and that really the Essence is the sole agent in the universe.

۲۸۱۳–۲۸۱۴ A description of the ultimate experience of Unity. For the *wáṣil*, there is no Creator with Divine attributes, no world related to its Maker as effect to cause, but only the universal unconditioned Essence in which he is submerged.

۲۸۱۵ In this verse any relapse from the unitive state into self-consciousness is described as a very bad exchange. *Sha'r* is silk, not fur; cf. IV 1188, VI 4618.

۲۸۱۶ Values depend on the standard by which they are estimated. The virtues of the pietist would be discreditable to the saint (*ḥasanátu 'l-abrár sayyi'átu 'l-muqarrabín*): cf. note on I 1579; to the mystic who has known the bliss of "union" the highest spiritual experiences of ordinary men

would be "separation". In K this verse is preceded by the Heading: *Ḥikáyat-i wazírí kih pádishāh ú-rá az wizárat ma'zúl kard ú muḥtasibí dád.* So Fa and other edd.

۲۸۱۷–۲۸۲۰. The vizier deprived of his honourable and confidential office and reduced to the rank of *muḥtasib* typifies the *wáṣil* emerging from the ecstasy of *faná* and *istighráq* and becoming conscious of plurality. Here the poet represents such consciousness as a fall from grace, evidently identifying it with the state of the *maḥjúb*, *i.e.* the non-mystic who imagines himself and the world to be other than God, or the Ṣúfí who is still in bondage to egoism, and not with the cosmic consciousness of the Perfect Man in *baqá ba'da 'l-faná* (see *IP*, 19 *seq.*; *Tá'iyyah*, 214 = *SIM*, 218). No doubt the term *muḥtasib* refers specially to orthodox divines and religious teachers: cf. *supra*, *v.* ۲۳۸۷ *sqq.*

۲۸۱۸ بی سبب الخ. The commentators cite *Qur.* XIII 12: "Verily Allah does not change the condition of any folk for the worse (*i.e.* He does not withdraw His favour from them) until they change their own condition for the worse (by sinning against Him)."

۲۸۲۱–۲۸۲۴ This passage is applicable to Iblís. It was by his own fault that he suffered degradation after having been intimate with God for ages.

P. ۴۰۴, Heading. The following Story gives the traditional version of a somewhat mysterious episode in the Prophet's dealings with the so-called "Hypocrites" (*Munáfiqún*) of Medina. In the *Qur'án*, IX 108–109, we read: "and (as for) those who built themselves a mosque for opposition (*ḍirár*^an) and unbelief and to cause division among the Faithful and to prepare on behalf of them that warred against Allah and His Prophet aforetime, indeed they swear, 'we purposed naught but good'; but Allah bears witness that they are surely liars. Never stand up in it! Surely a mosque founded on piety (*taqwá*) from the first day (of its existence) hath better right that thou should'st stand up in it. Therein are men who love to purify themselves, and God loveth them that make themselves pure."

This Revelation is said to have been given out in A.H. 9, on the Prophet's return from Tabúk (see note on *v.* ۲۰۷۲ *supra*). Before leaving Medina, he had been asked by certain "Hypocrites" to perform the *ṣalát* in a mosque which they had built; and he consented, only stipulating that the ceremony should be deferred till the end of the campaign. By that time, however, his suspicions were aroused. He seems to have convinced himself that the "Hypocrites", in league with his ancient enemy, Abú 'Ámir the "monk" (*ráhib*) and monotheist (*ḥaníf*), intended to use their mosque as a centre for organising disaffection. Therefore, instead of blessing it, he promptly gave orders to burn it to the ground. See *EI*, art. Masdjid, p. 317 *seq.*

۲۸۲۶ در جفت و طاق. Cf. note on I 1045. The "Hypocrites" played a double game: outwardly they were paired (*juft*) with the Prophet, but secretly they were at odds (*táq*) with him.

۲۸۲۷ مُرتدی. Fa and K read *ḥásidí*.

۲۸۲۸ مسجد او, *i.e.* the mosque founded by the Prophet at Qubá (cf. *v.* ۲۹۰۲ *infra*), a village near Medina, where he stopped for a few days during his *Hijrah*. See *EI*, *loc. cit.*

۲۸۳۲ Fa, which translates this verse but omits the text, follows the reading of K: *tázah bádá nám-i tú.*

۲۸۳۳ Cf. Ibn Hishám, 906, 9: *masjid^an li-dhi 'l-'illati wa-'l-ḥájati wa-'l-laylati 'l-maṭírati wa-'l-laylati 'l-sháṭiyah.* In the early days of Islam a mosque often served as a poorhouse.

۲۸۳۵ کار مُر. I have understood these words in a general sense, but undoubtedly they refer to *shi'ár-i dín.* It has always been recognised, and nowhere more fully than in Islam, that religious observances, which might otherwise be found irksome, are alleviated and made agreeable by having a *social* character strongly impressed upon them. Wilson thinks it "unseemly to call the rites of religion a bitter business", and translates: "for (even) a pleasant business is embittered by rain (*bá bárán*)." Apparently the only authority for this reading is a misprint in an Urdu commentary.

۲۸۳۸ Mm and Fa: *ján-furúz.*

۲۸۴۰ سبزهٔ تون. Cf. *supra*, *vv.* ۲۶۷–۲۷۱ and note on *v.* ۱۰۱۷.

۲۸۴۵ یار غار. See note on *v.* ۲۲۵۲ *supra.*

۲۸۴۶ GK and Fa read *zakhm-rá.*

۲۸۵۴ WM cites the Ḥadíth: "I am nigher unto the Faithful than their own selves (*al-nabiyyu awlá bi-'l-mu'minín min anfusihim*: *Qur.* XXXIII 6): if one of the Faithful die and leave a debt, the payment thereof lies on me; and if he leave property, that goes to his heirs."

۲۸۵۵–۲۸۵۶ The Ḥadíth which these verses paraphrase runs as follows: "the likeness of me and my people is as though a man should light a fire and the insects and moths fall into it. When ye are rushing into the fire (of Hell or sensuality), I lay hold of you (to save you from destruction)."

۲۸۵۷ Since neither the actions of God nor those of His inspired instruments are ruled by logic, it is irrelevant to accuse the poet (Wilson, Comm., note 1964) of inconsistency because, having already described Mohammed as well acquainted with the sinister designs of the "Hypocrites", he now makes God warn him against them.

۲۸۵۹ ترسا و جهود, implying that the "Hypocrites" were no better than unbelievers.

۲۸۶۰ Cf. *Qur.* IX 110: "is he who founded his building on piety towards Allah and on (Divine) approval better, or he who founded his building

on the edge of an overhanging cliff so that it toppled with him into Hell-fire?"

۲۸۶۲ جهودی را زشام, *i.e.* Abú 'Ámir the "Monk" (see note on p. ۴۰۴, Heading), who fought in the ranks of the Quraysh at Uḥud and after the Prophet's victory at Ḥunayn fled to Syria, where he intrigued for Byzantine support (Margoliouth, *Mohammed*, 423 *sqq.*).

۲۸۶۶ Fa and BDG read: *chang andar wa'da-i máḍí zadand.*

۲۸۶۷ عذررا. GK have *'udhr-rá*, and Mq allows either reading.

۲۸۷۲ أیمان جُنَّتهست. Cf. *Qur.* LVIII 17 and LXIII 2: *ittakhadhú aymána-hum junnatan*.

۲۸۷۶ سوگند خدا. Cf. *Qur.* IX 108.

۲۸۷۹ یارَبیست, literally, "an 'O Lord!'" In the first hemistich GH and Fa read *ḥílah u makr*, with elision of the *há-yi mukhtafí*.

۲۸۸۳–۲۸۸۴ *Qur.* XXVIII 29–30. Cf. Exodus iii 1–6.

۲۸۸۶ چون خدا الخ. See note on *v.* ۲۸۷۲ *supra*.

P. ۴۰۸, Heading. چرا ستّاری الخ, in accordance with the saying *inna 'lláha sattárun yuḥibbu 'l-satr*.

۲۸۹۴ دل بدستم نیست, *i.e.* God is *Muqallibu 'l-qulúb*.

۲۹۰۲ مسجد اهل قُبا. See note on *v.* ۲۸۲۸ *supra*. The "Hypocrites" are represented as would-be destroyers of Islam.

۲۹۰۳ اصحاب فیل. *Qur.* CV; *LHA*, 65 *sqq.*

کعبهٔ کردند. This "Ka'bah" was a magnificent church built at Ṣan'á by Abrahah, the Abyssinian viceroy in Yemen, with the avowed object of attracting pilgrims from all parts of Arabia (Ṭabarí, I 935, 14 *sqq.* = Nöldeke, *Sasaniden*, 205). The chief mosque of the modern town was probably erected on the site of the Christian cathedral and is still known as "the little Ka'bah" (*EI*, art. Ṣan'á).

حق آتش زدش. See note on *v.* ۳۰۱۷ *infra*.

۲۹۰۶ واقعه. See note on *v.* ۲۲۴ *supra*.

۲۹۰۸ Cf. note on I 3307.

۲۹۰۹ بی محكّ الخ. Being the Prophet's spiritual heirs, the Companions had no need of a "touchstone", *i.e.* information, study, or any criterion whatever, in order to apprehend the inmost meaning of the Holy Law revealed in the *Qur'án*.

۲۹۱۰ See note on *v.* ۱۶۶۹ *supra*.

۲۹۱۲ On account of the rhyme it is better, I think, to take *gum karda-í* as equivalent to *gum shuda-í* and translate (so Naḥífí in his Turkish version): "what is the stray? A lost she-camel." In my translation of the second hemistich "herd" is a misprint for "hand".

۲۹۱۳ "The travellers (*sálikán*) are 'loading their camels', *i.e.* making ready to advance on the Way to God, while you have lost your original

capacity for doing likewise." Three MSS. give this verse in a different form: see *app. crit.*

۲۹۱۴ می‌دوی الخ. Cf. *supra, v.* ۱۲۹۰ *sqq.*

۲۹۱۵ Read *bar zamín* with Mm and Fa.

۲۹۱۸ هر خسی, *i.e.* any one whose knowledge is wholly exoteric. Such persons are actuated by self-interest and, whether intentionally or not, mock the seeker of true wisdom by giving him fictitious clues.

۲۹۲۴ باحثی, a *mutakallim*, orthodox or Mu'tazilite. Fa says the latter is meant, and identifies *án digar* in the first hemistich of the following verse with the former; but that is mere guess-work.

۲۹۲۵ WM reads:

Ṣúfiyán dar har du ṭa'nah mí-zanand,
báqiyan az zarq jání mí-kanand,

clearly an attempt to explain the text-verse as dividing the sheep on the right hand from the goats on the left (St Matthew xxv 32). This passage, however, is concerned with the "goats" exclusively. In my opinion, no definite answer can be given to the question what particular doctrines the "jeerer" and "hypocrite" represent.

۲۹۲۶ زآن دهاند, *i.e.* that they belong to the spiritual land and are familiar with Divine mysteries. Cf. I 1894.

۲۹۲۷–۲۹۲۸ Error, falsehood, and all evil is relative in so far as it serves to make truth and goodness manifest (see notes on I 298, 1130, 1995–1996; *SIM*, 85, 100, 130 *sqq.*) and is sought, not for its own sake, but only because it is mistaken for good (*Tá'iyyah*, 738 *sqq.* = *SIM*, 264). Cf. the statement of Socrates (*Meno*, 77, tr. Jowett): "they do not desire the evils, who are ignorant of their nature, but they desire what they suppose to be goods although they are really evils; and if they are mistaken and suppose the evils to be goods they really desire goods."

۲۹۳۲ گندم‌نمای جوفروش, proverbial for a plausible rogue. See *Amthál u Ḥikam*, II 592, under *jaw-firúsh-i gandum-numá*.

۲۹۳۵ The so-called Night of Power (*Laylatu 'l-qadr*) is celebrated in *Qur.* XCVII as the night on which Mohammed received the first Revelation and on which the angels and the Holy Spirit descend from Heaven. Moslems believe it to be one of the last ten nights of Ramaḍán; and since it has no fixed date, its unique blessings are assured only to those who pass many nights in prayer and devotion. Hence the "Night of Power" is an apt emblem for the Truth that lies hidden amidst errors and illusions in order to test the soul's capacity for discovering it by patient search.

۲۹۳۷ Cf. I 315.

۲۹۳۸ Cf. the Ḥadíth: *al-mu'minu kayyis^un mumayyiz* and notes on I 760, 1331.

۲۹۴۱ اینجا عود نیست, *i.e. ex hypothesi* there is no good: consequently no use in knowing the difference between good and evil.

۲۹۴۴ Cf. the Ḥadí<u>th</u>: *al-málu ḥayyat*[un] *wa-'l-jáhu aḍarru minhá.*

۲۹۴۶ The two oldest MSS. substitute for this verse the doublet which also occurs in ABD (see *app. crit.*) and Fa. AD give both verses.

ثمّ ارجع بصر, for *<u>th</u>umma 'rji'i 'l-baṣar* (*Qur.* LXVII 4).

۲۹۴۷ هل من فطور, for *hal tará min fuṭúr* (*Qur.* LXVII 3). See note on I 3629. The poet makes this text the basis of his argument. If we are commanded to scrutinise most carefully even the heavens, which exhibit the flawless perfection of Divine handiwork, with what a critical eye must we examine the things of earth and endeavour to discern the good and evil in them!

۲۹۵۰ بهالایم الخ. For the metaphor, cf. I 231 *sqq.*

۲۹۵۱-۲۹۶۰ This passage draws an analogy between the painful test (*imtiḥan*) whereby the spiritual elements in man are extracted from their material environment and the process of the seasons by which the Earth is forced to acknowledge her subjection to God and display the variety of His hidden nature. Cf. I 1892 *sqq.*, III 448 *sqq.*

۲۹۵۷ لطف گوید, *i.e.* graciously fosters the earth with sunshine and rain in spring.

بر آویزد, *i.e.* breaks it into dust and causes storm-winds to blow it about in the air, as though it were the body of a criminal suspended on the scaffold.

۲۹۵۹ Mm transpose *ta<u>kh</u>wíf* and *tahdíd.*

۲۹۶۳-۲۹۶۴ Cf. *Qur.* II 150: "and We will surely try you with something of fear and hunger and loss of wealth and lives and fruits; but give glad tidings unto the steadfast (*al-ṣábirín*)."

۲۹۶۶ حُرمُدان, *i.e.* the world, or bodily existence, in which righteous and wicked souls are jumbled together like the contents of a hand-bag or portmanteau. For *ḥuram-dán* (*ḥurum-dán*), see Dozy, *Supplément*. This (not *ḥirm-dán* or *<u>ch</u>arm-dán* or *<u>ch</u>aram-dán*) is the correct form of the word: some old MSS. write a small ح under the initial letter. Cf. *infra*, *v.* ۳۴۸۱ and *Díwán*, *Tab.* 294, 3 fr. foot:

> *'i<u>sh</u>q-i tu guft ay kiyá dar ḥaram-i má biyá*
> *tá na-kunad hí<u>ch</u>-kas qaṣd-i ḥuram-dán-i tú.*

۲۹۶۷ محك, *i.e.* a *mur<u>sh</u>id.*

۲۹۶۸ In the Translation I have rendered *tadbír-há* by "acts of providence", *i.e.* the plans made by God with regard to mingling good and evil in the world; but it may refer to human purposes, good or bad, in which case it is either antithetical or parallel to *tazwír-há.*

۲۹۶۹-۲۹۷۲ The allegorical diction of these verses is borrowed from *Qur.* XXVIII 6 and 11: "and We gave a revelation to the mother of Moses,

saying, 'Suckle him and, when thou fearest for him, cast him into the river and fear not nor grieve. Lo, We will give him back to thee and make him one of those sent as prophets'. . .and We had before forbidden that he should have the wet-nurses."

Najmu'ddín Kubrá, whose *tafsír* is cited in Mq, II 573 *seq.*, explains that "Moses" is the heart (*qalb*), and "the mother of Moses" the inmost consciousness (*sirr*). God commands the *sirr* to feed the *qalb* with the milk of spirituality and fearlessly cast it into the world; for it will not be destroyed by its enemies, the flesh and the passions, but will escape and return to its "mother" and converse with God Himself.

۲۹۶۹ Rúmí, as appears from the context, intends "the mother of Moses" to signify the Perfect Man and *murshid*, in whom the Divine consciousness (*sirr-i iláhí*) is immanent. "Moses", then, must be the *murshid*'s spiritual child, *i.e.* his disciple (*muríd*): cf. note on I 19. The "milk", of course, is the knowledge imparted by the *murshid* to the *muríd*: when the *muríd* has imbibed that knowledge, he is proof against worldly temptations and can safely be "cast into the water".

۲۹۷۰ *I.e.* "if the disciple be one of the elect, he will recognise the 'milk' given him by his *murshid* as identical with that which he drank in the state of pre-existence". See *supra*, *vv.* ۱۲۶۶–۱۲۶۹ and notes *ad loc.*

۲۹۷۲ The "bad nurse" refers to carnal-minded persons and teachers of false doctrine. Cf. *infra*, *v.* ۳۷۶۶ *sqq.*

P. ۴۱۳, Heading. Here the poet again takes up the topic of the "lost camel". See *v.* ۲۹۲۲ *supra.*

۲۹۷۵ The man who has not lost a camel represents the worldly-wise legalist, whose motives for joining in the quest are nothing but rivalry and self-interest: he is blind to spiritual truth and has forgotten that he was ever in possession of it.

۲۹۷۸ Mm and Fa read *harchih-rá gúyí.* Several MSS., and also Fa, transpose *vv.* ۲۹۷۸ and ۲۹۷۹.

۲۹۸۰ لا ریب فیه, *Qur.* II 1, etc.

۲۹۸۲ جسمِ تو الخ. The mystic's experience of reality lifts his whole nature to a higher plane: the bodily senses and faculties become organs of soul-life, and the animal soul (*ján*) attains to the perfect spirituality of the rational soul (*rawán*) illumined by Universal Reason.

۲۹۸۳ امین, *i.e.* the *murshid* to whom God has entrusted the mysteries of gnosis. *Balágh* and *mubín* are Qur'ánic words and occur together at V 93, XVI 37, 84, etc.

۲۹۸۴ فیه الخ. Cf. *Qur.* III 91: *fíhi áyát^un bayyinát^un*, referring to the Ka'bah. Fa says that here *qadr* is equivalent to *taqdír.*

۲۹۸۷–۲۹۸۸ By associating with mystics and becoming imbued with their sincerity and enthusiasm, the *muqallid* or follower of exoteric religion may regain the Truth which, though he does not know it, he

too has lost (cf. note on *v.* ۲۹۷۵ *supra*). So long as he seeks it for his own selfish ends he is unaware of his loss and fancies that the pretended object of his search is something alien and external: he must undergo a change of heart before he can really seek the Truth and, when he finds it, recognise it as his own "lost camel".

۲۹۹۵ Read *ushtur-i án yár u khwísh*, "the camel of that friend and kinsman".

۲۹۹۶–۲۹۹۷ The *muqallid* only becomes a real seeker (*muḥaqqiq*) when by Divine grace his eyes are opened to the Truth. Does the seeker find or the finder seek? Is *mujáhadah* the cause of *musháhadah*, or is *musháhadah* the cause of *mujáhadah*? On this question see *Kashf*, *Eng.* 200–204; *Ta'arruf*, *Eng.* 141 *sqq.* Hujwírí, like Rúmí, holds that there is no "seeking" without "finding", *i.e.* immediate perception by the "inner light", and that ultimately the former depends on the latter, just as man's love of God depends on Divine love and favour: cf. *yuḥibbuhum wa-yuḥibbúnahu* (*Qur*. v 59).

۳۰۰۲ *I.e.* "at first my notion of the Truth was derived from hearsay, but now I *see*, and all description is superfluous". Both *chashm-pur* and *chashm-sír* mean "fully satisfied" (IV 45, V 58, 4093, VI 803) or "surfeited" (II 1492).

۳۰۰۳ مس الخ, *i.e. taqlíd* has been transmuted into *taḥqíq*.

۳۰۰۴ Here the speaker takes the standpoint of a Ṣúfí adept in regard to conventional religion: *ṭá'átu 'l-'awámm sayyi'átu 'l-khawáṣṣ*.

۳۰۰۶–۳۰۰۷ Cf. *Kashf*, *Eng.* 203: "One says, 'He who seeks shall find', and another says, 'He who finds shall seek'. Seeking is the cause of finding, but it is no less true that finding is the cause of seeking. The one party practises mortification (*mujáhadah*) for the purpose of attaining to contemplation (*musháhadah*), while the other party practises contemplation for the purpose of attaining to mortification. The fact is that mortification stands in the same relation to contemplation as the Divine blessing (*tawfíq*), which is a gift from God, to obedience (*ṭá'at*): as it is absurd to seek obedience without the Divine blessing, so it is absurd to seek the Divine blessing without obedience, and as there can be no mortification without contemplation, so there can be no contemplation without mortification."

۳۰۰۸ سخره و بیگار الخ. The *muqallid* does not feel the spiritual rapture which accompanies genuine devotion, so he thinks he has laboured in vain. Cf. V 3521 *sqq.* and *infra*, *v.* ۳۳۹۱ *sqq.*

۳۰۱۰ The *muqallid* who finds in himself the Truth he would have stolen, *i.e.* learned by description, from another, is compared to a housebreaker who discovers that he has entered his own house. Cf. *Qur*. LIII 39–42: "no burdened soul shall bear another's burden. Man hath only that for which he laboureth; his labour shall be seen, and afterwards he shall be most fully rewarded."

۳۰۱۱ گرم باش الخ, *i.e.* "work with all your might in order that Divine Love may inflame you".

۳۰۱۲ The object sought by the *muqallid* is really the same as that sought by the *muhaqqiq*. Cf. III 2124 *sqq.*, VI 2416 *sqq.*, 3755 *sqq.*

۳۰۱۳ قد كَلَّ لسان, referring to the Hadíth: *man 'arafa 'lláha kalla lisánuhu.* Cf. note on I 113.

۳۰۱۴–۳۰۱۵ From the astrolabe we learn but a very little of the heavens: similarly, words cannot convey any real knowledge of the spiritual universe.

۳۰۱۷ According to Baydáwí on *Qur.* IX 108 the Prophet ordered three of his Companions to demolish and burn the mosque; which having been done, its site was used as a dunghill (*kundsah*).

۳۰۱۸ صاحب مسجد, *i.e.* Abú 'Ámir the *Ráhib.* See note on *v.* ۲۸۶۲ *supra.*

۳۰۲۰ مسجد اهل قُبا. See note on *v.* ۲۹۰۲ *supra.* Fa makes *masjid* the subject of *na-dád*, and this is not unlikely, if we consider the extraordinary powers which Rúmí often attributes to inanimate matter (*jamád*). Cf. II 2367 *sqq.*, IV 2827 *sqq.*, and note on I 512–513.

۳۰۲۱ تفت, the reading of Fa and most MSS., means "heat", not "fire". GH have *naft*, "(burning) naphtha", a variant inadvertently omitted in Vol. III, Appendix I. It seems to me certain that *naft* is the correct reading here.

۳۰۲۲ In this verse the term *haqá'iq*, *i.e.* the essential natures and characters (*a'yán-i thábitah*) as they exist potentially in God's knowledge until they are actualised in the external world, is applied *par excellence* to human individuals, in accordance with the Hadíth-i qudsí: "O son of Adam, I created thee for My sake, and I created all things for thy sake." Man, being the final cause of creation, is the origin of the world (IV 3766).

۳۰۲۴ Cf. the saying that a grave is one of the gardens of Paradise or one of the limbos of Hell-fire.

۳۰۲۵ تا نسازی الخ, *i.e.* "lest thou act hypocritically".

۳۰۲۶ BDG write *pas* instead of *bas.*

۳۰۲۸ The worshipper begins his prayer with the *niyyat*, "intention", *i.e.* he says, inaudibly, that he intends to recite the prayers of so many *rak'as* (see note on *v.* ۳۵۳۷ *infra*); then, raising his open hands on each side of his face, and touching the lobes of his ears with the ends of his thumbs, he says "*Alláhu Akbar*" (Lane, *The Modern Egyptians*, I 94 *seq.*).

۳۰۳۷ GK and Fa read *'ayb kardan khwish-rá.*

داروی اوست = *dárú-yi rísh-i khwad-ast.* Translate: "Finding fault with the sore (in one's self) is the (right) remedy for it; when one has become broken (contrite), etc.", *i.e.* indulgence is out of place so long as the vice persists.

ارحموست, according to the Ḥadíth: "Have pity on three (classes of men): one of high estate who has fallen low, one who was rich and has become poor, and a man of learning who is the plaything of fools."

۳۰۳۸ همآن عيبت, *i.e.* the fault imputed to you (cf. *v.* ۳۰۳۴ *supra*) or the fault that you see in another.

۳۰۳۹ لا تخافوا, *Qur.* XLI 30, where it is said that angels will come down from Heaven and say to the righteous (at or after death): "Have no fear or sorrow, but rejoice in the Paradise which ye were promised (in this world)."

۳۰۴۰. The name "Iblís", really a corruption of διάβολος, is derived by Moslem philologists from Arabic *ublisa*, meaning "he was made to despair (of God's mercy)".

۳۰۴۱ For عُليای read عَليای.

۳۰۴۴ In the second hemistich Fa and most of my MSS. read: *dar chahí uftád tá shud pand-i tú.*

۳۰۴۵ تو خور قند او, *i.e.* "see that you profit by the lesson he has given you".

P. ۴۱۷, Heading. The Oghuz Turks, known to Moslems as "Ghuzz" (see art. in *EI*), invaded and ravaged Khurásán in A.H. 548/A.D. 1154 (*LHP*, 384 *sqq.*).

۳۰۴۶ In the second hemistich Fa and most of my MSS. read: *bahr-i yaghmá bar dihí nágah zadand.*

۳۰۴۹ In the first hemistich the same MSS. (BDGK) read: *dar chah-i marg-am chird ·mí-afganid.* It will be noticed that this and the last-mentioned variant belong to a large class of readings which (if they are not original) apparently serve no purpose except improvement of the rhyme.

۳۰۵۶ آخرين قرنها, *i.e.* the Mohammedan era, from the *Hijrah* onwards. The Ḥadíth *naḥnu 'l-ákhirúna 'l-sábiqún* asserts the superiority of Islam to Judaism and Christianity and the religions of all other prophets.

۳۰۵۷ نادئ رحمت. That these words refer to the Prophet, and not to God Himself, seems probable in view of the following verses (۳۰۵۹ *sqq.*), in which the preaching of prophets and saints is described. I think, however, that *nádi-yi raḥmat* should be taken as the subject rather than the object of *numúd*, and that the translation should run: "in order that the herald of Divine Mercy (*i.e.* the Prophet) might display to our souls the destruction of the people of Noah and the people of Húd", *i.e.* "might awaken our consciences to the fearful results of disbelief and disobedience." Fa and three MSS. read *'áriḍ-i raḥmat*, which the commentators regard as an accusative and explain by "the face of Mercy" or "Mercy appearing like a cloud on the horizon": they understand the verse to mean that God destroyed the infidels of old in order that His mercy might be manifested to devout Moslem believers. But

'ári₫-i raḥmat could be either a literal or figurative description of the Prophet.

P. ۴۱۸, Heading. This rubric, which is found in all MSS. and edd., Wilson rejects as spurious on the ground that it disagrees with his interpretation of the preceding and following verses.

۳۰۵۹ هرك ازيشان گفت. The apodosis begins at *v.* ۳۰۶۵. Wilson translates: "Those of them (He destroyed to whom) He had spoken of their faults and sins", a rendering which defies the syntax and perverts the sense. *Ís͟hán* cannot possibly refer to the ungodly.

۳۰۶۴ از حسدشان الخ. Of course this does not mean that worldly and selfish people imagine the saints to be "secretly inimical to them" (Wilson), but that they themselves cherish feelings of envy and hatred against holy men. They know and resent the superiority of those whom they vilify. Cf. *supra, v.* ۷۸۶ *sqq.*, ۸۱۱ *sqq.*, and *infra,* ۳۱۰۲ *seq.*

۳۰۶۶ At *v.* ۲۹۷۱ *supra* G writes *múli'i* for *múla'i*, and Rúmí may have admitted the anomalous form in rhyme.

۳۰۶۹ *Himmat* is "meditation", "concentration of thought and will in prayer". Cf. *SIM*, 136, note 2; 253, note on *Tá'iyyah*, 596.

۳۰۷۱ از بن دندان. See note on *v.* ۲۷۶۵ *supra.*

۳۰۷۳ طاغوت. See note on *v.* ۱۲۷۴ *supra.*

۳۰۷۴ نعم الماهدون, *Qur.* LI 48. See the Translation, p. 381, note 3.

۳۰۷۶ Fa reads *k-at áfaríd*, "who created thee", but all my MSS. have *k-in.*

۳۰۷۷ هذا ربّ. See *Qur.* VI 76–79, and the notes on I 426, II 1557–1558.

۳۰۷۸ بنگریست. Apocopated infinitives with *bi* prefixed are unusual. Another example of the compound future formed in this way occurs at *v.* ۳۱۱۵ *infra.*

۳۰۷۹–۳۰۸۰ The life of the true *muwaḥḥid* consists in contemplation of the Lord and Giver of all things.

۳۰۸۲ کالأنعام الخ, *Qur.* VII 178, where it is added that "Those are the heedless (*al-g͟háfilún*)".

۳۰۸۴ چون الف. For the letter *alif* as a symbol of denudation and privation, see I 1514 and note *ad loc.*

۳۰۸۵ درين انديشه‌ام, *i.e.* "I am considering whether I should seek the guidance of a *murs͟hid* and enter on the Ṣúfí Path." The carnal man always procrastinates. Cf. *supra, v.* ۱۲۲۷ *sqq.*

۳۰۸۶–۳۰۸۷ The sinner gladly listens to his *nafs* when it suggests that he can rely on God to forgive his self-indulgence; but he does not trust Divine mercy to provide him with daily bread.

P. ۴۲۰, Heading. He whose evil nature is incurable resembles a decrepit invalid who flies into a passion when his doctor tells him that all his maladies are symptoms of old age.

۳۰۹۴ برین بر دوختی. See the Translation, p. 382, note 2.

۳۰۹۹ زو هی کند. Probably *zú* here is the abbreviated form of *zúd*. Cf. I 3569.

۳۱۰۰ حیاتِ طیّباست. Cf. *Qur.* xvi 99: "whosoever doeth right, whether male or female, and is a believer, him verily We shall quicken with a goodly life."

۳۱۰۱ خود چه چیزست الخ, *i.e.* the prophet or saint is essentially the Spirit which never grows old. Cf. *Díwán, SP*, xii 11: *gar pír gasht jism-at chih gham chu ján jawán-ast?*

۳۱۰۲–۳۱۰۳ Cf. note on *v.* ۳۰۶۴ *supra*.

۳۱۰۴ Fa and most MSS. read: *w-ar bi-dánandí jazá-yi rastakhíz*, *i.e.* "if they believe in retribution hereafter, would they expose themselves to the Divine wrath incurred by enemies of His elect?"

۳۱۰۵ The human aspect of the saint masks his real nature.

صد قیامت الخ. Cf. vi 742 *sqq.* and the notes on I 1930–1939, 3440, II 1615; *SIM*, 135; *GR*, 651 *sqq.*

۳۱۰۶ Hell and Paradise belong to the consciousness of the Perfect Man as manifestations of Divine Wrath and Mercy respectively. Cf. *MI*, 96 *seq.*

۳۱۰۷ God transcends all thought (note on *v.* ۱۷۱۶ *supra*), and God is immanent in the saint.

۳۱۰۹ G and two other old MSS. read *dar jafá-yi ahl-i dil.*

۳۱۱۲ Cf. the Ḥadíths cited in the note on p. ۵۱, Heading (1).

P. ۴۲۱, Heading. The old fool and jester known to the Arabs as Juḥá (جُحَی) and to the Persians generally as Júḥí is the hero of many drolleries like those attributed to Khoja Naṣru'ddín, Eulenspiegel, and Joe Miller. Already in the 4th century A.H. the *Fihrist* of al-Nadím (313, 21) mentions a collection of the anecdotes of Juḥá. Maydání, under the proverb *aḥmaqu min Juḥá*, "a greater fool than Juḥá" (*Arabum Proverbia*, I 403), calls him Juḥá of the tribe Fazárah and says he lived at Kúfah. There seems to be nothing about him in the *Jawámi'u 'l-Ḥikáyát* of 'Awfí; but the *Lubáb* (I 55, 3) quotes a verse by a contemporary poet (Payghú Malik) which shows that his pleasantries (*hazl-há-yi Júḥí*)[1] were notorious. For further details concerning him, see Christensen in the Browne Presentation Volume, 129–136, and art. Naṣr al-Dín Khodja in *EI*.

I have found the present Story in Bayhaqí's *Kitábu 'l-maḥásin wa-'l-masáwí*, ed. Schwally, 642, 6 *sqq.*, but this Arabic version (early 4th century A.H.) is not connected with Júḥí. It runs thus: Ibn Rawáḥ (? Ibn Darráj), the parasite (*ṭufaylí*), was asked about his son. "There is nothing like him in the world", was the reply. "He saw a mourning-

[1] In the Persian text read جوحی for جُحی and طیّان for ضُبْعان.

woman following a bier and heard her crying, 'Alas, master, thou art being taken to a house wherein is neither water nor food nor bed nor mattress nor coverlet nor lamp nor light!' 'O father,' says he, 'they are taking him to our house.'"

In Rúmí's parable the "house" which has all the characteristics of a tomb is the heart of the unregenerate.

۳۱۱۷ Fa, G, and two other old MSS. give *ávarand* for *bi-fsharand*.

۳۱۱۸ خانه. See note on I 437; and for the adjectival use of *ẓahír*, note on *v.* ۱۸۶۸ *supra*.

۳۱۲۱ Read *chashm-i tú* with Mm and Fa.

۳۱۲۶ Fa has *taẓwír* for *tardíd*.

۳۱۳۰ ودود. Allah is so described in *Qur.* XI 92, LXXXV 14.

۳۱۳۱ The metaphors in the second hemistich allude to the mystical terms *basṭ* (*Kashf*, *Eng.* 374 *sqq.*), *sharḥ* (*Qur.* XCIV 1; *Passion*, 478), and *futúḥ* (see note on ۱۶۵ *supra*).

۳۱۳۴ زین چه. The heart devoid of spiritual light is likened to the pit into which Joseph was cast by his brothers. After this verse K has the Heading:

سبب خلاص ذا النون رحمة الله علیه از ماهی و خلاص روح از نفس

and so Fa, which substitutes یونس for ذا النون. For the form ذا النون, see note on p. ۳۲۲, Heading, and cf. *Qur.* XXI 87, where these words are applied to Jonah.

۳۱۳۵ Wilson renders *pukhtah shud* by "chafes" and "is galled"; and this is possible (cf. IV 2280 *sqq.*), though *v.* ۳۱۴۱ *infra* would seem to indicate that "cooking" here refers to the process of "digestion", *i.e.* dissolution and absorption of the spiritual element by the sensual. According to Bayḍáwí on *Qur.* XXI 87, Jonah abandoned his mission in disgust at the obstinacy of the infidels or because they repented before they were visited with the punishment which he had prophesied; wherefore he was angered, thinking he had been made a liar. For the legend of his being swallowed by the Fish, see *Qur.* XXXVII 139–148.

۳۱۳۶ A paraphrase of *Qur.* XXXVII 143–144. The latter verse ends with the words *ilá yawmi yub'athún*.

۳۱۳۷–۳۱۳۸ Glorification of God (*tasbíḥ*) in this world is the sign of remembering the glorification of Him in pre-existence. See note on *vv.* ۱۲۶۶–۱۲۶۸ *supra*. Those who have forgotten their covenant with God on "the Day of *Alast*" regain spiritual consciousness by hearkening to the voice of the prophet or saint.

۳۱۳۹ The mystic's vision of God implies union with God: he is submerged in the Sea of Unity.

۳۱۴۰ Here "sea" is used as a symbol for worldly desires and pleasures.

نور صبوح. GH write *ṣabúḥ* and Fa says it means "the morning-draught of Reality (*Ḥaqíqah*)". But at III 333, where صبوح is certainly

used in the sense of *ṣubḥ*, G writes *ṣubúḥ*; and I think the poet admits this anomalous form elsewhere, *e.g. Díwán* (*Tab.*), 269, 9: *áyina-i ṣubúḥ-rá tarjama-i s͟habánah kun*; 272, 3 fr. foot: *tá kih ṣubúḥ dam zanad s͟hams-i falak 'alam zanad.* Consequently the reading *núr-i ṣubúḥ = núr-i ṣubḥ* (proposed in the Translation, p. 384, note 5) deserves consideration, notwithstanding the counter-evidence of the two oldest MSS.

۳۱۴۲ G and three good MSS. have the variant: *tú nami-biní kih kúr-í ay niz͟hand.*

۳۱۴۴ *I.e.* "you have heard what the saints say, and if you cannot recognise holiness when you see it, then practise self-discipline and self-denial in order that your eyes may be opened".

۳۱۴۵ The *ṣabr* of the mystic consists in abstaining from everything other than God; and that is the essence of *tasbíḥ*.

۳۱۴۹ نقش چگل. Yáqút (*Mu'jam*, II 95) says that Jikil (C͟higil) is a town in Turkistán beyond the river Sayḥún (Jaxartes), and Persian lexicographers as well as poets emphasise the beauty of its inhabitants. According to Maḥmúd Kás͟hg͟harí, cited by Barthold, *Turkestan*, 317, note 2, "all the eastern Turks were called by the Turkmens Jikils (or Chikils)". Here *naqs͟h-i C͟higil* signifies the Divine Beloved.

۳۱۵۰ *Ṣabr* (fortitude) is indispensable for the *jihádu 'l-akbar*.

Karr u farr, "attack and retreat", describes the tactics of Bedouin and Moslem warfare. In this context the literal meaning of the phrase should be preferred to the metaphorical sense which the Translation gives.

۳۱۵۴ عَلَمهای گدایان, contrasted with battle-flags. Cf. Lane (*The Modern Egyptians*, II 24 *seq.*): "I have seen them (mendicant dervishes) on horseback; and one I lately saw thus mounted, and accompanied by two men bearing each a flag, and by a third bearing a drum."

۳۱۵۹ "The drum alluded to is one used to scare away mischievous animals, such as the fox, from hencoops, etc. The gist of the T. Com.'s (*i.e.* Fa's) description is as follows: The drum is attached to a tree, and a wheel to which a branch is fixed is fastened over the drum in such a way that when the wind turns the wheel, the drum is beaten by the branch" (Wilson, Comm. p. 387, note 2213). Neither Wilson nor the Oriental commentators, who are much better acquainted with Moslem theology than with books read by "the man in the street", seem to be aware that Rúmí is alluding to the Story of the fox and the drum in *Kalilah wa-Dimnah* (ed. De Sacy, 90, 8 *sqq.*; ed. Cheikho, 62, 8 *sqq.*; Naṣru'lláh, 79, 8 *sqq.*). I translate the last-named version. "A fox went into a thicket and saw a drum lying beside a tree. Every time a gust of wind came, the branches of the tree hit the drum and produced an alarming sound. Seeing a big body and hearing an awful voice, the fox hoped the flesh would be in proportion to the voice; but having

with great labour torn off the skin, he found there was nothing inside. 'I did not know', he said regretfully, 'that the bigger the body and the more fearsome the voice, the less advantage is to be gained from it.'" None of the above-mentioned versions of the Story represents the fox as "abandoning his prey" (*v.* ۳۱۶۰). This incident, however, is related in *Anwár-i Suhaylí* (tr. Eastwick, 99), where we read that when the fox espied the drum he ran from his hiding-place so incautiously that a hen, on which he had reckoned to dine, took fright and flew out of his reach.

ای زفت چو عاد. 'Ád is described as a race of giants (*LHA*, 1 *seq.*). Although the wicked world makes a big noise, only persons whose faith is weak are impressed and deceived by it.

۳۱۶۲ چندان زند الخ, *i.e.* the man endowed with spiritual reason combats egoism and forces it to cease from clamouring. The words *lá taqul* must, I think, be understood in connexion with *áwáz-i duhul*; otherwise the translation "beats it to an extent that is unspeakable" would have some plausibility.

۳۱۶۳ Read *mahíb*, "formidable", with G

۳۱۶۸–۳۱۶۹ The self-centred worldling, putting all his trust in form and appearance, is like a *miles gloriosus* who provokes attack and then succumbs at the first blow.

۳۱۷۰ *I.e.* "meet with a resigned and devoted spirit whatever God has ordained; discard self-will: the selfless are safe from Divine vengeance".

۳۱۷۵ لا علم لنا الخ, *Qur.* II 30: *qálú subḥánaka lá 'ilma laná illá má 'allamtaná.*

P. ۴۲۵, Heading. Another Story illustrating the futility of exoteric knowledge.

۳۱۷۷ حدیث‌انداز apparently means "one who indulges in idle and irrelevant talk" or, as Wilson says, "one who is fond of speaking so as to display his knowledge and critical acumen". The word does not occur again in the *Mathnawí*.

۳۱۹۱ تنهارو, literally, "going alone", *i.e.* "you have outdistanced all competitors". Cf. the saying of Dhú 'l-Nún (*Nafaḥát*, 36, 11): "I acquired a science which was approved neither by the elect nor the vulgar, and I was left a solitary outcast (*fa-baqítu sharídan ṭarídan*)." At IV 1461 *tanhá-raví* is synonymous with *siyáḥat*, the solitary life of a wandering monk (see Goldziher, *Vorlesungen*, 151).

۳۱۹۲ In the Translation omit "your" before "understanding". Wilson condemns this verse on account of the rhyme, although the same rhyme-words are employed at I 2373 and *v.* ۱۱۲۱ *supra*.

۳۱۹۳ The two oldest MSS. write *mulk-am.*

۳۲۰۰ احمقی‌ام الخ. See note on I 2925.

۳۲۰۱ حکمت, philosophy and intellectualism, is opposed to mystical knowledge (*ma'rifah*). The two oldest MSS. read *k-at shaqáwat.*

۳۲۰۳ Fa and GH read *barad* for *parad.*

۳۲۰۴ زوبعان, properly "devils", "insolent demons". The characteristic quality of Iblís is intellectual acuteness (*zíraki*): see IV 1402. According to Fa *pishíniyán* = *al-salaf*, *i.e.* the early Moslems; but probably the word has a wider sense here.

۳۲۰۷ رهی, *i.e.* a means of attaining to spiritual perfection.

۳۲۰۸ از خود, *i.e.* in virtue of the kingly nature with which God has endowed him.

P. ۴۲۷, Heading. ابرهیم ادهم. See note on *v.* ۹۲۹ *supra.* The prose version of the miracle related in this passage runs as follows (*TA*, I 105, 16 *sqq.*): "One day whilst he was seated on the bank of the Tigris, stitching his tattered *khirqah*, the needle fell into the river. Some one said to him, 'You gave up such a splendid kingdom: what have you gained?' Ibráhím signified to the river that his needle should be given back. Immediately a thousand fishes rose from the water, each carrying in its mouth a needle of gold. He said to them, 'I want my needle', whereupon a poor little fish came to the surface with the needle in its mouth. 'This', said Ibráhím, 'is the least thing I have gained by giving up the kingdom of Balkh: the other things you cannot know.'"

۳۲۱۱ Fa and BDG read *mí-dúkht án sulṭán-i ján.*

۳۲۱۴ باریك‌حرف. See note 1 in the Translation, p. 388. The literal meaning of the word is "thin-edged", which makes a good antithesis to *shigarf*. I think the syntax is against Wilson's rendering, "a very fine point" or "a very subtle question". *Ḥarf* = *ṭaraf*, as Fa says.

۳۲۱۵ The rhyme in this verse is imperfect, and accordingly BDG have a variant reading (see *app. crit.*).

۳۲۱۷ Cf. note on *v.* ۱۰۷۸ *supra.*

۳۲۱۹–۳۲۲۰ *I.e.* "holy men can read the thoughts and feelings of veneration with which you ought to regard them, whereas worldly magnates perceive only outward marks of respect and deserve nothing more".

۳۲۲۳ حدث در روی مال. The poet ironically recommends such a person to let his heart be defiled with malice and rancour.

۳۲۲۶ اللهی. The final *yá* denotes indefiniteness. Cf. *sálí dú*, "about two years".

۳۲۲۹ بیست (with *yá-yi majhúl*), imperative of *istádan.* Fa reads *bíst* (with *yá-yi ma'rúf*), "twenty", which spoils both sense and rhyme.

۳۲۳۰ از باغ. It was customary to bring presents of flowers from gardens in the vicinity of a town. Cf. *Gulistán*, 4, 1 *sqq.*

۳۲۳۱ باغی, *i.e.* the world of the Divine Essence and Attributes (*'álam-i Láhút*, *'álam-i Amr*). Mm and Fa read *u ín 'álam chu púst.*

۳۲۳۲ Persian and Turkish poets (cf. Gibb, *Hist. of Ottoman Poetry*,

III 343, note 1) play with the idea, founded on popular belief, that the scent of a species of dark-red rose produces a cold in the head.

Búy-i gul bí zukám kay básbad
har-kujá in bahár u day bá<u>sh</u>ad? (Saná'í.)

Alluding to this, Jalálu'ddín says that the perfume of the Divine Rose-garden, *i.e.* spiritual influences and mystical intimations, has no such chilling effect: on the contrary, it clears away the "rheum" of worldliness and sensuality by which the soul is benumbed and made torpid. Cf. I 1897 *sqq.*

۳۲۳۳ Fa omits this verse but inserts the two verses which follow it in L (see *app. crit.*).

۳۲۳۴ القوا الخ, *Qur.* XII 93: "take this shirt of mine and cast it (*fa-alqúhu*) upon my father's face: he will become seeing (again)."

۳۲۳۵ Cf. *Ka<u>sh</u>f*, *Eng.* 302: "The Prophet said, 'I delight in prayer', because prayer is a source of joy to the steadfast. When he was brought nigh unto God on the night of the Ascension...he said, not of his own will, but inspired by longing: 'O God, do not transport me to yonder world of affliction! Do not throw me under the sway of carnal nature and passion!' God answered: 'It is My decree that thou shalt return to the world to establish the religious law, in order that I may give thee there what I have given thee here.' When the Prophet returned to this world, he used to say as often as he felt a longing for that exalted station: 'O Bilál, comfort us by the call to prayer!' Thus to him every time of prayer was an Ascension and a new nearness to God." Cf. also III 2401 *sqq.* and note on I 57.

قرّة عينى الخ. The Hadí<u>th</u> (*Concordance*, VI 405, col. 2) is related in more than one form. Fa gives: *hubbiba ilayya min dunyákumu 'l-nisá'u wa-tíbu 'l-rá'ihati wa-qurratu 'ayní fí 'l-ṣalát*, "In this world of yours women and sweet perfume have been made dear to me; and my delight is in the ritual prayer."

۳۲۳۶ پنج حس, *i.e.* the faculties of the soul, corresponding to the five bodily senses with which they are associated. In reality all these faculties are derived from the Universal Spirit and serve to manifest Divine attributes: they are not separate and distinct, like the bodily senses, but involved in one another. See *Tá'iyyah*, 533–588 = *SIM*, 248–252 and notes *ad loc.* BDG read: *rustah in har panj az aṣlí buland.*

۳۲۳۸ Fa and BDG read *'i<u>sh</u>q* for *nuṭq* in both hemistichs. On *nuṭq*, the inspired speech or reason of the mystic, see *Passion*, 595 *seq.* Vision of God adds to its power, and then it in turn strengthens the inward eye (*oculus cordis*). The substitution of *'i<u>sh</u>q* for *nuṭq* would convert a specific example of the rule stated in the preceding couplet into an illustrative analogy.

۳۲۴۰-۳۲۴۱ Cf. IV 2400, and *Tá'iyyah*, 580 *seq.*:

"My eye conversed whilst my tongue gazed; my ear spoke and my hand listened;
And whilst my ear was an eye to behold all that was shown, my eye was an ear listening to song."

As Edward Carpenter has observed, "this (mystical) perception seems to be one in which all the senses unite into one sense".

۳۲۴۳ اخرج المرعى, *Qur.* LXXXVII 4.

۳۲۴۴ حقایق, *i.e.* Divine attributes which take the place of spiritual faculties in the Perfect Man. Cf. *SIM*, 128.

۳۲۴۵-۳۲۴۶ The illumined saint is the Universal Spirit who comes as an apostle (cf. *Tá'iyyah*, 457–460 = *SIM*, 240) to shed light on all and guide them to the Truth. He reads their hearts by pure intuition; his knowledge is infallible since it is not communicated to him verbally. Words are ambiguous, *e.g.* *shír* may mean either a lion or a brave man (cf. IV 419 *sqq.*). In the second hemistich BDG have: *tá yakáyak súy-i án jannat ravad.*

۳۲۴۸ Fa and BDG: *án ḥaqíqat-rá kih báshad az 'iyán.* Here the term *ḥaqíqat* is applied, not to the literal meaning of words, but to the real nature of things.

۳۲۴۹ Cf. *Tá'iyyah*, 465 = *SIM*, 241: "There is no celestial sphere but therein, from the light of my inward nature, is an angel who gives guidance by my will."

۳۲۵۰ The "husk", *i.e.* the physical universe; the "kernel", *i.e.* the Divine attributes, which are its hidden ground.

۳۲۵۳ همچون آستین, *i.e.* like a long sleeve concealing the hand. For the simile, cf. IV 2775, and see the portrait of Farídu'ddín 'Aṭṭár (Brit. Mus. Or. 4566, f. 6) reproduced in *Eastern Poetry and Prose*, 133.

۳۲۵۴ The three oldest MSS. read *makhfí-tar parad*, *i.e.* "the movements of the intellect are more occult". Elsewhere (III 3193 *seq.*) Rúmí says that the intellect, though it has no wings, is essentially an angel.

۳۲۵۵ جنبش حس, *i.e.* the movements of the animal soul, which are dictated by passion and desire. The metaphor is used in the same way in *v.* ۳۰۰۳ *supra.*

۳۲۵۸ روح وحی, the Spirit of Divine Revelation (Universal Reason, the Logos): its organs are the prophets and saints in whom it is immanent. Cf. IV 410 *sqq.*, VI 2877 *seq.*

۳۲۶۲-۳۲۶۳ See note on I 224.

۳۲۶۴ موشی, "mouse" or "mole", a word chosen here because of its similarity (*tajnís-i khaṭṭí*) to موسی, signifies the *muqallid.*

۳۲۶۶-۳۲۶۷ See notes on I 2709 and *v.* ۲۴۳۸ *supra.*

٣٢٦٩ آدم انبئهم الخ, *Qur.* II 31: "God said, 'O Adam, inform them (the angels) of their names (*i.e.* the names of all things).'" See note on I 1234. Here "Adam" represents the *muḥaqqiq*, the owner of real knowledge, *i.e.* the Perfect Man.

٣٢٧٣ The carnal reason (*'aql-i ma'ásh*) can satisfy all the needs of the "mouse-soul".

٣٢٧٤ See note on I 610. God gives to everything just that which its original nature and capacity (*isti'dád*) require. Cf. note on I 480–481.

٣٢٧٦ Cf. *Qur.* XVI 15; LXXVIII 7.

٣٢٧٧ Fa *n-áfarídí*, but only one of my MSS. has this reading.

٣٢٧٩ Fa and BDG read *álat dihad.*

٣٢٨٦ Although any higher knowledge acquired by the *muqallid* is virtually "stolen", yet by the grace of God it becomes the means of liberating him from *taqlíd* and leading him to *taḥqíq.* The meaning of this verse is fully brought out in the Story of the seeker of the lost camel. See *supra, vv.* ٢٩٨٨–٣٠١. and notes *ad loc.* For the metaphorical use of *duzdí*, cf. especially *vv.* ٣٠٠٢ and ٣٠١٠.

٣٢٨٧ In the second hemistich Fa and BDG have: *chún maláyik jánib-i gardún ravad*, a reading which greatly improves the rhyme.

٣٢٩٠ پیهی, *i.e.* the white of the eye. See note on *v.* ١١٨. *supra.*

استخوانی را. Cf. V 1854: "the seat of his (man's) hearing consists of two pieces of bone."

٣٢٩١ There is no real connexion between the bodily organs of perception and the percipient faculties; but God has ordained that sight and hearing should be manifested in the eye and ear respectively, and that the natures of things should be apprehended by means of their names.

٣٢٩٢ Analogies illustrating the relation of the "outward" (*ẓáhir*) to the "inward" (*báṭin*). Words are only "nests" for their "birds", *i.e.* the proper meanings which inhabit them; bodies are only "channels" for the "water", *i.e.* the spirit flowing in them.

٣٢٩٤ از خاکها. The two oldest MSS. and Fa have *az chák-há* (a better reading), "through the rifts (channels)"; not, I think, "by means of breaks (in it)", as Wilson translates.

٣٢٩٥–٣٢٩٦ From the ideas, good or evil, that rise in varied succession to the surface of our consciousness and float away on it, like sticks and straws on a river, we may infer the unceasing emanation and manifestation of the Universal Spirit.

٣٢٩٧–٣٢٩٨ These passing states of mind and feeling are merely "husks" in relation to the Divine Names and Attributes—described here as "kernels" and "fruits of the Invisible Garden"—which ultimately determine every phase of our conscious life.

٣٢٩٩–٣٣٠١ When the outpouring (*fayḍ*) of the Spirit floods and fills

the mystic's heart, it sweeps away all external thoughts and impressions, so that he becomes entirely spiritualised.

۳۳۰۸ مرغ خاك, *i.e.* "earth-bound".

۳۳۰۹ According to Sháfi'ite law, stagnant water used for ritual purification is regarded as undefilable when it amounts to what would fill two large jars (*qullatán*). Ghazálí (*Iḥyá*, I 128, 20) cites a Ḥadíth to this effect. The Ḥanafites must perform their ablutions "with running water, or from a tank or pool at least ten cubits in breadth and the same in depth" (Lane, *The Modern Egyptians*, I 85). Here the metaphor (cf. VI 2175) implies that spirituality so pure as that of the Shaykh cannot be injured by any outward act of sin on his part.

۳۳۱۰ See note on I 547.

۳۳۱۱–۳۳۱۴ Signs and clues are for the carnal reason which has lost its way amidst the illusions of "otherness", not for the spirit that enjoys immediate contemplation of the One.

۳۳۱۵ تی تی كند. See I 1625 and note *ad loc.*

۳۳۱۶ الف چیزی ندارد. See note on I 1514.

۳۳۱۹ After this verse BK and all edd. insert four verses[1] (see *app. crit.*), in which the Shaykh's disciple repeats the warning he has already given. The passage is evidently interpolated: it does not occur in the 13th-century MSS. or in those belonging to the first quarter of the 14th century.

۳۳۲۱–۳۳۲۳ Faith and infidelity and all human attributes are finite and unreal in relation to the Perfect Man who is merged in the Infinite and Universal Spirit. Cf. I 1579, note; *Díwán*, *SP*, VIII 8 and note *ad loc.*

كل شیء الخ, a paraphrase of *Qur.* XXVIII 88: *kullu shay'^in hálik^un illá wajhahu.*

۳۳۲۴ سر این تن. The "self" which is conscious of bodily existence is an "infidel" because it denies the eternal Self, *i.e.* the Divine consciousness which is the essence of all things.

۳۳۲۵–۳۳۲۶ The mystic's faith has nothing to do with religious faith or unbelief: it consists in real experience of the Unity (*tawḥíd*), and without this experience there can be no spiritual life.

۳۳۲۸ Ordinary men are subject to "the common sense" associated with "phantasy" (*khayál*) and the discursive reason (*'aql-i ma'ásh*). See Gibb, *Hist. of Ottoman Poetry*, I 50.

۳۳۲۹–۳۳۳۲ See *Kashf*, *Eng.* 239 *sqq.*; *Ta'arruf*, *Eng.* 53.

۳۳۴۰ In this passage I think the poet himself addresses any "dirty fellow" who presumes to criticise the Pírs; it may, however, be directed by the Shaykh's disciple against the particular villain of the Story.

۳۳۴۱ بر ملایك الخ, *i.e.* "you are insulting the angels, who paid homage to the Perfect Man in the person of Adam".

[1] Fa omits the first verse, but comments on it.

۳۳۴۳-۳۳۴۴ The saint is able to make carnal folk spiritual; his perfection cannot be impaired by reprobates unsusceptible to holy influence.

۳۳۴۵-۳۳۴۶ The fire of lust and passion dreads the *murshid* who seeks to extinguish it.

۳۳۵۱ Being the touchstone of Reality, the saint rejects, and thereby stamps as evil, whatever is opposed to his own nature (cf. I 2478–2481 and note *ad loc.*); he knows all things good and evil here and hereafter, and would make them known were he not jealous of revealing Divine mysteries.

۳۳۵۴ حيث ما الخ, *Qur.* II 139 (which has *wujúhakum* for *wajhakum*). The Qur'ánic text enjoins turning towards the Ka'bah; but cf. *supra*, *v.* ۲۲۴۴ *sqq.* and ۳۱۰۹ *sqq.*

۳۳۵۷ زين وحلها, *i.e.* the world and the flesh, which (to use Bunyan's phrase) are "a very miry slough".

۳۳۵۸ The three oldest MSS. read *ta'wíl u rukhṣat.*

۳۳۵۹ من مضطرم. Cf. *supra*, *v.* ۵۲۰ and note *ad loc.*

۳۳۶۰ If the carnal man counts on God to save him, he is greatly deceived: he cannot persist in sin with impunity; nay, the signs of his punishment are already apparent in the blindness and self-delusion with which God has afflicted him. This mode of Divine action (*makr* and *istidráj*), whereby the wicked are inspired with false confidence and insensibly led on to meet their doom, resembles a trick employed in order to capture the hyena.

۳۳۶۱-۳۳۶۳ Among the Arabs the hyena was proverbial for its stupidity: *aḥmaqu min al-ḍabu'* (*Arabum Proverbia*, I 405). For the fable of the hunters who come to the entrance of its den and say, "The hyena is not here", and so cause it to imagine that it is perfectly safe, see *ibid.* I 431 *seq.*; Damírí, tr. Jayakar, I 850, II 206. The poet makes use of the same illustration in a similar passage (IV 179 *sqq.*).

مى گوند. See note on I 3766.

بى آگهند. Cf. V 3597. *Ágáh* (*ágah*) often occurs in the *Mathnawí* as a noun (III 668, 706, 1499, 4593).

P. ۴۳۶, Heading. شُعَيب, See note on *v.* ۱۶۴۶ *supra*.

۳۳۷۰-۳۳۷۴ The gradually corrupting and deadening effect of sin upon the heart is likened to the slow accumulation of rust upon the face of a steel mirror. Cf. *Qur.* LXXXIII 14: "nay, but that (sin) which they were committing hath become rust upon their hearts (*rána 'alá qulúbihim*)." On the technical term *rayn*, see *Kashf*, *Eng.* 4 *seq.*, 391; *Luma'*, 373, 9 *sqq.* The Prophet said: "When a creature (*'abd*) commits a sin, a black spot appears on his heart. If he ask pardon of God, it will be rubbed off; but if he sin repeatedly, it will increase until his (whole) heart is blackened; and that is the (meaning of) *rána* in the verse of the *Qur'án*."

٣٣٧٩ بی‌دین. Fa renders this word (as I have done) by *káfir*; but "undevout" suits the context better.

٣٣٨٥ Mm read *ján-i pur shar-ash*.

٣٣٨٦ نظر = *'ináyah*, the Divine favour which transforms despair into hope. Fa says that *nazar* here may signify "expectation (*intizár*) of God's mercy". Such expectation, however, is the "gold" rather than the "elixir".

٣٣٩١ از برای ابتلاش, *i.e.* "in order to test the sincerity of his repentance".

٣٣٩٨ G and Fa read *'aql-i kázh* with *idáfat*: "the distorted mind always looks (at things) wrongly."

٣٤٠٣ عبد الله. See note on *v.* ٣٤٢٣ *infra*.

٣٤٠٤ غُر, "tumour", "goitre", and metaphorically "malady", "vice". Cf. IV 3107. Fa, apparently reading *ghurr*, translates it by *firíb ú ghurúr*; and Wilson has "deceit". But there is no Arabic word *ghurr* = *ghurúr*, and the rhyme excludes *gharr*.

٣٤٠٥ شتابان ناشتاب, *festinans lente*, *i.e.* quickly, yet deliberately and with the determination to achieve his object, as Mq explains: *bi-lá 'ajalatin 'ájilun fí 'l-tabawwuli, ay lá yu'akhkhiru tabawwulahu bal yatabawwalu 'alá wajhi itmámi maqṣúdihi*. The two oldest MSS. read *ná-shitáb*. Fa has: *mí-bi-mizad dív dar vay bá shitáb*.

٣٤٠٧ Fa takes *gharra-í* to mean "you are deluded", which makes a bad rhyme.

٣٤١٠ Cf. Andrae, *Die Person Muhammeds*, 319 *seq.*

٣٤١١ Cf. V 1258 *sqq.* and *vv.* ٣٣٤٣–٣٣٤٤ *supra*.

٣٤١٢–٣٤١٣ Cf. *infra*, *v.* ٣٥١٩ *seq.*

٣٤١٦ *Qur.* XVI 116: "He hath made unlawful to you only carrion and blood and swine-flesh and that which hath been slaughtered in the name of any other than Allah; but whosoever is driven (to eat thereof), neither craving nor (wilfully) transgressing, lo, then Allah is forgiving and merciful."

٣٤١٩ خمّی در. See note on I 2573.

٣٤٢٣ بندهٔ خدا, *i.e.* the Perfect Man (see notes on I 423, 1936). "To the pure all things are pure."

P. ٤٣٩, Heading. بهر جا. The Prophet said that for him the whole earth was a mosque. The *ṣalát* may be performed anywhere except in places that are definitely "unclean", *e.g.* tombs and slaughter-grounds.

٣٤٢٤ پیدا و نهفت, *i.e.* "whether you are seen by others or not". Wilson's translation, "you are manifest (in the body), but hidden (as to the soul)", is incongruous here.

٣٤٢٦ In the first hemistich BDG read: *garchih mí-dání kih har ṭifl-i palíd*, and so Fa.

٣٤٣٠. Cf. I 1603 *sqq.*

۳۴۳۱ بدل گشت. These words might bear a double meaning: (1) "he has been changed", *i.e.* by the transformation (*fand*) of his attributes and actions; (2) "he has become a Badal" (see art. in *EI*, Suppl.), *i.e.* one of the exalted saints known as Abdál or "Substitutes".

هر نار او, *i.e.* every carnal quality.

۳۴۳۲–۳۴۳۴ See note on I 1314 and, for the comparison of the saint invested with Divine powers to the *bábíl* (*ababíl*), *vv.* ۳۴۸–۳۴۹ *supra*.

P. ۴۴۰, Heading. This apologue conveys a warning to novices who from ignorance and self-conceit behave disrespectfully towards their spiritual guides. Cf. the Story of the Mule and the Camel (IV 3377 *sqq.*).

۳۴۳۹ Fa and BDG have *píl-i suturg* instead of *har shír u gurg*.

۳۴۴۸ تا نسوزد الخ, *i.e.* "lest you feel the effects of the Divine Majesty and Wrath immanent in me".

۳۴۵۵ دست خوش, "easy to handle", "tractable". At VI 376: *az kaf-i ú chún rahí ay dast-khwash?* the word means "easy to catch". Cf. the similar use of *dast-báf* (I 492, note). Fa blunders badly in its explanation of this hemistich (see Wilson, Comm., note 2422).

۳۴۵۶ اَنْصِتوا, *Qur.* VII 203: "and when the *Qur'án* is recited, listen to it and keep silence (*wa-anṣitú*), that ye may obtain mercy."

۳۴۶۰ گل‌خوار. See note on *v.* ۳۴۴۱ *supra*.

۳۴۶۱ Fa and BDG give this verse in a different form. See *app. crit.*

۳۴۶۲ In the second hemistich Fa and G read: *díd Ádam-rá ḥaqír ú* (او) *az khari*, and so BD, which substitute *ba-taḥqír* for *ḥaqír ú*.

۳۴۶۴ To the egoist eminence is like a deadly poison, but it cannot harm the saint, for he possesses the antidote, *i.e.* the knowledge, faith, and love of God with which he was endowed in pre-existence. Cf. VI 1345.

۳۴۶۵ تریاق‌زار, *i.e.* the mountain has within it an abundant store of bezoar (*pázahr*), supposed to be a remedy for snake-bites. The following details are taken from the unpublished translation of a Persian *tansúq-námah* (lapidary) by the late Sir A. Houtum-Schindler:

"There are two kinds of bezoar: animal and mineral. The animal bezoar is a soft stone, generally green or yellow, but also black or earth-coloured (*khákí*) with small variegated spots and a white streak. It is produced by the stag (*gáv-i kúhí*) and the goat (*tays*).... The best mines of mineral bezoar are situated in the extreme parts of India on the confines of China. There are five varieties: white, yellow, green, grey, and spotted. Pieces of one colour throughout are seldom found. The stone is soft and easily cut into handles of knives, daggers and swords, cups, chessmen, etc. In Kirmán and near Alamút a soft greenish-yellow stone is found, and the people call it *pázahr* and employ it as an antidote against poisons and also for healing wounds and old sores."

۳۴۶۸ In the second hemistich BDG read: *khwísh-rá bar man chu sarwar mi-kunad*, which looks like an attempt to improve the rhyme.

۳۴۶۹ BDG have a variant reading of this verse. See *app. crit.*

از خلاف. The two oldest MSS. read *án khiláf*, *i.e.* "how should the opposition (to his desires) kindle flames (of anger and hatred)?"

۳۴۷۱–۳۴۷۲ Cf. note on I 772 and the verses of Farrukhí (*Amthál u Hikam*, I 166, last line):

> *mukhálifán-i tu múrán budand u már shudand:*
> *bar ár az sar-i múrán-i már gashtah damár.*
> *ma-dih zamán-shán z-in bísh u rúzgár ma-bar,*
> *kih azhdahá shavad, ar rúzgár yábad, már.*

۳۴۷۳ The *ṣáḥib-dil* is the saint and *murshid*, described in *v.* ۳۴۷۷ *infra* as "the servant of God", *i.e.* the Perfect Man (see note on *v.* ۳۴۲۳).

۳۴۷۴ Until the carnal man is purified and comes into possession of the spiritual kingdom, he cannot know what a vile and worthless creature he is.

۳۴۷۵ خدمت اکسیر کن. See *v.* ۳۳۴۳ *seq.* and note *ad loc.*

۳۴۷۶ چو روز و شب. The mystic's flight from the world is compared to day and night, which are always pursuing each other (cf. VI 2675) and alternately departing from the world.

P. ۴۴۲, Heading. Saints accused of theft, who produce miraculous proof of their innocence, appear in many legends related by Moslem hagiographers. See, *e.g.*, *T.A*, I 116, 18 *sqq.* and *Jawámi'u 'l-Ḥikáyát*, Anec. 109.

۳۴۷۹ و اورا هم نمود. The Oriental commentators and Wilson suppose the subject of the verb to be the owner of the stolen purse; but I have no doubt that *numúd* here stands for *numúdand*. For the construction, see note on *v.* ۳۲۰ *supra.*

۳۴۸۱ خرمدان. See note on *v.* ۲۹۶۶ *supra.*

۳۴۸۳ Fa and BDG read: *mar ghulám-at-rá khasán muttaham kardand.*

۳۴۹۱ For *juft* and *ṭáq*, see notes on I 1045 and *v.* ۲۸۲۶ *supra.*

۳۴۹۶ عبس, referring to *Qur.* LXXX. See note on *v.* ۲۰۶۷ *supra.*

۳۴۹۷ In this verse the form (*rasm*) of spiritual poverty is contrasted with its reality (*ḥaqíqah*). See *Nafaḥát*, 10–12. Formal poverty has ulterior objects, such as hope of gaining spiritual peace in this world and entrance to Paradise in the next; but real poverty (see note on *v.* ۸۳۰ *supra*) is *tawḥíd* in the pantheistic or panentheistic sense of the term. Hence the translation of the first hemistich should run: "That dervishhood is not for the sake of entanglement (with anything other than God Himself)." *Píchápích* represents multiplicity as opposed to Unity (see I 1514 and note *ad loc.*). I do not think the word is used here to describe the "torments" of asceticism, though it might bear that meaning (cf. I 3902, note, and *pích-pích*, "torture", at *v.* ۲۹۵۶ *supra*).

٣٥٠٠ سوفسطایی, *i.e.* a sceptic. See I 548, 991, and notes *ad loc.*

٣٥٠٢ Fa and BDG read *búd* in the first hemistich and *chún muqím-i chashm n-ámad rúz u shab* in the second. This verse evidently forms part of the sceptic's argument against miracles and does not admit Wilson's explanation that "if it (the fleshly soul) had been capable of seeing the miracle with spiritual eyes, the sight of it would have always remained, and belief would have been confirmed".

٣٥٠٥ Here Rúmí denies that he is a diffuse writer; on the contrary, his discourse is subtle and compressed in relation to the immensity of the subject and to his capacity for expounding it. This theme is illustrated by the following Story.

٣٥١٠ اصحاب کهف. See note on I 392.

٣٥١٢ خیر الامور اوساطها, a saying attributed to Ḥasan of Baṣrah. Concerning the Aristotelian doctrine of μεσότης, the "golden mean", in Moslem ethics, see *MSt*, II 397 *sqq.*, Obermann, *Ghazálí*, 172 *sqq.*; and on the theory of the four humours (*akhláṭ*)—blood, phlegm, yellow bile, and black bile—and their equilibrium (*i'tidál*), which is necessary for the maintenance of health, Browne, *Arabian Medicine*, 119 *sqq.*; Gibb, *Hist. of Ottoman Poetry*, I 301, note I.

٣٥١٥-٣٥١٦ یار نیك, Khaḍir (Khiḍr). See note on I 224. These two verses allude to a celebrated passage in the *Qur'án* (XVIII 64–81). Moses, though he asked his silent companion only a few questions, had promised to ask none: therefore he talked too much, and Khaḍir finally dismissed him, saying, *hádhá firáqu bayní wa-baynika* (*Qur.* XVIII 77).

٣٥١٦ موسیا. The Shaykh, assuming the rôle of Khaḍir, addresses the garrulous Ṣúfí as "Moses".

٣٥١٨ بگسسته, *i.e.* "by reason of your disobedience you are spiritually estranged from me and can derive no benefit from my society".

٣٥١٩-٣٥٢٠ The need for ritual purification after pollution is analogous to the need for repentance when a sin has been committed. According to Fa, the unexpressed subject of *gúyad-at* is "the mufti or canon lawyer"; Mq says it is "the pollution (*ḥadath*), speaking *bi-lisáni 'l-ḥál*"; WM thinks it is "the prayer".

بنشین, *i.e.* "you may as well cease praying and sit down"; but the two oldest MSS. read *raft píshín*: "your prayer is void beforehand."

٣٥٢٢ Those whose spiritual consciousness is asleep or not fully awakened require protection and guidance; not so the mystic united with God, perpetually swimming like a fish in the Sea of Reality.

٣٥٢٣ Until the *muríd* is stripped of his egoism, he must look to the *murshid* for "laundering"; but the saints are entirely pure and free: being denuded of "self", they wear the Divine attributes as a raiment.

٣٥٢٤ This is a counsel of perfection: "you get no good by following the Path unless it leads you to *faná fí 'lláh*." In the next verse, however,

the poet allows that the "middle way" has advantages for those who are incapable of becoming adepts.

P. ۴۴۵, Heading. The dervish, now described as a saint of the highest rank, justifies his actions on the ground that the doctrine of the mean implies relativity and limitation: he, the Perfect Man, is absolute and infinite.

۳۵۲۸ از ربّ علیم. Cf. *Qur.* XVIII 64, where Khaḍir is called "a servant of God whom He taught a Divine knowledge (*'ilm*^{an} *min ladunná*)".

۳۵۳۰ Not only do Moslem saints generally claim to have inherited the wisdom of all the prophets through the Light of Mohammed, but some also regard themselves as mystically united with the spirit of a particular prophet. See Andrae, *Die Person Muhammeds*, 326 *sqq.*

۳۵۳۲ Cf. *supra*, *v.* ۳۴۳۳ *sqq.*

۳۵۳۳ Fa and BDG read: *harkib-rá bádshad wazífah chár nán.*

۳۵۳۷ Each *rak'ah* consists of the central and most onerous portion of the *ṣalát*, from the recitation of the *Fátiḥah* to the second *sujúd*. Fa has *khumúl* for *nuḥúl*, but none of my MSS. except K supports this reading.

۳۵۳۸ Fa and Mm: *w-ín yakí tá masjid.*

۳۵۴۳ لو کان الخ, *Qur.* XVIII 109: "Say, If the sea became ink for the Words of my Lord (*law kána 'l-baḥru midád*^{an} *li-kalimáti Rabbí*), verily the sea would be used up before the Words of my Lord were exhausted." The mystical sense is that the contents of the Divine consciousness revealed in the hearts of Perfect Men (who themselves, according to Ibnu 'l-'Arabí, are the "Words of God" *par excellence*: see *SIM*, 149) are infinite and beyond description.

۳۵۴۵ باغ و بیشه الخ, alluding to *Qur.* XXXI 26: "and though all the trees in the earth were pens, etc."

۳۵۴۷ The dervish now proceeds to rebut the accusation that he is a sleepy-head.

۳۵۴۸ For the "sleep" of the gnostic engaged in contemplation of God, see I 392 *sqq.* and notes *ad loc.*

۳۵۴۹ قلب for قلبی. The latter, which is the reading of Fa and the two oldest MSS., involves the shortening of a final *yá*; cf. note on I 290. When 'Á'ishah on one occasion told the Prophet that he had gone to sleep without having performed the night-prayer (*ṣalátu 'l-witr*), he replied: "*inna 'aynayya tanámáni wa-lá yanámu qalbí.*"

۳۵۵۰ This and the following verses are addressed by the dervish to his accuser.

۳۵۵۱ حسّ دل‌را, *i.e.* the cosmic consciousness of the Perfect Man, which transcends both the physical senses and the intellectual faculties.

۳۵۵۳ عین مشغولی. Cf. *Qur.* XXIV 37: "men whom neither merchantry nor selling diverteth from the commemoration (*dhikr*) of Allah"; and

SIM, 55. Wilson translates: "my (apparent) rest is the essence of occupation"; but it is clear from the context that *mashghúlí* corresponds to *zindán*, and *farágh* to *bágh*, and that the meaning is: "however much the saint may be (apparently) occupied with the things of this world (*e.g.* eating, sleeping, and talking), in reality he is completely detached from them." This hemistich is not parallel to the second hemistich of *v.* ۳۵۴۸—*shakl-i bí-kár-i ma-rá bar kár dán*—which explains that the mystic's intense contemplative activity is disguised by an appearance of idleness and inertia.

۳۵۵۴ *I.e.* "you are sunk in carnality, but my carnal nature has been transformed into the pure spirit that is at peace with God".

۳۵۵۷ اندیشه, the function of the discursive reason (*'aql-i ma'ásh*). Wilson reads *andíshah-púyán*, comparing *jahán-púyán*; the analogy, however, is inexact, and I do not think such a compound is admissible.

۳۵۵۸ Thought, *i.e.* self-consciousness, is necessarily subject to the Perfect Man who, having left it behind him and become an organ of the Universal Mind, stands to the world of thoughts and things in the relation of an architect to the house he has planned and built. Cf. I 1811 *sqq.*

۳۵۶۲ The prophet or saint is not always rapt in contemplation of Reality; at times he descends to a lower plane in order that common men may come into contact with him and be purified by his guidance and teaching. Cf. V 200–227.

۳۵۶۳ طیور الصافّات, *Qur.* LXVII 19: "have not they looked at the birds above them spreading their wings (*ilá 'l-ṭayri fawqahum ṣáffát*[in]) and closing them (again)? Naught upholdeth them but the Merciful One. Verily He discerneth everything." For the scansion, cf. note on I 3037.

۳۵۶۴ *I.e.* "my spiritual powers spring from the nature with which I was endowed in eternity: they are rooted in real experience (*taḥqíq*) and are not merely accessory and artificial, like knowledge acquired by imitation (*taqlíd*)".

۳۵۶۵ Ja'far ibn Abí Ṭálib, the Prophet's cousin, fought heroically against the Byzantines at Mu'tah (A.H. 8/A.D. 629), and God rewarded his martyrdom by giving him wings to fly about in Paradise; whence he is known as *Ṭayyár*, "the Flyer". See under Dja'far in *EI*, and Ibn Hishám, 794, last line and foll.

جعفر عیّارِ. Fa and BG read *Ṭarrár*, "cutpurse", instead of *'Ayyár*, which means almost the same thing—"cunning rogue, vagabond, and bandit". The poet may be referring to some notorious person, or possibly he may have invented him as a counterpart to Ja'far-i Ṭayyár; in either case the name serves to typify the *muqallid*.

۳۵۶۶ "He who has not tasted, *i.e.* experienced immediately and intuitively, does not know" (*man lam yadhuq lam yadri*).

سکّان افق, *i.e.* those abiding in contemplation of God. *Ufuq* alludes to the words *al-ufuq al-a'lá*, "the uppermost horizon", with which every Ṣúfí is familiar, since they occur in the description of Mohammed's mystical vision (*Qur.* LIII 7).

۳۵۶۷ غراب, *i.e.* the sceptic or envious worldling. "The fly" represents the *muqallid*, who cannot distinguish fullness (of spiritual knowledge) from emptiness, *i.e.* the true saint from the hypocrite.

۳۵۶۸ میشود لقمه گهر. Cf. V 2705 *sqq.*

۳۵۶۹ شیخ. Fa says that this miracle is related of an eminent Ṣúfí; but I think the dervish is now entitled "Shaykh" as an indication that he was really a saint.

P. ۴۴۸, Heading. The following section illustrates the Platonic doctrine of ἀνάμνησις and the self-evidence of truth revealed in mystical experience. Though WM assigns it to the dervish, there seems to be no doubt that Rúmí himself is commenting on ۳۵۶۶ *supra*.

۳۵۷۷ از نزدیك یاری, "from a friend" (= *min 'indi ṣadíqⁱⁿ*). So Fa, but G writes *nazdík* with *sukún*, *i.e.* "from a friend near by"; and this is probably correct. I have not found another example of *az nazdík-i* either in the *Mathnawí* or in the poet's *Díwán*.

۳۵۷۸ لذّت آواز, literally, "the pleasing quality of the voice": had it been the voice of a stranger, he would not have recognised it, and it would have sounded disagreeable to him.

۳۵۸۷ نظر, the spiritual vision in which the seer and the Seen (*náẓir ú Manẓúr*: cf. *Díwán*, *SP*, XXV 9) are one.

۳۵۹۰ صاحب‌واقعه. See note on *v.* ۲۲۴ *supra*.

۳۵۹۱ حکمت الخ. See note on *v.* ۱۶۶۹ *supra* and the Story beginning at *v.* ۲۹۱۱ *supra*.

۳۵۹۵ ماء معین. Cf. *Qur.* LXVII 30.

۳۵۹۸–۳۶۰۰. When the godly hear the call of a prophet, it strikes a hidden chord in their hearts, and they remember and respond, knowing it to be like nothing in this world.

۳۶۰۱ آن غریب. The soul separated from God is "a stranger and also an exile".

از زبان حق. See note on I 1938.

انّی قریب, *Qur.* II 182: "and when My servants ask thee concerning Me, lo, I am nigh. I answer the prayer of the caller when he calleth unto Me."

P. ۴۴۹, Heading. Cf. St Luke i 39–44. According to the Persian *Qiṣaṣ* (Browne MS. J 21, f. 147 *a*), "one day the wife of Zakariyyá came to Maryam (here called 'her sister') and said, 'O Maryam, the babe in thy womb is of higher degree than the babe in mine.' Maryam said, 'How dost thou know?' She replied, 'Whenever I come to thee, my

babe pays homage to thine and salutes it.'" This Story illustrates *v.* ٣٥٦٩ *supra*.

٣٦٠٣ أولو العزم, *Qur.* XLVI 34: "then do thou endure, like those prophets who were possessors of resolution (fortitude and patience)." Bayḍáwí mentions Noah, Abraham, Moses, and Jesus as the most celebrated in this respect.

٣٦٠٤ BDG read *ḥaml-i man ay dhú 'l-fiṭan*.

٣٦٠٨ Fa and two of the 14th-century MSS. give this verse in another form. See *app. crit.*

٣٦١٠ Fa translates this verse but omits the Persian text.

٣٦١٢ اهل خاطرست, *i.e.* one whose first thoughts are inspired by God. See *Kashf*, *Eng.* 387, and cf. Macdonald, *Religious attitude*, 275; *Passion*, 492.

٣٦١٦ همچو شمن. See note 1 in the Translation, p. 409.

٣٦١٧ For the world-famous Indian book of fables, translated into Arabic by 'Abdulláh ibnu 'l-Muqaffa' and known to Moslems as *Kalílah wa-Dimnah*, a title derived from the names of two jackals which play leading parts in the narrative, see art. Kalīla wa-Dimna in *EI*.

٣٦١٩ See *Anwár-i Suhaylí*, tr. Eastwick, 98 *sqq*.

٣٦٢٠ زعکس ماه الخ, alluding to an incident in the fable of the Hares and the Elephant (*ibid.* 315 *sqq*.). Cf. III 2738 *sqq*.

٣٦٢١ با زاغ لكلكرا. There seems to be no authority for introducing the stork in this connexion. The war of the crows against the *owls* is related in *Kalílah wa-Dimnah* (ed. De Sacy, 180 *sqq*.; Naṣru'lláh's version, 193 *sqq*.; *Anwár-i Suhaylí*, tr. Eastwick, 298 *sqq*.). Cf. *Ocean of Story*, v 102. Perhaps the poet was thinking of the stork and the crow (*supra*, *v.* ٢١٠٣ *sqq*.) which, notwithstanding their mutual antipathy, made friends with each other because both of them were lame.

٣٦٢٤ Between lovers all is told without a word being uttered.

٣٦٢٥ BDG read *bá parwánah tú* and *guzín z-afsánah tú*; Fa *bá parwánah níz* and *guzín kun ay 'azíz*.

٣٦٢٦ هين الخ, *i.e.* "aim at the spirit, do not cling to the letter".

٣٦٢٩ *Ḍaraba Zayd*[un] *'Amr*[an] is a stock example used by Moslem grammarians.

٣٦٣٢ In the first hemistich Mm read *az bahr-i i'ráb-ast u sáz*, "are for the purpose of (showing) the declension and (grammatical) construction"; and so Fa, which, however, translates *i'ráb-ast sáz*. The former reading should be preferred.

٣٦٣٤ See note 4 in the Translation, p. 410.

٣٦٣٥ The two oldest MSS. and Fa read *chúnkih az ḥad burd*.

٣٦٣٩ الخبيثات للخبيثين, *Qur.* XXIV 26. At I 3604 all my MSS. read *al-khabíthín* (see note *ad loc*.); but here most of them, including G, have *li-'l-khabíthát al-khabíthín*; and Fa (though it has *al-khabíthát* in the text)

translates this reading. No MS. quotes the words of the *Qur'án* exactly, and it is clear that the alteration has been made for metrical reasons. I am not so sure that it was made by the poet himself: he occasionally allows the irregularity in question: *e.g.* سَلامعَلَيْك is scanned ⏑– – –, with omission of the *nim-fathah*.

۳۶۴۰ دست فراخ. *Farákh-dastí*, denoting boundless munificence and magnanimity, is a typical quality of the enlightened Ṣúfí: *al-ṭayyibát li-'l-ṭayyibín* (*Qur.* XXIV 26). Cf. note on I 466. The reading *dasht-i farákh*, adopted by Wilson, is not confirmed by any of my MSS.

P. ۴۵۲, Heading. This apologue supplies an illustration of *v.* ۳۶۲۲ *seq.*,

"*Without* I have long seeking bin,
Whilst thou, the while, abid'st *within*."

۳۶۴۴ زدیوان ادب, *i.e.* he was one of the official secretaries.

۳۶۵۱ BDG read: *dar fulán iqlím- bas bawl ú suturg.*

۳۶۵۴ The three oldest MSS. write *bas* for *pas*.

۳۶۵۹ قطبی, *i.e.* a Perfect Man.

۳۶۶۸ درخت علم, *i.e.* the essential knowledge (*'ilm-i ladunní*) which God bestows on the Sage.

۳۶۷۰ Fa and BDG have the variant form of this verse. See *app. crit.*

۳۶۷۱ The Divine consciousness immanent in the saint may be described, with reference to the aspects in which it presents itself, as a "tree" whose fruit is esoteric knowledge, a "sun" illuminating every loving heart, an "ocean" comprising the essences of all things, a "cloud" outpouring Divine grace and producing abundant spiritual life.

۳۶۷۲ Fa and K read *áthár-há-st*.

۳۶۷۴ Fa omits this verse.

۳۶۷۶ As the attributes of God are visible only in their effects and therefore cannot be described except by names which give no real knowledge of their nature, so human qualities, being inherent in the spiritual essence of man, are hidden even from those who possess the same qualities. Cf. I 1025 and *SIM*, 97 *seq.*

۳۶۷۷ Fa and K read *harkih andar nám pichad k-in thiqa-st*, "whoever attaches himself to the (mere) name, thinking it is trustworthy".

۳۶۷۹ بنگر در صفات, *i.e.* "contemplate the Divine attributes in the hope that you may be invested with them and led to mystical union with the Essence".

۳۶۸۳ بنم, modern Turkish *benim*. So Fa and all my MSS. Wilson reads with WM and BU *ay gyüzum = ay chashm-i man*.

۳۶۸۴ استافیل, σταφυλή.

۳۶۸۷ صدزبان, *i.e.* familiar with the realities underlying all names and forms of expression. Cf. I 1205–1207 and *v.* ۳۷۴۲ *infra*.

۳۶۹۰ Those who give themselves up entirely to the Perfect Man realise

the Divine Unity through him and become mystically one with him and with each other.

٣٦٩٢ انصتوا, *Qur.* VII 203. See note on *v.* ٣٤٥٦ *supra.*

تا زبان‌تان الخ, *i.e.* "lose yourselves in me (*faná fí 'l-Shaykh*), in order that I may act and speak for you". Cf. the Ḥadíth-i qudsí translated in the note on I 1938.

٣٦٩٣ مُوثَقه. Both the reading and the sense to be attached to it are doubtful. H has *mawthiqah.* In Fa and BDG the verse appears in a form which presents no difficulty: see *app. crit.* Words are vain unless they spring from true feeling and conviction: no agreement founded on them can endure.

٣٦٩٤ *Taqlíd* is likened to warmth produced artificially; *taḥqíq* to natural heat.

٣٦٩٨ See note on I 1579. The disinterestedness (*ikhláṣ*) of the Ṣúfí adept is something transcendent (I 2616, note) which remains unaffected by his formal or public actions (cf. III 2408 *seq.*); hence even these, being really unselfish, have more value than the imperfect *ikhláṣ* of the *muqallid.*

٣٦٩٩ Read *ahl-i jasad*, "unspiritual men", with the two oldest MSS.

٣٧٠٠ چون سليمان. Cf. I 1202 *sqq.*

٣٧٠٤ سليمانى, *i.e.* a *murshid.* For Solomon and the ant, see *Qur.* XXVII 18. In the second hemistich K reads: *bín Sulaymání bi-já gár mí-juví*, where *mí-juví* = *mí-júyí*: cf. I 3766, note.

٣٧٠٥ Since both the spiritual and the material worlds are subject to the Perfect Man, those who devote themselves to him lack nothing.

٣٧٠٧ This verse does not, I think, allude to the Quṭb, the head of the mystic hierarchy, but to the Quṭb, "who is the gnostic united with God" (V 2339, Heading).

٣٧٠٨ *Qur.* XXXV 22. Only the second half of the verse is cited, but the quotation is complete, though *tá ba-illá*, etc., suggests the contrary.

٣٧٠٩ A Ṣúfistic paraphrase of the Qur'ánic words in the preceding verse.

٣٧١١ نفْس. The two oldest MSS. write *nafs-i* with the *iḍáfat.* The Ḥadíth is: *al-muslimúna ka-nafs*[in] *wáḥidat*[in].

P. ٤٥٦, Heading. Cf. *LHA*, 170 *seq.*

٣٧١٦ المؤمنون إخوة, *Qur.* XLIX 10: "the Moslems are brothers. Therefore make peace between your brethren." The poet gives a mystical exposition of this text at IV 406 *sqq.*

ببند. So Fa and Mm. The reading *ba-band* (see note 1 in the Translation, p. 414) has practically no authority.

٣٧١٧ *I.e.* "we must advance from external unity to the absolute unity of spirit". For the metaphor, cf. I 680.

٣٧١٨ *Ghúrah* = the infidel or hypocrite; *angúr* = the true believer.

٣٧٢١ فتنهٔ افهام الخ. If the mystery of predestination (*sirru 'l-qadar*) were revealed to all, they would despair and lose faith in God and cease to worship Him. Cf. I 3611 *sqq*.

٣٧٢٢ دود، دوزخ الخ, *i.e.* "better not darken and disturb the minds of the Faithful by laying bare the hellish nature of infidelity and entering into the questions which arise in connexion with it". Cf. III 1374 *seq*. On the legend of "many-columned Iram" (cf. *Qur*. LXXXIX 6), the earthly Paradise of Shaddád ibn 'Ád in South Arabia, see art. in *EI*.

٣٧٢٥ درّند پوست, *i.e.* they break through the veil of egoism and individuality. Cf. IV 418.

٣٧٢٦ Fa and Mm read *bá khwish jangí dar na-bast*. Enmity implies duality: he who is really one with others cannot oppose them, for he would be opposing himself.

٣٧٢٧ آفرین الخ. Translate: "Blessings on Universal Love, the (supreme) Master." *Ústád* (*ustád*) is often used of a master-craftsman (*e.g.* I 187) and no doubt has this meaning here: cf. *kúzah-gar* in the next verse. According to Fa, the "master" is Mohammed.

٣٧٣١ دوربینی, far-reaching intellectual speculation.

٣٧٣٢ همچو خفته الخ. *I.e.* God is omnipresent, but one must be spiritually awake in order to see Him.

٣٧٣٥–٣٧٣٧ A description of those who occupy themselves with the problems of philosophy and scholastic theology. Cf. V 559 *sqq*.

٣٧٣٨ کرّ و فرت. See note on *v*. ٣١٥٠ *supra*.

٣٧٣٩ Cf. I 948 *sqq*.

٣٧٤٠ از نبی, not "from the Prophet" (Wilson), but "from the *Qur'án*" (*nabí*), L 35: "and how many a generation have We destroyed aforetime who were mightier than they and searched through the lands!—but was there any refuge (for them)?"

٣٧٤٢ See note on *v*. ٣٧٠٧ *supra*. *Lasin*, like *ṣad-zabán* (*v*. ٣٦٨٧, note), one who knows the *lisánu 'l-ḥál* and speaks with the eloquence of reality.

٣٧٤٣ See *vv*. ١١٦٨–١١٦٩ *supra* and notes *ad loc*.

٣٧٤٥ حیث ما...نحوه, *Qur*. II 139, 145. The *Qur'án* has *wujúhakum* and *shaṭrahu*. Cf. note on *v*. ٣٣٥٤ *supra*.

٣٧٤٧ See *supra*, *v*. ١١٣١ *sqq*.

٣٧٤٩ Here, as in *v*. ٣٧٤٤ *supra*, "Solomon" is God, and the enlightened "birds" are the prophets and saints.

٣٧٥١ For the story of Solomon and Bilqís and the hoopoe, see *Qur*. XXVII 20 *sqq*.

٣٧٥٢ ما زاغ بود. The words *má zágh* are applied (*Qur*. LIII 17) to the eye of the Prophet, which "did not turn aside" from his vision of God; and the same description is suitable to holy men, however incongruous it may be with their external appearance. For the pun on *zágh*, cf. I 3954.

٣٧٥٣ See note on *v.* ١٦٦٢ *supra.*

٣٧٥٤ بازان, *i.e.* worldly princes.

٣٧٥٥ گلشن دارد او, *i.e.* the source of the saint's rapturous words is the Divine Love which fills his heart.

٣٧٥٦ زقند الخ, *i.e.* "he needs no exoteric knowledge".

٣٧٥٧ طاوس پرّان, *i.e.* popular *'ulamá* and religious pretenders. Cf. the fable of the jackal who fell into a dyeing-vat and tried to pass himself off as a peacock (III 721 *sqq.*, 766 *sqq.*). The ugly feet of the peacock are proverbial: V 498, VI 682 *seq.*; *Gulistán*, 50, 11; *Ḥadíqah*, 163 *b*:

ṣúrat-i árzú chu ṭá'ús-ast:
bál mas'úd páy manḥús-ast.

٣٧٥٨ All the artificial eloquence of this world is mere empty sound in comparison with the mystic utterances of those whom God has inspired. Cf. VI 4010 *sqq.* I think the phrase *manṭiqu 'l-ṭayrán-i kháqání* refers to court-poets in general and more particularly to the famous poet Kháqání of Shirwán, who was "notorious for the difficulty and obscurity of his verse" (*LHP*, II 391). It has been pointed out (*Sukhun ú Sukhunwarán*, Ṭihrán, 1933, Vol. II, pt. 1, p. 307, note 1) that in several places Kháqání calls his poetry "bird-speech", as though only a Solomon could understand it. *E.g.* he says in a *qaṣídah*:

zi-Kháqání ín manṭiqu 'l-ṭayr bi-shnav,
kih bih z-ú ma'ání-sirdyí na-yábí.

Rúmí, however, does not intend to draw a contrast, as the editor suggests, between his own plain style and that of Kháqání. Both here and at IV 851 *manṭiqu 'l-ṭayr-i Sulaymání*, the teaching which imparts spiritual truth, stands in direct antagonism to the "bird-speech" which is a product of intellect, fancy, and imagination.

The plural of *manṭiqu 'l-ṭayr*, formed by the suffix *-án*, follows the analogy of *sukhun-án*.

٣٧٦٠-٣٧٦١ The spirit of the Perfect Man is universal and infinite.

٣٧٦٤ همچو گز الخ, *i.e.* "you will become the ideal of all creation and the criterion by which everything is judged and valued". Cf. the saying of Báyazíd (*TA*, I 165, 2), "All that exists is gained in two steps—one, turning away from self-interest; the other, standing firmly on the Divine commandments." And Abú 'l-Ḥasan Kharraqání said (*ibid.* II 226, 7): "I attained to God as soon as I set foot on the first step of the ladder." This alludes to the doctrine that finding precedes seeking (note on *v.* ٢٩٩٦ *supra*).

٣٧٦٥ Fa reads *mí-jahad* and *mí-rahad.*

٣٧٦٦ The duck represents the Divine spirit in man, while the hen is an emblem of his carnal nature. Fa and BDG give a variant form of the verse. See *app. crit.*

۳۷۷۱ ماادر, *i.e.* "thy foster-mother". *Dáyah*, the reading of Fa, occurs in only one good MS., and the description of the *nafs* as an anxious mother is quite appropriate to the context.

۳۷۷۲ بر خشك و بر تر زندهٔ, amphibious, *i.e.* belonging to both the spiritual and the material world. The two oldest MSS. read *khánah-ganda-í*, "one whose house is stinking".

۳۷۷۳–۳۷۷۴ *Qur.* XVII 72: "and verily We have honoured the sons of Adam, and We have borne them on the land and on the sea."

For the meaning of *karramná*, cf. note on I 1958–1959, VI 139 *sqq.*, and especially III 3291, 3300, where free-will (*ikhtiyár*) is singled out as God's noblest gift to man, in virtue of which he can choose to live either on land, *i.e.* in the flesh, or on the sea, *i.e.* in the spirit. Cf. V 1295 and Saná'í, *Ḥadíqah*, IV 152 *a*: *ikhtiyár-ast sharḥ-i karramná.*

۳۷۷۵ The angels are without carnality, and animals have no spiritual nature.

۳۷۷۷ *Qur.* XVIII 110. Cf. I 3659.

۳۷۷۹–۳۷۸۰ Our true home is the Universal Divine Spirit in which, though we are not conscious of it, we live and move incessantly. Solomon knew the mysteries of the birds, and such is the relation of God to us.

۳۷۸۱ با سلیمان, "by means of Solomon". The preposition, I think, is instrumental. *I.e.* "by the grace of God (or possibly, 'through the mediation of the Perfect Man'), seek union with Him in order that His Spirit may encompass you and protect you from all 'otherness'". Ripples on water are frequently compared to ring-mail. David is mentioned here (apart from his natural connexion with Solomon) for a reason which has been explained in the note on *v.* ۹۱۵ *supra*.

۳۷۸۲ God is jealous of His beauty and makes blind those who are unworthy to behold it. I do not agree with Wilson's reading: *ghayr-at*, "things other (than He) bewitch your eyes".

۳۷۸۳–۳۷۸۴ "If we pay no heed to the words of prophets and saints and shrink from the tribulations of the mystic Way, our case is analogous to that of a man suffering from thirst who dislikes the rattle of thunder, being unaware that it will soon be followed by floods of rain."

۳۷۸۵ جوی روان, *i.e.* the fleeting world of Time. Cf. III 560.

۳۷۸۶ Fa and Mm: *maḥjúb mánd.*

P. ۴۶۰, Heading. This Story derives its point from the second hemistich of *v.* ۳۷۸۵.

۳۷۸۸ عبّادیه, *'Abbádiyah*, as the word is correctly written in G, not *'ubbádiyah* (H), or *'Ibbádiyah* (with metrical *tashdíd*) referring to the Christian Arabs of Ḥírah (*LHA*, 39), as suggested by Wilson. 'Abbádiyah, properly 'Abbádiyyah, the collective form of the *nisbah* 'Abbádí, denotes a celebrated group of ascetics who, in the second century A.H.,

established themselves at 'Abbádán on the Persian Gulf, near Baṣrah, and their successors. To the references given in the Translation, p. 418, note 1, add Massignon, *Essai*, 135; *Qút*, II 121, 4 fr. foot, and 205, 8 fr. foot; and the verses in praise of 'Abbádán and its marabouts (*murábiṭún*) by Abú 'l-'Atáhiyah (*Díwán*, 218, penult.).

٣٧٩٠ تُرمِزاج ... سموم بادیه. These are figurative expressions, signifying that his austerities served to balance and relieve the extreme sensibility of his spiritual temperament.

٣٧٩٥ انتظار. See note on *v.* ٢٧٢٦ *supra.* This verse has a doublet, which follows it in D (see *app. crit.*) and takes its place in GK. Fa reads *namáz*, a misprint for *niyáz*, in the first hemistich; and in the second: *tá shavad darwísh fárigh az namáz*.

٣٧٩٩ بی زحَبْل من مسد. Cf. *Qur.* CXI 5.

٣٨٠١ زنّارها. See note on I 359.

٣٨٠٤ فی السمآء رزقکم. *Qur.* LI 22.

٣٨١٠ ترش و خام. Cf. *v.* ٣٧١٩ *supra.*

ADDITIONAL NOTES

I ۵۷ Cf. *Fíhi má fíhi*, 15, 1 *sqq.*: "Jalálu'ddín was asked, 'Is there any way to God nearer than prayer?' 'No,' he replied; 'but prayer does not consist in forms alone. Formal prayer has a beginning and an end, like all forms and bodies and everything that partakes of speech and sound, but the soul is unconditioned and infinite: it has neither beginning nor end. The prophets have shown the true nature of prayer.... Prayer is the drowning and unconsciousness of the soul, so that all these forms remain without. At that time there is no room even for Gabriel, who is pure spirit. One can say that the man who prays in this fashion is exempt from all religious obligations, since he is deprived of his intelligence. Absorption in the Divine Unity is the soul of prayer."

I ۱۱۰ Cf. *Fíhi má fíhi*, 13, 9 *sqq.*: "Man is the astrolabe of God, but it needs an astronomer to understand the astrolabe.... The meaning of this is explained by the saying of the Prophet, 'He that knows himself knows his Lord.' Man is God's astrolabe, and just as by means of an astrolabe the astronomer discovers the con..tions of the heavenly spheres and observes their revolutions, and the influences and motions of the stars, so when Man has received from God the gift of self-knowledge, by means of the astrolabe of his existence, which is a Divine mirror, he continually beholds the manifestation of the Divine beauty without attributes and beyond description; and of that beauty this mirror is never void."

I ۵۲۰ Cf. *Fíhi má fíhi*, 64, 1 *sqq.*: "This world is like winter, all things are congealed; but the winter is ideal (*'aqlí*), not physical: when the air of the Divine Spring comes on, the mountains melt and the world turns into water. Even as all frozen things are melted by the heat of Tammúz (July), so on the Day of Resurrection all congealed existences are dissolved by the breath of the Divine Spirit."

I ۹۲۳–۹۴۱ Cf. *Ta'arruf*, ch. xv.

I ۱۱۰۱ Cf. *Fíhi má fíhi*, 124, 8 *sqq.*: "The faith of the vulgar is *lá iláha illá 'lláhu*, but the faith of the elect is *lá iláha illá Huwa*. For example, a man dreams he has been made king and is seated on a throne, surrounded by slaves and chamberlains and amírs: he says to himself, 'I must be the king, and there is no king except me'; but when he awakes and sees none but himself in the house, he says, ''Tis I, and there is no one except me.' This, however, he cannot apprehend till he is awakened from his slumber."

I ۱۵۱۵–۱۵۲۱ Cf. *Fíhi má fíhi*, 22, 5 *sqq.*: "Form (*ṣúrat*) is of great importance; indeed, nothing can be done without the copartnership of

form and essence (*maghz*). You may sow a seed without its husk, but it will not grow up: sow it with its husk and it will become a big tree. From this point of view the body is fundamental and necessary for the attainment of the (Divine) purpose.... Although they (all but the lovers of God) are mere cattle (*an'ám*), yet are they deserving of (Divine) bounty (*in'ám*); and although they are in the stable, nevertheless they are approved by the Master of the stable (*Mír-i ákhur*), who, if He will, sets them free and transports them to a select stall (*tawíla-i kháṣṣ*); and as in the beginning He brought them from non-existence into existence, so does He bring them from the stable of existence to the rank of the mineral (*jamádí*), and from the mineral state to that of the plant (*nabátí*), and from the vegetive state to that of the animal (*ḥayawání*), and from the animal state to that of Man (*insání*), and from humanity to angelhood (*malakí*), and so forth *ad infinitum*. Now God has shown all this in order that you may acknowledge that He hath many stalls of this kind, each loftier than the one below it, and may believe that there are other stalls which He has not yet shown....It is pain that leads to success in everything. Until Mary felt the pangs of childbirth, she did not go to the palm-tree (*Qur.* XIX 23–26). The body is like Mary, and every one of us hath a Jesus within: if the pain (of love) arise in us, our Jesus will be born; otherwise he will return to his home by the hidden way he came, and we shall be left unrewarded."

I ۲۰۰۳ The mystic *báqí fí 'lláh* is compared (*Fíhi má fíhi*, 65, 11 *sqq.*) to an animal that has fallen into a salt-mine. "Of animality nothing remains in him but the name: he in effect is the salt-mine: how should the name injure him? It will not deprive him of his 'saltiness'. Though you call this salt-mine by another name, (what matter?): it does not cease to be salt."

I ۲۰۱۳–۲۰۷۰. Cf. *Fíhi má fíhi*, 14, 3 *sqq.*

I ۲۲۳۰۴ The name Tamar may have been suggested to the poet by the fact that the mother of 'Alá'u'ddín Kayqubád, the Seljúq Sultan of Rúm (who reigned jointly with his two brothers from A.H. 647 to 655) was the Georgian princess Tamar (*EI*, II 637). Thamar (? Tamar), elder daughter of David II of Georgia, married the Shirwánsháh, Minúchihr II between A.H. 504 and 510 (*Díwán* of Falakí, pp. 12–15).

I ۲۸۱۱ Cf. the proverb *mina 'l-wardati takhruju shawkatun wa-mina 'l-shawkati takhruju wardatun*, "a thorn comes from a rose, and a rose comes from a thorn" (*Arabum Proverbia*, III[1], p. 538, No. 3228).

I ۳۹۱۴۸ *sqq.* Cf. *Fíhi má fíhi*, 30, 6 *sqq.*

II ۱۴۸ Cf. *Fíhi má fíhi*, 19, 8 *sqq.*: "This body is thy horse and this world is its stable. The horse's food is not the food of the rider, who has a life and pleasure of his own; but since thou hast become subject to animality

and bestiality, thou art remaining in the stable and hast no place among the sovereigns and princes of the eternal world. Thy heart is there, but thy body holds thee captive here."

II ۲۷۷ In his explanation of this verse (*Fíhi má fíhi*, 198, 7 *sqq.*) the poet says that *andíshah* ("thought") is used in a peculiar sense and signifies the rational and spiritual element in Man: speech (*nuṭq*) as opposed to animality (*ḥayawání*). Cf. *ibid.* 83, 5 fr. foot and foll., where Man, "the speaking animal" (*al-insán ḥayawán náṭiq*), is described as "speaking" (*gúyá*) incessantly within, though he utter no word with his tongue. He is like a muddy torrent: his "speech" (*nuṭq*) is the pure water, and his animality (*ḥayawání*) the mud; but the mud is accidental. That which is of earth passes away and rots; speech and story and knowledge, whether good or evil, remain after the body is gone.

II ۵۳۲ This verse is illustrated by a story which Junayd tells of Abú Ḥamzah al-Baghdádí (Sulamí, *Ṭabaqát*, British Museum MS. Add. 18520, 66*b*; tr. by Margaret Smith, *An early mystic of Baghdád*, 29 *seq.*).

P. ۳۱۳, Heading. Cf. the twenty-second fable of Luqmán, in which "the thornbush begs the gardener to tend it so that kings may delight in its flowers and fruits; the gardener waters it twice a day and the thornbush overruns the whole garden" (*EI*, art. Luḳmān, III 37, col. 1).

II ۱۴۱۶ *sqq.* Cf. *Fíhi má fíhi*, 32, 5 fr. foot and foll.: "There are many things in Man. He is bird and mouse. Now the bird lifts the cage upward, then again the mouse drags it down. In Man there are hundreds of thousands of different wild beasts, unless they go to the place where the mouse puts off its 'mousiness' and the bird its 'birdiness' and all become one; for the object sought is not 'up' or 'down': when it appears, he (the seeker) neither soars nor sinks."

II ۲۱۶۶ In *Fíhi má fíhi*, 70, 3 fr. foot and foll. the Ḥadíth *al-jamá'ah raḥmatun* is explained as the positive counterpart of *lá rahbániyyah fí 'l-Islám*.

II ۲۹۹۶–۲۹۹۷ Cf. the discourse (*Fíhi má fíhi*, 191, 3 fr. foot and foll.) on the verse:

hamah chíz-rá tá na-júyí na-yábí,
juz ín Dúst-rá tá na-yábí na-júyí.

"The (mystic) finder (*wájid*) has found all: God is the seeker. The meaning of the verse is: 'O man, so long as thou art engaged in seeking, which is a temporal and human attribute, thou art far from thy object; but when thy seeking is lost in God's seeking, and God's seeking entirely overpowers thy seeking, then thou seekest with God's seeking.'"

and hastening, thou art remaining in the stable, and hast no place among the sovereigns and princes of the eternal world. Thy heart is there, but thy body holds thee captive here."

II 1700. In his explanation of this verse (*Fīh ma fīh*, 19, 7 foll.) the poet says that *nāṭiq* ("thorough") is used in a peculiar sense and signifies the rational and spiritual element in Man as such as opposed to animality (*ḥaywānī*). Cf. *ibid.* 85, 11 foll., where Man, "the speaking animal" (*al-ḥaywān al-nāṭiq*), is described as "speaking (*nāṭiq*) incessantly within, though he utter no word with his tongue. He is like a muddy torrent: his 'speech' (*nuṭq*) is the pure water, and his animality (*ḥaywānī*) the mud; but the mud is accidental. That which is of earth passes away and rots; speech and story and knowledge, whether good or evil, remain after the body is gone."

II 2777. This verse is illustrated by a story which Jāmī tells of Abū Ḥamzah al-Baghdādī (*Nafaḥāt*; British Museum MS. Add. 18,720, 56b; by Margaret Smith, *An early mystic of Baghdad*, 18).

Ruskin, Heedling. Cf. the twenty-second fable of Luqmān, in which the thornbush begs the gardener to tend it so that kings may delight in its flowers and fruits; the gardener waters it twice a day and the thornbush overruns the whole garden" (Ed. Luqmān, 17, 8 foll.).

II 2888 foll. Cf. *Fīh ma fīh*, 23, 1 ff. foot and foll.: "There are many things in Man. He is bird and mouse. Now the bird tries the cage upward, then again the mouse drags it down. In Man there are hundreds of thousands of different wild beasts, unless they go to the place where the mouse puts off its 'mouseness' and the bird its 'birdness' and all become one; for the object sought is not 'up' or 'down'. When that appears, he (the seeker) neither soars nor sinks."

II 3137. In *Fīh ma fīh*, 70, 3 ff. foot and foll. the Hadith *al-ghayrat* is explained as the positive counterpart of *ghayrat*.

II 3180. Cf. the discourse (*Fīh ma fīh*, 161, 3 ff. foot and foll.) on the verse:

[illegible]

"God is the seeker. The meaning of the verse is this: O man, so long as thou art engaged in seeking, which is a temporal and human attribute, thou art far from thy object; but when thy seeking is lost in God's seeking, and God's seeking overcomes thy seeking, then thou becomest a seeker with God's seeking."